

AARON BERNSTEIN

SOME JEWISH
WITNESSES
FOR CHRIST

Aaron Bernstein
Some Jewish Witnesses For Christ

http://www.litres.ru/pages/biblio_book/?art=24178228

Some Jewish Witnesses For Christ:

Содержание

PREFACE	4
INTRODUCTION	6
PART I	10
CHAPTER I.	10
CHAPTER II.	15
CHAPTER III.	18
CHAPTER IV.	25
CHAPTER V.	29
ADDENDA.	70
PART II	74
CHAPTER VI.	74
Конец ознакомительного фрагмента.	137

Rev. A. Bernstein, B.D.

Some Jewish Witnesses For Christ

PREFACE

This book has grown very considerably in the making, and what was expected to form a comparatively small pamphlet has become quite a substantial volume. It is probable that if still more time could have been spent upon it, its size would have been greatly increased, for the fact of the matter is that there have been and are many more Jewish witnesses for Christ than can readily be enumerated. But the author has all along been very desirous that his work should appear in the Centenary Year of the London Society for Promoting Christianity amongst the Jews, the same year which has seen the production of the History of that Society written by its gifted and deeply lamented Secretary, the late Rev. W. T. Gidney. The two books are companion works of reference, and in relation to Jewish missions they are both of inestimable value. In some degree the one supplements the other, because the biographies indicate many of the results of the various missionary enterprises recorded in the History.

That Hebrew Christians should publish the arguments which

have convinced them that Jesus is the Messiah, not merely for their own vindication, but rather to lead others to the same conviction, is not at all surprising. It is, however, peculiarly noteworthy that their literary efforts have not been limited to those of an apologetic nature, but that, on the contrary, they have made valuable contributions to almost all the departments of human knowledge. The learned author has rendered this one of the most pleasing features of his work, and it has evidently afforded him no little gratification to exhibit clearly the vast erudition of his numerous brethren.

The Rev. F. L. Denman, the other Secretary of the Society, has read the proofs, and has done all in his power to secure accuracy, yet as many authorities have been consulted, and all are not of equal reliability, it is probable that some errors have been overlooked, and those to which readers kindly draw attention will be corrected in any future edition.

*H. O. Allbrook,
Principal of the Operative Jewish
Converts' Institution.*

INTRODUCTION

The history of the Mission to the Jews is coeval with the history of the Christian Church. The names of Christ's disciples mentioned in the Gospels are nearly all those of Jews, and in the Epistles a great many of them are of Jewish converts. But the general reader of the New Testament does not realize the fact, because it was the fashion among the Jews at that time to assume Greek names. For instance, several of St. Paul's relatives bearing Greek names became Christians, but we should not know that they were Jews if the Apostle had not written, "Andronicus and Junia, my kinsmen." Again, "Lucius, and Jason, and Sosipater, my kinsmen" (Rom. xvi. 7 and 21). Whilst where we have not this information with regard to other such names, we take it for granted that they were Gentiles. For instance, Zenas, mentioned in Titus iii. 13, is naturally taken by the general reader for a Greek, yet scholars maintain that he had formerly been a Jewish scribe or lawyer.

The aim of this work is to shew that God had at all times in the history of the Christian Church a considerable number of believing Israelites who, after their conversion to Christianity, rendered good service to their fellowmen and to the Church of Christ at large. Out of this company of "the remnant according to the election of grace," only a very few comparatively have their names recorded in history. The names of the great majority are

written in the Book of Life alone. But as in the prophet Ezekiel – Noah, Job and Daniel – and as in the Epistle to the Hebrews – the short list of the Old Testament saints – are the representatives of a large number, so may the converts mentioned in this book be considered as representatives of a vast number of their brethren who had the courage and the grace given them to take up the cross and follow Jesus.

Yet, of course, to give a mere nomenclature, or catalogue, of persons would not signify much unless it were followed by a description of the life and work of the persons concerned. The material thereto is abundant – there is a vast literature upon the subject – as will be presently seen, with the exception of that which refers to Jewish converts of the Eastern Church. The sublime maxim, "One soweth and another reapeth," is peculiarly applicable to a biographical writer. He cannot and must not be original, but has to state the facts in the life of the person whom he attempts to delineate, just as he finds them recorded in books, or letters, or as he knows them from personal observation. But it is obvious that the latter can only be the case when the subject of a biographer's writing is a contemporary and known to himself.

The following are the sources from which the writer has immediately drawn his information: —

(1.) "The Jewish Encyclopædia." Every contributor to this remarkable work of 12 volumes is well-known in the literary and religious world as a reliable authority upon the subject of his article.

(2.) "Juden Mission, a history of Protestant Missions among the Jews since the Reformation," by Pastor de le Roi, well-known and esteemed in the churches on the Continent and beyond its borders.

(3.) "Christen und Juden," by the late Rev. A. Fürst, D.D., formerly a Missionary and Pastor at Amsterdam, and well acquainted with Spanish literature.

(4.) "Jewish Witnesses that Jesus is the Christ," by the Rev. Ridley Herschell (father of Lord Chancellor Herschell), who gives his autobiography and the lives of several personal friends.

(5.) "The People, the Land and the Book," by B. A. M. Schahiro, of the Bible House, New York.

(6.) "The Hebrew Christian Witness," by the Rev. Dr. Moses Margoliouth, 1874-5.

(7.) "Sites and Scenes," by the Rev. W. T. Gidney, M.A.

(8.) "The Talmud," whose testimony is very reliable when it speaks of Jewish Christians.

Ultimate sources of information, and ulterior literature, to which nearly all these writers refer, are as follows: "Wolf, Bibliotheca Hebraica." "Gräetz, Geschichte der Juden." "Hetzl, Gesch. der Hebraischen Sprache." "Fürst, Bibl. Jud." "Steinschneiders Bibliographisches Handbuch." "Catalogue Bodl." "Dict. Nat Biog." "Meyer's Conversations Lexikon." "Da Costa's History of the Jews in Spain." "Kalkar, Die Mission unter den Juden." "The Jewish Missionary Intelligence." "The Jewish Missionary Herald." "Saat auf Hoffnung," by Professor

F. Delitzsch, of Leipzig. "Nathanael," by Professor Strack, of Berlin. Other biographical dictionaries and histories.

PART I

CHAPTER I.

Apostolic Period

The Apostolic Period began on the day of Pentecost when the disciples who were gathered together were a hundred and twenty in number (Acts i. 15), but were only a section of the 500 brethren who had seen the Lord after His resurrection (I. Cor. xv. 6). On the same day, as the result of St. Peter's first missionary sermon, "there were added unto them about three thousand souls" (Acts ii. 41). A short time afterwards "the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (Acts vi. 7). This progress continued to such a degree that St. James, after hearing the interesting missionary report of St. Paul, "about the things which God had wrought among the Gentiles by his ministry," said to him, "Thou seest, brother, how many thousands of Jews there are which believe" (Acts xxi. 20). How glad we should have been if we had some account of, at least, the more prominent converts of that period, and knew something of the sufferings that they had to endure for the sake of Christ. Nevertheless, the Acts of the Apostles, though containing much in relation to the progress of

the Gospel among Jews and Gentiles, gives but little information with regard to Jewish individual conversions, and mentions only two Jewish Christian martyrs – namely, St. Stephen and James the Elder – and is even silent about the exclusion of Jewish converts from the Temple, which we gather only from the Epistle to the Hebrews. This fact is to us an evidence that St. Luke, the first ecclesiastical historian, had no design to shew to the world the inherent power of the Gospel exemplified by the conversion of many of the very people who had rejected Christ, and it proves the genuineness and authenticity of the Acts of the Apostles and the date commonly assigned, for had it been written later, as some critics maintain, the author would surely have taken the trouble to give his readers some detailed information concerning at least one per cent. of that vast multitude of Jewish converts mentioned by St. James. Such is the method of the ecclesiastical historian in modern as well as in ancient times, as the following two examples will shew: Pastor de le Roi, Jewish missionary historian, has for years not only collected statistics of Jewish converts in various churches, and summed up the whole number as being 224,000 in the nineteenth century, but he has also furnished us with a great deal of information concerning the history of many of these converts. For, as the Rev. W. T. Gidney rightly says, "Jewish converts must be weighed as well as counted." The second example is Hegesippus, who, according to Eusebius, was a Palestinian Hebrew Christian, and lived in Rome about 150 A.D. He is the father of Church history, and

wrote a book under the title "Hyponeymata Pente," with the special design to answer the question of the Pharisees, "Have any of the rulers believed in Him?" and to shew that the Gospel made rapid progress among the Jews in the first century in spite of great opposition. Of this opposition the Jewish Liturgy to this day bears witness in the so-called "Blessing against the heretics," which Samuel the Little composed in the Synagogue of Yabne, in the presence of Gamaliel the Elder. Justin Martyr in his Dialogue, Origen in Homily 18, Jerome on Isaiah, complained of it, and it has, alas, been a source of trouble to the Jews at various times throughout the Christian ages. Hegesippus supplies information about a number of Jewish sects, who regarded each other as heretics. It is a pity that the greater part of his book has been lost, and we have only a few fragments in "Euseb. History iv.," and an extract in "Photius Bibliotheca" (page 232). That probably contained detailed information about the more prominent converts in the Apostolic age. Still, the most valuable relic for us is his list of Hebrew Christian bishops in regular succession in the mother Church at Jerusalem. These are as follows: James, the Lord's brother (Gal. i. 19), of whom Hegesippus states that he was martyred while praying in the Temple. Symeon about 62 A.D., Justus I. 64, Zacchæus 112, Tobias 114, Benjamin 116, Justin 118, Matthias 120, Philip 122, Seneca 125, Justus II. 126, Levi 128, Ephres 130, Joseph 132, Jude 133. The shortness of their episcopates probably indicates that it was a time of great tribulation. To this list may perhaps

be added Ananias, who baptized Saul of Tarsus at Damascus, and, according to tradition, was subsequently bishop there and suffered martyrdom (See "Schaff. Bible Dictionary"); Crispus, Chief of the Jewish Synagogue (Acts xviii. 8), who, according to tradition ("Constitut Apost." vii. 46), was afterwards Bishop of Ægina; Clement, of Rome, who, according to Bishop Lightfoot, was an Hellenistic Jewish convert or son of a convert. The bishop came to this conclusion, after weighing much the internal evidence of his Epistle to the Corinthians.¹

Two of the converts of the first century are mentioned in the Talmud and receive there an excellent testimonial. The first is Nicodemus, identical, according to the writer in the "Jewish Encyclopædia," with Nicodemus ben Gorian. He is said to have been a great saint. The other is Jacob of Kefar Sakanya (Simai). He once met R. Eliezer in the upper market-place of Sepphoris and asked his opinion on a curious ritualistic question bearing upon Deut. xxiii. 8. As R. Eliezer declined to give an opinion, Jacob acquainted him with the interpretation of Jesus derived from Micah i. 7. R. Eliezer was pleased with the interpretation, and was consequently suspected of Christian leanings by the governor (Abodah Zarah, 17. a). On another occasion, Jacob went to heal R. Eleasar ben Dama of a poisonous bite by a

¹ Rev. Dr. Giles writes: "In the 'Homiles and Recognitiones,' falsely ascribed to Clement, his father is said to have been one Faustinus, descended from the family of the Roman Cæsars, and this absurd fable is copied in the 'Liber Pontificatus,' or book of the Roman Pontiffs, and in the work of Eusebius, Bishop of Lyons." ("Hebrew Records," vol. ii. 294).

serpent in the name of Jesus, but his uncle, R. Ishmael, would not allow it. Jacob said to him, Rabbi Ishmael, my brother, let me heal him, and I will prove to you from the Torah, that it is allowed, but R. I. was obstinate. In the meantime the patient died, and his uncle apostrophized the corpse in these words: "Happy art thou Ben Dama that thy body is pure and thy soul departed in purity, as thou hast not transgressed the words of thy fellow rabbis" (Abodah Zarah, 27. b).

CHAPTER II.

Sub-Apostolic or Patristic Period

Besides Hegesippus, one reckoned among the church fathers was Epiphanius, a native Jew of Palestine, who embraced Christianity at sixteen years of age, and eventually became Bishop of Constantia, and died at sea (according to Bartolucci) in 403 A.D. He wrote a book entitled, "Panarion," in which he gives information about eighty heretical sects, including Jewish; also a treatise on Biblical weights and measures and on the lives of the Prophets, in which he makes Hebrew quotations.

Another noted Jewish convert belonging to this period was Joseph, a physician of Tiberias (called by the Jews "The Apostate"). He had been a member of the Sanhedrin in his native town, was sent by them as a delegate to the Jews in Cilicia, where he became acquainted with the Christian bishop, who gave him a New Testament. According to Milman (vol. iii., p. 179) he was detected reading it, was hurried to the synagogue and scourged. The bishop interfered. But he was afterwards seized again and thrown into the river Cydnus, from which he hardly escaped with his life, and was baptized. On his return he told his friends in Palestine that the Gospel made progress among the enlightened Jews. The Emperor Constantine elevated him to the rank of Comes or Count of the Empire, and he devoted his life to the building of churches at Tiberias, Capernaum, Nazareth,

and Sepphoris (Dio Cæsarea). It is worth mentioning in this connection the report of Epiphanius that Hillel, who succeeded his father Judah II. in the patriarchate of Tiberias, embraced Christianity and was secretly baptized on his death-bed by a bishop. Joseph, his physician (says Milman) had witnessed the scene which wrought strongly upon his mind. The house of Hillel after his death was kept closely shut up by his suspicious countrymen. Joseph obtained entrance, and found there the Gospels of St. John and of St. Matthew, and the Acts in a Hebrew translation.²

Tabius, of high priestly descent, son of one Anan, probably the one who was sent on embassy to the Emperor Claudius, is also mentioned by ecclesiastical writers as having embraced Christianity.

Asher ben Levi, called Abed al Masih, lived in the fourth century in Sinjar Mesopotamia. His school companions, both Zoroastrian and Christian, shunned him, but the latter on one occasion baptized him. Asher's mother hid him from his father, who was a warden of the synagogue, fearing his anger, but he was eventually killed by him. A church was built afterwards in his memory. There is a Syriac MS. which contains this story.

Jacob, of Kefar Neuburaya, another Hebrew Christian of

² This is denied by Grætz. See article in the "Jewish Encyclopædia," where it is asserted that this Hillel was honoured by Julian the Apostate. But we have also the solution of the difficulty there. It is avowed that there is no clear distinction between Juda II. and Juda III. Milman says distinctly that this Hillel was the son of Juda II., whereas Jewish writers make him to be the son of Juda III.

the fourth century, is mentioned in the Talmud as one whose opinions met with approval by the rabbis in two instances. One of those may be quoted. In the School of Cæsarea he interpreted Hab. ii. 19 as being a rebuke of simony. On the same occasion he indicated Ben Eleazer as being a worthy candidate for the rabbinate (Yer. Bik. iii. 3. Midr. Shemuél vii.). Isi, of Cæsarea counts him among the Judæo-Christians, applying to him the Biblical word sinner (Eccl. R. vii. 47). The appellation Jacob Minah I. = Jacob the heretic, met with in the Medrashim, may refer to the same subject of the article in the "Jewish Encyclopædia." As its author is Dr. Max Seligsohn, the official editor, we may assume that it is now granted that by the word Minim in the Jewish Liturgy is meant Jewish Christians. No wonder then that these have always protested, and sometimes rather too vehemently, against the collect, and wished it to be expunged.

CHAPTER III.

The Period of the Publication of The Talmud

When the Jewish Christians fled to Pella, at the time of the destruction of Jerusalem, their brethren the rabbinites were very angry with them, and probably accused them of want of patriotism, as we know they did afterwards, because they did not enlist in the army of the false Messiah, Bar-Cochba. However, during the first Christian centuries the separation between them was not quite so wide and marked as after the publication of the Talmud. The Talmud itself testifies that asperities were occasionally smoothed over by continual intercourse and exchange of thought on religious and other topics. Yes, even friendship was possible. It is related that a heretic sent once on one of his own feasts an imperial coin as a present to R. Juda Nasia. (*Abodah Zarah 5.b*). The feeling of resentment against Jewish Christians gradually diminished. This may be seen from the following amusing story. A certain heretic once annoyed R. Joshua ben Levi whilst he was reading the Scriptures, probably with questions as to the meaning of a Messianic prophecy. R. Joshua, believing that there is a certain moment in the day when God is angry, because it is written, "For His anger endureth but a moment" (*Ps. xxx. 5*), and believing too

that this moment is indicated by a curious natural phenomenon, when the comb of a cock gets red, he tied a cock to the foot of the bed and patiently watched for the sign, so that he might have a good opportunity of cursing the heretic during the moment of God's anger. But before that moment came he fell asleep, and when he awoke he noticed that the cock's comb remained white as before, so he concluded that it was not right to curse any one, for it is written "The Lord is good to all, and His tender mercies are over all His works" (Ps. cxlv. 9). Again "Also to punish the just is not good." (Prov. xvii. 26) (Abodah Zarah 4*h*.)

The two classes used generally to meet in a public library called **בֵּי אַבְדֵּן** or in another place of assembly called **בֵּי נִצְרָפִי** and we may rightly infer that some, at all events, of the beautiful sayings in the Talmud which resemble N. T. passages are due to the influence of the Hebrew Christians upon the rabbis in their discussions with them during the time when the Talmud as such, or at least the Gemara, was only in the course of formation. One passage will suffice to show that the rabbis during this period were well acquainted with the N. T. There was once a discussion between R. Gamaliel and a Christian (called a philosopher) with regard to the law of inheritance. The Christian maintained that inasmuch as a woman is placed on an equality with a man in the N. T., she has an equal right with her brother to inherit the parental property. To that Gamaliel replied by quoting Matt. v. 17, with a very slight alteration to suit his purpose.

אָנָּה לֹא לְמִיפְחַת מִן אֲוֵרֵייתָא דְּמֹשֶׁה אֲתִיתִי וְלֹא לְאוֹסְפֵי עַל

אוריינתא דמשה אתי תי.

"I have not come to destroy the law of Moses, nor have I come to add to the law of Moses" (Shabbath 116 b). Moreover, the fact that some Rabbis at that time thought that the Evangelium should be burned – and also Hebrew Christian books generally – proves that they were acquainted with the contents, but does not shew that they were very bitterly hostile to their brethren, and they may have even referred to gnostic writings. Justin Martyr's Dialogue with Trypho, probably R. Tarphon mentioned in the Talmud, is well known.

It was otherwise after the Babylonian Talmud was finished in the fifth century. This huge building – which Scribes, Tanas, Amoras, and later gaons, tosafits, and quite a number of commentators in successive generations have reared up – was like the Tower of Babel, and brought confusion within the ranks of the Jews. The following is the language of one who took a leading part in laying one stone upon another: What is Babel? R. Johanon said: It is confused in the Scripture, confused in the Mishnah, and confused in the six orders of the Talmud. "He hath set me in darkness as they that be dead of old" (Lam. iii. 6). Rav Yirmiah said: This refers to the Babylonian Talmud. It formed an iron partition between Judæo-Christians and their brethren. While formerly tradition was only handed down by word of mouth, and many were liable to forget or disregard it, when once it was written, codified and taught in the synagogues and schools to all except women, the poor, unenlightened people in their joy at

being at last able to read the oral law, which was pretended to have been given by God to Moses on Mount Sinai at the same time as the written law, clave to it with all the enthusiastic ardour of their souls, and refused to have anything to do with the Gospel or the Christian religion.

Milman relates a legend of this time which was current in the sixth century; though it is in an exaggerated form, yet on the whole it is quite credible. "While Menas was Bishop of Constantinople, the child of a Jewish glassblower went to church with the rest and partook of the sacred elements. The father inquiring the cause of his delay, discovered what he had done. In his fury he seized him and shut him up in the blazing furnace. The mother went wandering about the city, wailing and seeking her lost offspring. The third day she sat down by the door of the workshop, still weeping, and calling on the name of the child. The child answered from the furnace. The doors were forced open, and the child was discovered sitting unhurt amid the red-hot ashes. Subsequently the mother and child were baptized." (Milman's "History of the Jews," vol. iii. p. 230.)

For several centuries we do not hear of many distinguished Jews embracing Christianity, and though it is asserted that whole congregations in Candia did so in the seventh century, it is not our object to investigate this. Undoubtedly, after the rise of Mohammedanism, the Church had enough to do to stand on her defence against the new and even more fanatical antagonist, and the Jews were on the whole neglected. Besides, there were

scarcely any Christian teachers who understood Hebrew, and the N. T. was not yet translated into the sacred tongue. Yet we find one very distinguished Jewish convert in the seventh century. This was Julian of Toledo, Primate of Spain, called by one of his successors, "A rose among thorns." He was baptized in the cathedral of his native place, became archdeacon in 656, Bishop in 680, and died in 690. He was President of the Twelfth Council of Toledo when he urged King Erwig to pass some severe laws against his former co-religionists, prohibiting them to blaspheme the Trinity and to possess Christian slaves. Nevertheless, the writer in the "Jewish Encyclopædia" speaks of him "as a man of great sagacity and discretion, prudent in judgment, very charitable, and tempering severity with mildness," and further informs us that he used to associate with the Jews. Consequently, he could not have been so very hostile against them. But on this point it is necessary once for all to remark that the severe opinion that used to be held by the Jews in general about Hebrew Christians was, to a great extent, owing to the unfair judgment passed upon them indiscriminately by Jewish historians. It is now acknowledged that even the modern Grætz was unfair in this respect. We by no means want to exonerate the few bigots and fanatics like Nunes Henrique who acted as spy of the Maranos, or others who agitated for the burning of the Talmud, and strongly condemn men like Dr. Briman, so-called Justus, the associate and abettor of the Roman Catholic Theologian Rohling at Prague, in recent times, but it must be remembered that there

is a great difference between anti-Talmudists and anti-Semites, and that by far the vast majority of Jewish converts, even in the ages of predominant bigotry among Christians and Jews, have defended their brethren against false accusations, as will be seen later on. To return from this digression to Julian. He wrote, "Historia rebelleonis Pauli," also a book under the title, "De comprobatione ætatis sextæ contra Judæos." The work deals with Messianic prophecies of the Bible, in which he adopts the chronology of the Septuagint, and addresses the Jews with these words, "Viam perdidisti viam ergo se quere, ut per viam venias ad salutem."

But even in that age, the eve of the so-called Middle Ages, the age of the gaons, when there was a Prince of the Captivity in Babylon who exercised supreme religious authority over the Jews in the East, and so far as Spain and France, we hear occasionally a voice from the midst of the Synagogue bearing an unwitting testimony for Christ. Cottan Mather, in his "Faith of the Fathers," quotes the words of Rabbi Samuel Marachus (Abbas Samuel Abbu Nasr Ibn) when speaking of the Messiah, as follows: "The Prophet Amos mentions a fourth crime (ii. 6) of selling the Just One for silver, for which we have been in our captivity. It manifestly appears to me that for selling that Just One we are justly punished. It is now 1000 years and more, and in all this we have made no good hand of it among the Gentiles, nor is there any likelihood of our ever any more turning to good. Oh, my God! I am afraid, lest the Jesus, whom the Christians

worship, be the Just One we sold for silver." (See "Lectures on the Jews," p. 430, Glasgow, 1839.)

CHAPTER IV.

Jewish Converts in the Eastern Church

Aleksyeyev, Aleksander (called Wolf Nachlass), born in 1820, at Nazarevietz, government of Podolsk, of poor Jewish parents. At the age of ten he was impressed into military service by the press-gang (poimshchiki) of Nicolas I., and sent away to the distant city of Volsks, government of Saratov. It was the political and missionary policy of Nicolas I. to take young boys from their parents and to train them in military schools, so that after they had completed their service of twenty-five years, they might return home and act as missionaries to their parents. Aleksyeyev for a long time resisted Christian teaching, and the officials considered him a most stubborn subject. However, about 1845, he changed his views entirely, and not only became a member of the Orthodox Russian Church, but managed to convert about five hundred Jewish Cantonists, for which he was promoted in 1848 to the rank of a non-commissioned officer, and was honoured by the Emperor's thanks. About 1855, Aleksander was so unfortunate as to lose the use of his legs. He then settled in Novogorod, and during his long illness wrote the following works on ethnographic and missionary topics: – English titles: 1. "The Triumph of Christian Teaching over the Talmudic Teaching, or a Soul-saving Conversation of a Christian and a Jew on the Coming of the Messiah" (St. Petersburg,

1859); 2. "Religious Service, Holy Day and Religious Rites of the Jews To-day" (Novogorod, 1861); 3. "The Public Life of the Jews, their Habits, Customs and Prejudices" (*ib.* 1868); 4. "Colloquies of an Orthodox Christian with a Newly-Converted Jew" (St. Petersburg, 1872); 5. "A Former Jew for Monasteries and Monasticism" (Novogorod, 1875); 6. "The Conversion to Christianity of an Observer of the Jewish Law" (*ib.* 1882); 7. "Do the Jews use Christian Blood?" (*ib.* 1886), and several others. His works are interesting, as he was the first Jew in Russia to give a description of the life and customs of his Jewish brethren. He refuted the absurd and criminal blood accusation.

Gregory Bar-Hebræus (son of a Hebrew) Abu Ab-Foraj Ibu Harun, Jacobite Syrian historian, physician, philosopher and theologian; born at Malatia, Asiatic Turkey, 1226; died at Moragha, Persia, 1286. Gregory first studied medicine under his father Aaron, who embraced Christianity, and was probably baptized in his youth. This accounts for his not being conversant with Hebrew, though he was well acquainted with Jewish doctrines. He was successively Bishop of Guba (1246), of Lakaba (1247), and of Aleppo (1253). In 1264 he was named "Mafriana," or Primate of the Eastern Jacobites, with his seat at Tekrit on the Tigris. Gregory was a prolific writer on theology, philosophy, ethics, history, grammar, medicine, mathematics and astronomy. Some of his works were written in Arabic, but most of them in Syriac. He was the last great Syriac writer, though he is important rather as a collector than as an

independent writer. He is best known for his Syriac grammar, "Ketaba de Semhe," his "Chronicle" in two parts, ecclesiastical and political; his "Menarat Kudshe," a compendium of theology, philosophy, medicine, physics and metaphysics, and his scholia on the Old and the New Testament (Auzar Raze). In the last-named he occasionally cites readings from the Samaritan text; it is interesting to note that in a scholium to 2 Kings xvii. 28, he says: "The Law (*i. e.* text of the Pentateuch) of the Samaritans does not agree with that of the Jews, but with the Septuagint." He occasionally cites opinions of the Jews, *e. g.*, on Ps. viii. 2, on the Shem Hamephorash (the name Jehovah). In the introduction to his commentary on Job he mentions as a writer the priest Asaph (brother of Ezra the Scribe), who identifies Job with Jobab. In speaking of the Apocryphal account of the death of Isaiah, he cites "one of the Hebrew books" as authority. (Nestle Marginalien ii. 48).

Rubinstein Anton Gregryevich (not to be confounded with Josef, also a Russian great musician), was born 1829, in the village of Wetchwotgretz, Bessarabia, died at Peterhof, near St. Petersburg, in 1894. His parents embraced Christianity, and the children were probably baptized when still young. Anton was first taught music by his mother (Katherina Khristoferovna, *née* Lowenstein), and then studied at Moscow. The great services rendered by him in the advance of music in Russia were recognized by the Czar, who decorated him with the Vladimir order.

Rubinstein Nikolai, born in Moscow 1835, died in Paris 1881, was the brother of the above, and was well-known in England.

CHAPTER V.

Jewish Converts in the Western Church

In giving an account of well-known Jewish converts in the Christian Church, one is limited to the information which is supplied from sources generally connected with the Western or Roman Catholic Church. The subject naturally divides itself into two parts – (a) The pre-reformation period, (b) The post-reformation period. In the former the Roman Church displayed great zeal, though not according to knowledge, in her energetic missionary enterprise among the Jews. There was a missionary seminary in Spain in which men studied Hebrew literature and qualified themselves for carrying on the controversy with the Jews. Hence we read of frequent disputations which were held by the Jewish and Gentile missionaries with the most learned rabbis, often in the presence of bishops, noblemen, and princes. But, alas! the methods employed were also often those of force and intrigue, and consequently un-Christian in the extreme, and the converts thus gained were only such in appearance, and this led as we know to the terrible Inquisition and to the final expulsion of the Jews from Spain. In the latter period, after the Reformation and onwards, the Roman Church has apparently slackened her zeal for the conversion of the Jews. She has no distinct missionary organization, and we only hear now and then of clandestine abductions, generally through the instrumentality of domestic

servants, like the famous Mortara case and the Coen case in the time of Pius IX., and that of the Jewish girl of Prague, enticed into a nunnery, which the *Jewish Chronicle* reported a few years ago.

Nevertheless, among those who have voluntarily joined the Roman Church in various centuries, we verily believe – on the ground of their social standing, their public works, published writings and personal character – that they embraced Christianity out of pure conviction, and conscientiously discharged their duties according to the light that was in them at the time.

The following is a list of Jewish Roman Catholic converts, who have become historical, very often by making a good impression upon their contemporaries, and having sought the welfare of the people from whom they sprung. The names are given in alphabetical order, as this method seems to be the more convenient for the compiler, and the time and country in which they lived are added. As they all were members of one Church, it is not very material to follow the centuries in regular succession, or to treat of the countries they belonged to separately. An exception is however made with regard to England, in which the "Domus Conversorum," the house of converts in London, requires a separate notice.

Abiathar ha Kohen Esther, of Saragossa, Spain, after her baptism, in the fifteenth century, married Don Alfonso, son of the King of Aragon. Her sister Leah also embraced Christianity, and married the Marano Martin Sanchez. From them some of

the Spanish nobility are descended.

Abilis, Simon, a convert in Prague. According to the report of the Jesuit Eder, he was killed by his father, Lazarus, March 21, 1694, because he refused to renounce Christianity. The father was put in prison, where he committed suicide by hanging himself with his phylacteries.

Abner, of Burgos (called also Alfonso of Valladolid), born in 1270, died in 1348, became a Christian at the age of sixty. He was a physician by profession, and learned in Talmud, philosophy and astronomy. He wrote the following works: 1. "Moreh Zedek" (Teacher of Righteousness). 2. "A Dialogue between a Christian and a Jew." 3. "A Reply to Kimchi's book and on Wars of the Lord." 4. "Old Testament Foundations for Christian Doctrines." 5. "Libro des los tres gracias." 6. "The Offering of Jealousy." 7. "A Reply to Replies." 8. "Igereth hagezerah," in which he gives reasons for his conversion.

Abraham Beneveniste, senior chief rabbi of Seville, together with his son and son-in-law, also rabbis joined the Church in 1492, when they assumed the name of Cosonel.

Abravanel Samuel (one of the three of the same name) was baptized in 1391, when he took the name of Juan de Sevilla.

Aemilius, Paulus, born in Breslau, Germany probably in the first part of the sixteenth century, died at Rome in 1576. After embracing Christianity he was appointed Professor of Hebrew at Ingoldstadt in 1547. He was the first Jewish bibliographer.

Alexander de Franciscis Hebraeus. As a Jew he was known

as Elisha de Roma. After his baptism in the sixteenth century he entered the Order of the Dominican Friars, in which he distinguished himself as an orator. Pope Clement VIII. appointed him proctor, then vicar-general, and finally Bishop of Forli. He wrote – 1. Hebrew notes on Genesis and Exodus, with special reference to the text of the Vulgate. 2. A book entitled "De Tempore et de Sanctis."

Alexanderson (Ben Alexander) Daniel. After embracing Christianity at Rouen, in France, 1621, he wrote in Syriac or rabbinic an open letter, giving the reasons for his conversion and calling upon his former co-religionists to follow his example. The letter was translated into several European languages, and went through two English editions. (London, 1688 and 1703.)

Alfonsi Petrus (Moses Sephardi) was born at Huesca, Aragon, in 1062, and died in 1110. He was physician to King Alfonso VI. After his baptism he wrote a series of twelve dialogues between Moses and Pedro, *i. e.*, between himself as a Jew and a Christian.

Alonzo de Cartagena, son of Solomon ha Levi, or Paul of Burgos, was born in Burgos, Spain, in 1385, and was baptized with his father, brothers and sisters in 1391. After studying philosophy and law, he became deacon of Santiago and Segovia. He and his brother, called Gonzalo Garcia, represented Spain at the Council of Basel. Alonzo, who was called "the joy of Spain and the delight of religion," published several philosophical and theological works, as well as some erotic poems.

Andreas Johannes, a native of Xativa in the sixteenth century.

After his conversion he wrote a letter to the congregations of Southern France, exhorting them to accept Christianity (Paris, 1552). His works which were originally written in Spanish, were translated into Italian by Domenio Castila (Seville, 1537), and frequently reprinted in Leipzig, Venice and Utrecht.

Alfonso de Zamora, born about 1474, embraced Christianity in 1506, and his father Juan did likewise. Alfonso became professor of Oriental languages at the University of Salamanca. For over fifteen years he laboured under the auspices of Cardinal Ximenes, in the preparation of the Complutensian Polyglot. He wrote a number of grammatical and lexicographical works, an Epistle in Hebrew and Latin to the Jews in Rome, in which he tried to convince them of the truth of Christianity, translations of Commentaries on Isaiah and Jeremiah, &c., an Introduction to the Targum, and a polemical work entitled, "Libro de la Sabiduria de Dios."

Anacletus II., Pietro Pierleoni Antipope to Innocent II., from 1130 to 1138. It is maintained that he was a very near descendant of one Baruch, a rich Jew who had joined the Roman Church. There can be no doubt that he was of Jewish origin, as Bernard of Clairvaux, a supporter of Innocent, in a letter to Lothair, wrote that "to the shame of Christ a man of Jewish origin was come to occupy the chair of St. Peter." He was friendly to the Jews. This is interesting enough, but the more so, because it gave rise to the legend of a Jewish Pope by the name of Andreas, discovered among some penitential liturgies issued by Eliezer Ashkenazi

(Frankfurt on Maine, 1854.) In this it is said Andreas had himself embraced Christianity, and become successively Cardinal and Pope. In answer to an appeal from the Jews for protection against an imminent persecution, he not only, by a speech, subdued the popular passion but also calmed the Jews by sending them a penitential prayer which had been composed in Hebrew, signed with his name Andreas.

Another legend in circulation among the Jews, varying in the details, is that this Pope's name was Elhanan, the son of Simon the Great, a rabbi of Mayence, who was kidnapped when quite a child by a servant, on the Day of Atonement. And when he became Pope, the story of his origin was told him by his old Professor of Wurzburg, when he summoned the Jews of Mayence to send a delegation to Rome, to discuss the question between Judaism and Christianity with him. Accordingly, his own father appeared before him, and one evening made himself known to him by his birth-signs or, as some say, by a peculiar move in chess which he had learned from him. The result was that the Pope suddenly fled in disguise to Mayence and returned to Judaism. But his end was either that he was forcibly burned at the stake or that he committed suicide. (See "Sippurim," by J. B. Brandeis, Prague) This is the Judeo-German version, but there are also Spanish and Arabic versions which differ in some of the details. (See "Jewish Encyclopædia.")

Andrea de Monti, whose Jewish name was Joseph Zarafti, was born at Fez, hence he is sometimes called "Joseph Moro," died

before 1597. After his conversion to Christianity, he laboured as a missionary to the Jews at Rome. He published the sermons which he preached to them under the Hebrew title "מבוכת היהודים" ("Confusion of the Jews.") The Roman Jews then protested to the Curia, when he issued a mild letter to them in 1581, under the title "אגרת שלום" ("Lettera de Pace.")

Aquin de Philippe, born at Carpentras about 1578, died in 1650 at Paris. He was converted to Christianity in Aquino. His Jewish name was Mordecai. He was a voluminous writer; the following is a list of his works. 1. "Primigenæ Voces, sui Radices Breves Linguæ Sanctæ" (Paris, 1620). 2. "Pirke Aboth Sententiæ Rabbinarum Hebraicæ cum Latina versione" (*ib.* 1620). 3. "Dessertation du Tabernacle et du camp des Israelites" (*ib.* 1623). 4. "Interpretatio Arboris Cabbalisticæ" (*ib.* 1625). 5. "Behinat Olam" (L'Examen du Monde) of Yedaiah Bedersi, Hebrew and French (*ib.* 1629). 6. "Ma'arik ha – Maareket, Dictionarum Hebraicum Chaldaicum, Talmudico-Rabbinicum" (*ib.* 1629). 7. "Kina Licrimæ in Obiitum Cardinalis de Berulli," Hebrew and Latin (*ib.* 1629). 8. "יג מדות" "Veterum Rabbinorum in Exponendo Pentateucho Modi tredecim" (*ib.* 1620).

Aquinas, Louis Henri de, son of the above, wrote a translation of the commentary on the book of Esther, by R. Solomon ben Isaac, with extracts relating thereto from the Talmud and Yalkut (Paris, 1627), and a Latin translation of the first four chapters of Levi Ben Gerson's commentary on the book of Job. (*ib.* 1623.)

Aronda, Pedro de, Bishop of Calahisra and President of the Council of Castile in the latter part of the fifteenth century, was the son of Gongolo Alonzo, a Hebrew Christian. Aronda's brother, too, was Bishop of Montreal in Sicily.

Baena, Francisco, and his brother, Juan Alfonso Di, flourished at the end of the fifteenth century and in the sixteenth century. They were both Spanish poets.

Baptista, Gioranni Giona Galileo, was born in Safed in 1588, and died in 1668. His Jewish name was Judah Jonah ben Isaac. After travelling on the Continent, and being assistant rabbi in Hamburg, he embraced Christianity in Poland in 1625. Then he went to Italy and was appointed Professor at the University of Pisa, and later as one of the librarians at the Vatican. He wrote (1.) "A Sermon in Hebrew and Latin on the Messiah and the Outpouring of the Holy Spirit on the Apostles." (2.) "Limud hameshehim" (Doctrines of Christianity), a Hebrew translation of the Italian Catechism of Robert Bellarmin. (3.) "Berith Hahadasha,"³ a Hebrew translation of the N. T., with a preface by Clement IX. (4.) A Hebrew Chaldaic Lexicon. (5.) A Treatise on the name of Jesus, "Hillufin sheben sheloshah Targumim," a collection of the differences in the Targums. Some of the works are in MS. in the Vatican library.

Baptista, Garvanni Salomo Romano Eliano. He was born at

³ According to G. M. Löwen in "Nathanael," 1903, No. 5, the Hebrew title of this translation is "Arbaá Abne Hagilyonim Mehattorah Hahadashah, Asher Neetku Milshon romi lilshon ibri al yad Johanan hatobel Jonah. Wecherim otham Terumah la Kadosh hakohen hagadol Klimenthi Tisshü."

Alexandria and died in Rome in 1589. He was the grandson of Elijah Levita, the famous Hebrew grammarian. Hearing that his brother was baptized at Venice, he hastened there to win him back to Judaism, but became a Christian himself in 1551. He wrote a catechism in Hebrew and Arabic, and similar religious books, but gained especial notoriety as an anti-Talmudist, and used his influence at the Papal Court to have the Talmud and other rabbinic literature, destroyed altogether. This actually happened in some places. But Baptista had to suffer for it, and his name, together with Joseph Moro and Ananel di Folgio, also converts and companions, are still branded by Jewish writers. When, in 1561, he was sent by Pope Pius IV. on a mission to Egypt, the Jews of Alexandria bitterly persecuted him at the instigation of his own mother.

Bernard, Sarah, born in Paris in 1844, of Dutch Jewish parentage. At the request of her father she was received into the Roman Catholic Church. Her early years were spent in a convent. Later she studied dramatic art in the conservatoire, and became famous.

Bauer, Marie-Bernard (Herman Cohen), was born at Budapest in 1829, died 1898. After his conversion to Catholicism he joined the Carmelite order. He distinguished himself as a preacher, first at Vienna, where he delivered a series of addresses, which were published (1866) under the title, "Le Judaisme Comme Preuve du Christianisme." Eventually he attained to the rank of a bishop. In 1869 he became

father confessor to the Empress Eugenie. On November 17th, 1869, he delivered the dedicatory address at the opening of the Suez Canal. He also published a book of sermons, "Le But de la Vie" (1869), and a pamphlet, "Napoléon III, et l'Europien" (1867).

Caballeria Bonafos, son of Solomon ibn Labe de la Caballeria, was baptized in the fifteenth century, and eight brothers followed his example. Notwithstanding this, some members of this large family suffered much from the Inquisition.

Carben Victor, a convert, living at Cologne between 1442 and 1515, was the author of the following controversial works: (1). "Opus Aureum ac Novum in quo Omnes Judaeorum Errores Manifestatur." (2). "Propugnaculum Fidei Christianæ, Instar Dialogi inter Christianum et Judæum in quo quod Jesus verus Messias, verus Deus et Homo, Totius que Humani Generis Salvator."

Canta Joshua Dei, according to Steinschneider, belonged to the family Cantarini (קַטָּרִינִי), and according to Wolf, B. II. i. 131, he was a convert to Christianity. He, together with Baptista Vittorio Eliano, denounced the Talmud as containing blasphemies against the Christian faith, in 1559, and the result was the burning of Hebrew books, and his own assassination in the streets of Cremona.

Carthagenia don Alfonso, son of Paul of Burgos, died at Burgos in 1456. He was baptized together with his father, brother and sister, in 1391, and became Archdeacon of Compostella, and

then succeeded his father in the See of Burgos. The writers in the "Jewish Encyclopædia" contradict each other in ascribing the succession at Burgos to both him and his brother Alonzo, which cannot be unless one brother succeeded another. In 1431 he was the representative of Castile at the Council of Basel. Pope Pius II., in his memoirs, called him "An ornament to the prelacy." Pope Eugenius IV., hearing that the Bishop of Burgos was about to visit Rome, declared in full conclave, that "in presence of such a man he felt ashamed to be seated in St. Peter's chair." Among Carthagen's writings, on history, morals, and other subjects, there is a commentary on the twenty-sixth Psalm, "Correctus Ludovicus."

Cohen Todoros, a native of France, lived at Florence in the sixteenth century. After he embraced Christianity, at the age of fifty, at Geneva, he wrote a book entitled "Maroth Elohim, Liber Visorum Divinum," in which he relates the history of his conversion, and quotes passages from the Bible and Kabbalistic works in favour of Christianity. The work, published in Paris in 1553, was translated into Latin by Angelo Caruni (Florence, 1554). It is inserted in Johannes Buxtorf's "Synagoga Judaica."

Cohen, Archbishop of Olmütz, Austria, at the end of the nineteenth century. He wrote many works on Roman law, notably one entitled, in German, "The Persecution of Christians in the Roman Empire from the Standpoint of Jurists" (1897).

Coronel, Paul Nunez, born at Segovia, died in 1534. He was a rabbinical scholar, and after his conversion he was

appointed Professor at the University of Salamanca. Cardinal Ximenes de Cisneros commissioned him to translate the Bible into Latin. This translation is contained in the "Complutensian Polyglot" (1541-17). He also wrote "Additiones ad Librum Nicolai Lirani de Differentiis Translationem (Verborum)," which has not been printed.

Crescenzi Alexander lived at Rome in the seventeenth century. In 1666 he translated from the Spanish into Italian Antony Colmenarde Ludesina's treatise on "Chocolate." Mandosius speaks of him as a mathematician who became celebrated on account of his report, which he edited with mathematical notes, on the eruption of Vesuvius in 1660.

Christiani Pablo, a convert of the thirteenth century. After his baptism he became a member of the Order of the Dominicans. He is notorious as an over-zealous missionary, who cherished the Boanergian spirit more than the spirit of Christ towards his brethren, and he is only mentioned here on account of the famous controversy he held at the palace of King James with the great Rabbi Nahmonides, when he tried to prove from the Talmud the truth of Christianity, and Rabbi Nahmonides declared that he did not believe in the Haggadic stories of the Talmud.

Compiegne de Weil, Ludwig, lived at Paris, and later at Metz, in the second half of the seventeenth century. He was a descendant of Rabbi Jacob Weil, of Nuremberg. After embracing Christianity he studied theology at the Sorbonne. He translated several parts of Maimonides' "Yad ha Hazakah."

Conrat Mose (Cohen), born in Breslau, 1848, attended there the gymnasium St. Maria Magdalena, where he probably embraced Christianity. He was a professor of Roman law at the Universities of Zurich and of Amsterdam.

David Bonet Bonjorn lived in Catalonia in the second half of the fourteenth century. He is said to have been the son of the astronomer, Jacob Poel. He was baptized in 1391. He had a friend by the name of Propiat Duran, who was also baptized, but returned to Judaism. P. D. tried to persuade him to follow his example, but when he refused, the other addressed an epistle to him under the title, "Al Tehi Ca Abothekha," which is considered as a masterpiece of satirical criticism against Jewish converts to Christianity.

Davilla Diego Arias, minister and confidant of King Henry IV. of Castile, died in 1466. He and his family became Christians when Vincent Ferrer was preaching special sermons to Jews, and it is recorded that they were generous towards the Church. His second son, Juan Arias Davilla, was Bishop of Segovia.

Delegado Gonçalo, a Portuguese convert of the sixteenth century, was a poet. One poem narrates the circumstances of an English incursion in 1596, during which the town of Faro was stormed and sacked. The poem is dedicated to Ruy Lourenzo de Tovava.

Deza, Diego de, was not himself a convert, but of Jewish descent. He was second inquisitor-general, Bishop of Salamanca, Professor of Theology there, friend and protector of Christopher

Columbus, and finally Archbishop of Seville, in which city he died in 1506.

Diego de Valencia, a satirical Spanish poet in the fifteenth century, after embracing Christianity, entered the Franciscan Order, and receiving the degree of doctor of theology, was known among his contemporaries as a very learned physician, astrologer, and master of sciences (*gran letrado, fisico, astrologo é mecanico*). He was one of the leading Valencian poets, and most of his poems are contained in the "Cancionero de Baena."

Dominico Irosolimitano, born in Safed, Galilee about 1550, died in Italy about 1620. He was educated at the rabbinical college in his native city, studying not only the Talmud, but also medicine. After having obtained the degree of doctor and the title of Rab, he lectured on Talmudic law in Safed. His fame as a physician spread far and wide, so that the Sultan of Turkey summoned him to Constantinople as Court Physician. Subsequently he embraced Christianity, went to Rome, and was received at the college of the Neophytes, where he taught Hebrew. He was then employed as expurgator of Hebrew books. Dominicus was the author of a Hebrew book entitled, "Ma'ayan Gannim" (Fountain of the Gardens), on the principles of the Christian faith. He also translated into Hebrew the whole of the New Testament, and most of the Apocryphal books (1615-17). He was the compiler of the "Sefer ha Zikuk" (Book of Expurgation), still in manuscript, one copy of which (in the library of Cardinal Berberini, Rome), shews revision by him as

late as 1619.

Drach David Paul Chevalier, born at Strasburg, in 1791, died in Rome. Drach was the son of a rabbi, and received a good education from his father. In 1823 he embraced Christianity together with his two daughters and his son Paul, who afterwards became a priest and a distinguished Biblical scholar. Drach senior accepted the position of librarian of the Propaganda in Rome. His principal works are the following: An edition of the "Bible de Venice," 27 volumes, with copious and learned notes, Paris, 1827, 33; "Relation de la Conversion de M. Hyacinthe (Simon) Deutz, Baptisé à Rome le 3 Février," 1826; "Précédée de Quelques Considérations sur le Retour d'Israel dans l'Eglise de Dieu," Paris, 1828; "Notice Concernant l'Origine et les Progrès de l'Hospice Apostolique de St. Michel," Rome, 1842; "De l'Harmonie Entre l'Eglise et la Synagogue, ou Perpétuité de la Foi de la Religion Chrétienne," 2 volumes, Paris, 1844; "Lexicon Catholicum Hebraicum et Chaldaicum in V. T. Libros, hoc est Gulielmi Gesenii Lexicon Manuale Hebræo-Latinum Ordino Alphabetico Digestum," Paris, 1848; "Le Pieux Hebraisant," a work containing the principal Christian prayers, and a summary of the Catholic Catechism in Hebrew and Latin, *ib.* 1853; "Documents Nouveaux sur les Restes des Anciens Samaritains" (from the *Annales de Philosophie Chrétienne*), Nov. 1853, *ib.* 1854.

Eliano, Vittorio, grandson of Elijah Levita, a convert of the sixteenth century. He became priest and canon. Well versed in

Hebrew literature, he was appointed censor of Hebrew books, first at Cremona, afterwards (1567), at Venice. In this capacity he permitted (1557) the publication of the "Zohar," and edited the "Tur" in 1558.

Eskelis, Denis Baron de, and his sister, Countess of Winifen, son and daughter of Freiherr Von Bernhard Eskelis, Austrian financier, who was the founder of the Austrian National Bank, embraced Christianity in the nineteenth century. Denis succeeded his father in the management of the banking-house.

Felix Pratensis, born at Prato, Italy, in the second half of the fifteenth century, died at Rome in 1539. In 1518 he embraced Christianity, then joined the Augustine Order and devoted himself to missionary work among his brethren. He had a perfect knowledge of three languages, and displayed such great fervour, though apparently with little discretion, in his sermons, that he was called "the Jews' scourge." While still a member of the synagogue, Felix published a Latin translation of the Psalms, entitled, "Psalterium ex Hebræo ad Verbum Translatum," Venice 1515. He arranged the Masorah for the "Biblia Veneta," 1518, published by his disciple Bromberg.

Ferretti Francesco Maria (Abot), whose Jewish name was Sabbathai Nahum, was a native of Ancona or had been rabbi there, for he calls himself d'Ancona. He embraced Christianity in 1734. He wrote a book entitled, "La Verita della Fede Christiana," Venice, 1741. In this book there is a prayer in Hebrew and Italian which gives us an insight into his experience

and life as a seeker after the truth.

The prayer is as follows: —

"Creator of the worlds, Lord of lords! It is revealed and known before the Throne of Thy Majesty that for many years my heart is restless and my spirit is drawn hither and thither, in that the thought occurs to me to forsake the faith of my fathers and to accept the Christian faith. I do not, however, know whether this desire is good, a pure effect of the working of the Holy Spirit, which aims at my salvation, and is determined before the Throne of Thy Majesty, that Thy will and pleasure should be accomplished in this faith. It is also known unto Thee that just when I am in the synagogue or in the houses of study, and even in the highest festivals when I am engaged in prayer, the desire of acknowledging the Christian faith inflames my heart and mind to the utmost. I cannot do otherwise. I must leave my bed in the middle of the night, and with bitter tears which Thou wilt not disdain, beseech Thee, that on the ground of Thy thirteen attributes, Thou mayest deliver me from these inward vexations. Yet they become stronger and more vehement every day, so that I am powerless to overcome them, and in weariness repine. No sooner does one thought leave me than another arises; the one whispers this, the other that. I am dumb and without advice. Thou knowest also that, after I made an excursion and returned home, I felt a little easier, but these thoughts took hold of me more mightily, making me anxious with fear and dread, and giving me not a moment's rest either day or night. They pursue me

while dreaming or awake, on all my ways, so that life is a misery to me. Therefore, O Lord, Thou God of Abraham, Isaac, and Jacob, who art enthroned over the Cherubim, hear me! O Lord, hearken unto me! Here I am, here I am! Behold, in fasting and in prayer I supplicate Thy lovingkindness and grace, that Thou mayest graciously incline to me from Thy throne of glory and grant my request. O, my God, teach me to pray humbly and acceptably. Give me a new and pure heart, and renew my spirit, that I may be enabled to understand the inward emotions and to perceive the truth. Save me from this tribulation, and lead me in the right way. If it is determined before the Throne of Thy Majesty that I should accept the Christian faith, because it is good, holy, and acceptable to Thee; O, so may it please Thee that I should walk about in peace, and not depart from Thy way and will. All things come from Thee, and Thou hast dominion over all, and Thou enlightenest the eyes of those who love Thee, and Thou accomplishest that which is in accordance with Thy counsel. When after this month is passed, these spiritual emotions do not cease, then I will in truth acknowledge that Thou alone from Thy dwelling place in heaven hast wrought this restlessness in me, in order to lead me to my soul's salvation. So take hold of me with Thy right hand, bring my soul near to redemption, and save me from mine enemies. Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. Praised be Thou, O Lord. Teach me

Thy statutes. Praised be Thou who hearest prayer. Amen."

Ferrus, Peter, a Jewish convert to Christianity, lived in Spain in the fifteenth century. He was a poet of ability, but lacked discretion as well as charity in his poems with regard to the Jews.

Franchi, Guglielmo Dei, born in Rome, died there about 1660. After having embraced Christianity he joined the monastic order of Vallombrosa, and devoted himself to the dissemination of knowledge of Hebrew among Christians. In 1596 he published, at Rome, a Hebrew alphabet ("Alphabeticum Hebraicum"), giving the rules for the reading of Hebrew, and three years later a short Hebrew grammar. (Bergamo, 1599.)

Gonzalo, Garcia De Santa Maria, son of Paul of Burgos, was baptized with his father in 1379, when he was eleven years old. He was appointed archdeacon of Briviesca in 1412, and then successively Bishop of Astorga, of Placentia, and of Sigüenza. Besides his ecclesiastical and historical studies, he made himself familiar with Jewish literature, and was one of the most learned men of his time in Spain. He was present at the Council of Basel as a delegate from Aragon.

Forti, Hortensius (Johanan Hazak), Jewish convert to Christianity, lived in the sixteenth century, born at Gorima, and settled at Prague, under Maximilian II. He wrote "Dikduk Leshon Kodesh," a Hebrew grammar, Prague, 1565-66, and "De Mystica Literarum Significatione," in which he expatiates on the different ways of writing the Holy Name. The latter work was published by Kircher in his "Oedipus Aegpytiacus ii."

Heydeck, Don Juan, was before his conversion to Christianity a rabbi in Germany, and afterwards professor of Oriental languages at the University of Madrid. In 1792 he published a work in three vols. entitled, "Defense de la religion Christiana," in which he reputed the errors and attacks of Voltaire and Rousseau. This work next to the Bible was the means of convincing Dr. Cappadose and Da Costa of the truth of the Gospel. In 1807 Napoleon convoked a great Jewish Sanhedrin, when some of the delegate rabbis were exuberant in their flattery of him as if he had been the Messiah. Thus the Italian Rabbi Segri, in an oration in honour of Napoleon's birthday said: "Truly a supernatural genius appeared upon earth, invested with greatness and infinite fame." *Et ecce cum nubibus cæli quasi Filius hominis veniebat et dedit ei potestatem et honorem et regnum* (Dan. vii. 13). R. David Zinsheimer, of Strassburg, applied to him in a sermon, Isa. xlii. 1, 4, 6. Another Italian rabbi opened the sitting with a speech in which this passage occurs in reference to Napoleon. *Le genie createur, qui parmi les mortels est le mieux formée à l'image de Dieu, en suit les traces sublime.* It was then that Heydeck wrote to them, "If the Son of Man shall make you free, ye shall be free indeed" (John viii. 36.) (See "Christen und Juden," by Dr. A. Fürst, p. 202. See also the "Missionary Journal" of Dr. Joseph Wolf, 1824, containing a letter of Heydeck to a friend of Wolf in England, in which he expresses great interest in Wolf's journey to Jerusalem, and asks his correspondent to tell him that it is his wish that he

may become like Joseph in Egypt, a deliverer of his brethren according to the flesh.)

Henekstein, Alfred Freiherr Von, born at Ober Döbling, Austria, 1810, died in Vienna, 1882. He was the son of the banker Joseph Von Henekstein, and embraced Christianity in 1828. Joining the army in the same year, he was gradually promoted, until in 1869 he was appointed Chief of the General Staff. As such he acted under Benedek in the Austro-Prussian war, when the Austrian army, through the blunders of commanding officers, was defeated, and he and his superior were arrested to appear before a court-martial. After some time the court was dismissed without having given judgment. Leaving the army, Henekstein passed the rest of his life in retirement in Vienna.

Hess, Ernst Friedrich, lived in the sixteenth century. He was the author of a controversial book entitled, "Neue Juden-geißel," cited as "Flagellum Judæorum." (Fritzlar, 1589.) (Strack, "Sind die Juden Verbrecher," p. 7.)

Ibn Vives, Juan, grandson of one of the richest Jews of Valencia, was the author of a book entitled, "Veritate Fidei Christianæ." It is asserted in the "Jewish Encyclopædia" that he did this in self-defence, because he was condemned in 1510 for Judaizing, but no proof is given.

Iolante, a converted Jewess, married Dom Luis, brother of Henry, King of Portugal, in the sixteenth century.

Isaac Johann Levita, born in Germany 1515, died at Cologne,

1577. At first he was a rabbi at Wetzler, he was baptized as a Protestant in 1546, but joined the Roman Catholic Church, and was appointed professor of Hebrew at Cologne, which office he held until his death. He wrote a Hebrew grammar in 1556. He also edited Maimonides' work on astrology, and Moses ibn Tibbon's commentary on Aristotle's physics (Cologne, 1555).

Johannes Hispalensis, flourished between 1135 and 1153. He was a native of Toledo, and hence also was called J. (David) Toletanus. He was one of the earliest translators from the Arabic. He translated chiefly astrological and astronomical, but likewise some philosophical, and a few medical, works, such as "Fons Vitæ," and "Epitome Totius Astrologæ."

Johannes Pauli, born about 1455, died at Thann, 1530. He became a distinguished preacher of the Franciscan Order at Oppenheim and Strassburg, at which latter place he took notes of Geiler's Sermons, which he edited at Schlettstadt, 1517. He is known chiefly, however, for his collection of jests under the title, "Schimpf und Ernst" (Thann, 1519). Some of his stories were taken over into the "Hundred Merry Tales" used by Shakespeare.

John, of Capua, an Italian Jewish convert in the thirteenth century. He translated Rabbi Joel's Hebrew version of "Kallilah wa Dimnah," from Arabic into Latin, under the title, "Discetorium Vitæ Humane," and his translation was the source from which that work became so widely spread in almost all European tongues.

Joshua Halorki was born in Spain in the latter part of the

fourteenth century, at Lorca, in Murcia. He early distinguished himself as a subtle Talmudist and skilful physician. He was a Jew of the strictest sect. His scrupulous search for arguments against Christianity was over-ruled to his discovering that Christianity was founded on the Rock of Ages, against which the very gates of hell could not prevail. Dr. Joshua de Lorca then confessed, publicly, that in assaying to convict the Hebrew Christian, Solomon Halevi, of heresy, he proved himself to be ignorant of the spirit, and an unbeliever in the letter, of Moses and the Prophets. He begged for the privilege of being baptized. He assumed the name, when the sacrament of baptism was administered to him, of Geronymo à Santa Fé. It was soon made evident that Joshua – or Geronymo, or Hieronymus, as he is variably known in ecclesiastical history – was a chosen vessel in the hands of his Redeemer. The new Hebrew Christian devoted his immense wealth, intellectual and other, towards the promotion of his Saviour's honour and glory, especially amongst his Jewish brethren. His extensive acquaintance with Talmudical and other Jewish lore, enabled him so to expose their false teaching, as to make their fallacies very evident to such as would not hoodwink their reason by impervious prejudice. His celebrated work, "Probationes N. T. ex V. T. per quas doctrina Talmud improbitur, et dicitur liber contra errores Judæorum," is one of the most decisive testimonies for Christianity, and against Talmudism, which a Hebrew Christian witness could have borne.

In the year 1413, an ever memorable conference between

Jewish and Christian divines was agreed upon. The meeting was convened at Tortosa, in Aragon. The Pope-Pretender, Benedict XIII., or Pedro de Luna, presided. The most renowned and famous Rabbis of the time were ranged on one side, Geronimo à Santa Fé – assisted by Andreas Baltram, a native of Valencia, another Hebrew Christian, afterwards Bishop of Barcelona – on the other side, and they met on the 7th of February, 1413, to discuss whether "Jesus, called of Nazareth, who was born at Bethlehem in the latter days of King Herod, seventy years before the destruction of the second temple, who was crucified, and died at Jerusalem, is really the true Messiah, foretold by the prophets of the Old Testament." The discussion lasted till Nov. 12, 1414. It occupied sixty-nine sessions. It was attended by the grandees of the Church and Synagogue of the day. The result was wonderful. All the Jewish disputants, with the exception of two, admitted, and signed a declaration accordingly, that they were fairly vanquished, and that utterly. Upwards of five thousand Jews made a public confession of their faith in Christ, and were baptized into the same.

There is an account of that conference in a parchment MS., consisting of 409 fols., in Sto. Lorenzo del Escorial, entitled, "Hieronymi de Santa Fide Medici Benedicti XIII. Processus rerum et tractuum et Europæ, Rabbiorum ex une parte, et Catholicorum ex alia, ad convicendos Judæos de adventu Messiaë." Contemporary Jewish writers are ominously silent about it. The story of Joshua Halorki is full of suggestive matter

for serious thought for the Rabbis of modern synagogues, and for Christian ministers of modern churches.

John, of Valladolid, born 1335. An able speaker and acquainted with rabbinical literature, he persuaded King Henry of Castile that he could convince the Jews of the truth of Christianity if they were obliged to listen to him and to answer his questions. An order was accordingly issued, compelling the Jews to attend John's lectures in their synagogues and to discuss them with him. In company with another Jewish convert, John travelled throughout the Castilian provinces, lectured and debated in the synagogues, but with lack of success. At Avilla, he assembled the Jews four times and discussed with them the tenets of Christianity before numerous Christian and Moslem audiences. At Burgos, he summoned Moses ha Cohen, of Tordesillas, to a religious controversy in the presence of Archbishop Gomez, of Toledo, but he made no impression upon his opponent. Just because he was not content in bringing arguments from Scripture to prove Christian doctrines, but in imitation of the rabbinical method, he tried to base a doctrine on the form of a letter. Thus, for instance, he claimed that the final closed "mem" in the word לַמְרֵבָה (Isa. ix. 6), is an allusion to the immaculate conception.

Levi Barach (Joseph Jean François Elie), born at Hagenau, Elssas, 1721, embraced Christianity in Paris, 1752. His wife refused to live with him, and he refused to divorce her according to Jewish law. He obtained from the Bishops of Verdun and Metz

canonical opinions that a baptized Jew might marry a Christian if his wife refused to be converted with him.

Levi Ben Shem Job, Portuguese convert, lived at the end of the fifteenth century. He is identified by some scholars with a certain Antonio, who was chief surgeon of King John II., and who wrote a pamphlet entitled, "Ajudo da Fé Contra os Judaeos."

Mandl Christof, a Hungarian Jewish convert, baptized in 1534. His godfather was George, Margrave of Brandenburg, to whom Mandl dedicated his tract entitled, "Dass Jesus sey das Ewig Wort" (1536). He also wrote two other tracts on the "Seventy Weeks of Daniel," and "Jesus is the Messiah" (1552-7).

Margarita Antonius, son of Rabbi Jacob Margoliouth, of Regensburg, was baptized in 1552, at Wasserburg, Bavaria. He was teacher of Hebrew successively at Augsburg, Meissen, Zell, Leipzig, and Vienna, where he died. His book, "Der ganze Jüdische Glaub," &c., contained among some good things, many bad and foolish things, and caused much harm to the Jews and to the author himself. His work was variously received. Luther made use of it in his writings. It was praised by Hoornbeek, B. Luthenes, and Joseph Muller, while Wagenseil (who, as is well known, was not very partial to the Jews,) spoke of it less favourably. According to de le Roi he joined the Roman Church as a Protestant.

Medici Paulus, a Jewish convert of whom the Roman Catholic Church had reason to be proud, was a learned theologian and a skilful controversialist against modern Judaism. Of

his numerous works may here be mentioned: 1. "Catalogo de Neofiti" (*illustri*), 1701. 2. "Promptuarium Biblicorum Textuum ad Catholicum Fidem confirmandam et Judaeorum informandam perfidiam" (1707). 3. "Dialoghi sacri supra il vechiv e Nouvo Testamento," 41 parts in 21 vols. (Venice, 1731-35). 4. "Riti e costumi degli Ebrei confutati" (Fifth edition, Venice, 1557). This work is partly supplementary and partly antagonistic to a similar work by the famous Jewish scholar, Leon de Modena.

Mendelson (Sorel) Mendelssohn, youngest daughter of Moses Mendelssohn the philosopher, joined the Church of Rome at the beginning of the eighteenth century. She is described as "a woman of broad interests, clear judgment, and exquisite manners."

Morasini Giulio (Samuel Ben Nahamias, Ben David, B. Isaac, B. David, Baal Teshubah) was born at Venice, 1612; died in 1687. He was descended from a wealthy family which traced its ancestry back to Nehemiah. In 1649 he was present at a disputation held in Venice between two Jews (one of whom was a convert), relating to the "Seventy Weeks of Daniel." He then, together with his brother Joseph, decided to embrace Christianity, and was baptized November 22 of the same year, his godfather being Angelo Morasini, whose name he took. He went to Rome under Alexander VII., intending to become a Capuchin monk, but was dissuaded by the Pope. Clement IX. appointed him Hebrew scrittore of the Vatican library, and he

taught Hebrew in the Propaganda. He was the author of a work entitled, "Derek Emunah" (Way of Faith), Rome, 1683. It has as a frontispiece a portrait of the author at the age of seventy-two, and is preceded by a sketch of his life.

Nachman ben Samuel Halevi, Rabbi of Busk, Galicia. When Mikulski, the administrator of the Archbishopric of Lemberg, invited the representatives of Judaism to a disputation with the Frankists, July 16, 1759, he was one of the Frankist delegates. He afterwards became a Christian, and took the name of Pietr Jacobski (Gräetz x., 392).

Nola, Menahem (John Paul Eustatius), born about 1570, died at Rome about 1608. Having instructed Thomas Aldobrandino, brother of the Pope Clement VIII., in Hebrew, he was influenced by him to become a Christian, and was baptized in 1568. He was the author of several Italian works, mainly in defence of Christianity. "Sacro Settenario" (Naples, 1579) is a compilation of extracts from the Bible, with an explanation of the ceremony of the opening of the gates in the year of Jubilee. "Salutori Discorse" (*ib.* 1582) contains nine sermons on various dogmas of Christianity, including those of the Trinity and the necessity for the coming of the Messiah. Some of Nola's works are found in the library of the Vatican, among them being commentaries, in manuscript, on Lamentations and Ruth. He wrote also a description of the Hebrew manuscripts in that library.

Nunez, Henrique Judae, Portuguese convert, born in Borba, Portugal, died in 1524. It is asserted that he acted as a spy against

his people, and in consequence was stabbed by two Maranos, disguised as monks. He had received the appellation of Firme Fé, was revered as a saint, and people ascribed marvellous healing power to his tomb.

Vettinger, Edward Maria, born at Breslau, 1808, died at Blaseritz, near Dresden, 1872. In 1828 he embraced Christianity. He wrote many works, comprising novels, poems, satires, historical and biographical writings, a complete list of which may be found in the "Moniteur des Dates," vi., 83, Dresden, 1868. This work may be mentioned here in particular. It gives short biographical notes of important men (over 1,000,000 in number) from the dawn of history to the date of the completion of the book, including living persons.

Paul de Burgos, called also Santa Maria. His Jewish name was Solomon ha Levi; born at Burgos 1350, died in 1435. He was the wealthiest and most prominent Jew of the city, and was thoroughly conversant with the Talmud and rabbinical literature, and up to his fortieth year he officiated as Rabbi of Burgos. His scholarship and intelligence, as well as his piety, won the praise of Isaac ben Sheshet. Abrabanel, in his Commentary on Isa. xxxiv., calls him a wise man. He embraced Christianity in 1370, in his native place, after having studied diligently the O. T., especially Jer. xxxi., the N. T. and the works of Thomas Aquinas. He said later, *Paulus me ad fidem convertit*. His mother and his children were baptized with him, but not his wife, who refused, yet was later reconciled to him and

also baptized. After finishing his theological studies at Paris, he was ordained and appointed Archdeacon of Trevino, and in 1402 became Bishop of Carthagen. Subsequently he became a member of the regency of Castile and Archbishop of Burgos. He wrote "Dialogus Pauli et Sauli Contra Judæos sive Sive Scrutinium Scripturarum," but his principal work (in 1427) is "Additiones," which consists of addenda and emendations to Nicolas de Lyra's Postiles on the Bible; also, in his old age, he composed a "Historia Universal" in Spanish verse. As Jewish writers assert that ambition and vanity were the motives of his conversion, I give a short extract from his testament to his son, in order that the reader may judge whether this charge is justified: "What wouldest thou, my dearly beloved son, like best that I should give thee while I am still alive, or leave for thee when I die? What better thing could it be than the extension of that knowledge which thou hast already gained from the Holy Scriptures, and which will strengthen thy well-ordered zeal for the Christian truth?" He then quotes Isa. xxxviii. 19: "The father to the children shall make known Thy truth," and continues: "I was not learned in my youth, but educated in Jewish blindness and unbelief. While I learned to know the Holy Scriptures from unholy teachers, I received the opinions of erring men who obscured the pure letter of the Scriptures with impure devices. But it pleased Him whose mercy is infinite to call me out of darkness to light and out of the pit into the pure air of heaven; so that it appeared to me as if scales fell from the eyes of my

understanding. I began to seek the truth, and to trust no more in myself, and so with a humble spirit I prayed to God to shew me what appertained to the salvation of my soul. Day and night I sought help from Him, and so it happened that my love for the Christian truth increased, and finally I received strength publicly to confess the faith which was already in my heart." Then after telling his son how God had blessed him in raising him to a high position of usefulness and dignity in the church, and that he had been on intimate terms with King Henry III. and chancellor of his son, the Regent of Spain, he intimates to him that, with all this, he had not accumulated any worldly wealth. *Unum est quod silentio committere non possumus nobis ex Levitico sanguine descendantibus.* "One circumstance which I cannot pass over in silence is this: that we are descendants of Levi, and the promises which were given many centuries ago have been fulfilled – 'Wherefore Levi hath no part nor inheritance with his brethren, the Lord is his inheritance according as the Lord thy God promised him' (Deut. x. 9). Truly God Himself is our inheritance. Christ is our portion. This, my dearly beloved son, is my testament for thee, and let it also be thine inheritance, that the Law of the Lord may be thy joy, and that thou shouldest meditate upon His Word day and night."

Paulus of Prague, Elhanan ben Menahem; born in Chelm, Poland, about 1540; died at Prague about the end of the sixteenth century; baptized at Nuremberg, 1556. He wrote several works in German, with Latin titles, in defence of Christianity – 1. "Solida

et Perspicua Demonstratio de SS. Trinitate." 2. "Confessio Fidei et Testimonia Scripturæ Sacræ de Resurrectione Mortuorum." 3. "The Book of Jona," translated in Hebrew, Greek, Latin and German. 4. "Mysterium Novum," with a preface of a Hebrew poem consisting of 139 verses, arranged in alphabetical order, and giving an acrostic of his own name. 5. "Symbolum Apostolicum." It is asserted that he was twice baptized, or that he relapsed; but as writers are not in accord with each other, as to dates and places, we may have our doubts about it.

Pierleoni (of a noble Roman family descended from a Jewish banker of Rome) was baptized in the first half of the eleventh century, and took the name of Benedictus Christianus. His son was named Leo, and his grandson Petrus Leonis. It is from the latter that the family name is derived. Petrus was prominent in the liberation of Pope Gelasius II., and when Petrus died, his son of the same name was Cardinal, and on several occasions rendered service to the Church. In 1130, this son, Cardinal Pierleoni was elected Pope under the name of Anacletus II., while the counter party chose Innocent II.

Ponte, Lorenzo da (Jeremiah), born at Ceneda, Italy, 1749; died 1837. He belonged to a well-known Jewish family, which had produced the Italian-Turkish diplomatist, Dr. Israel Congeliano. He embraced Christianity, assuming the name of Da Ponte, in honour of a Catholic bishop who was his protector. At an early age he became professor of *belles lettres* at Treviso, and published various poems, including a political

satire, which led to his exile. He went to England and was secretary to the Italian Opera Company in London. Then he went to America, where he wrote various plays, sonnets, critical essays, and a translation of the Psalms. But his best known work is his extremely interesting "Memoirs," which Zuckerman has compared to Franklin's Autobiography. They indicate that even in his youth he was proficient in Hebrew, and the impress of his ancestry and of his early Jewish studies has been discerned by critics of his works and views.

Raphael, Mark, an Italian Jewish convert, flourished at Venice at the beginning of the sixteenth century. It is said that he was a rabbi before his conversion. He was consulted by Henry VIII. on the question of the legality, according to Jewish law, of his levirate marriage to Catharine of Braganza, and was invited by him to England. Raphael accordingly arrived in London on January 28, 1531 (Calendar of State Papers, Spanish, i. 335). He decided that such marriage was legal, but suggested that the King might take another wife conjointly with the first. Later, he reviewed his opinion by pointing to the object of levirate marriage, and contending that as no children had been the result of the union, the King must have married his brother's widow without the intention of continuing his brother's line, and consequently the marriage was illegitimate and invalid. We have here the picture of a man whose mind as a Jew was trained in rabbinic quibbles, and as a Romanist had learned to hold the doctrine of intention.

Raimuch (Remoch) Astruc, physician of Fraga, in the fourteenth century. As an orthodox Jew he visited Benveniste ibn Laki, of Saragossa, and other prominent Jews; but in 1391 he embraced Christianity, taking the name of Francisco Dias Corni, and endeavoured to convert his former Jewish friends, among them, En Shealticel Bonfos (Gräetz viii. 85).

Ratisbonne Alphonsi Marie, born at Strassburg in 1812, and died at Jerusalem, 1884. After taking his degree in law he visited Rome, when probably he met his brother, who won him for the Church. After passing through the novitiate of the Society of Jesus, he joined the Order of Notre Dame de Sion. He then went to Jerusalem, founded the Order of the Sisters of Sion there, had a school for Jewish children, and officiated there as a priest until his death. He was the author of "Elevations sur les Litanies de la Sainte Vierge."

Ratisbonne, Marie Théodor, brother of the former, born at Strassburg, 1802; died at Paris, 1884, was also a lawyer before his conversion. He became successively, Professor in the Petit Seminaire, Assistant Rector of the Cathedral of Strassburg, and Superior-General of the Order of Notre Dame de Sion, founded by him in thanksgiving for the conversion of his brother. Among other works, he published, "Essai sur l'Education Morale" (Strassburg, 1828). "Histoire de Saint Bernard," 2 vols. (*ib.* 1841). "Le Manuel de la Mère Chrétienne" (*ib.* 186). "Questions Juives" (1868). "Miettes Evangeliques" (*ib.* 1872). "Reponse aux Questions d'un Israélite de Notre Temps" (*ib.*

1878).

Ricius Augustinus, Jewish convert to Christianity and astronomer of the fifteenth century. He was a disciple of R. Abraham Zacuto, and wrote a work on the motion of the eighth sphere, a Latin translation of which appeared in Paris, 1521. He quotes Ibn Ezra, Abraham ben Hiyya, and other Jewish authors, and mentions the epoch 1477.

Riccio Paulo, or Paulus Riccius, was born in Germany, and flourished in the first half of the sixteenth century. After his conversion to Christianity he became Professor of Philosophy in the University of Pavia, subsequently he was physician to Maximilian I. He was a friend of Erasmus, and held a controversy with Eck on astronomical subjects. He sought the spiritual welfare of his Jewish brethren, and imparted to Christians much information about Jewish literature. His best known book is his "De Posta Lucis R. Josephi Gecatilia" (Augsburg, 1616), which is a free translation of a part of the Kabbalistic work of "Sha'a re Orah," by Joseph Gikatila. Jerome Riccio (Hieronymes Riccius), Paulo's son, sent a copy of the work to Reuchlin, who utilized it in the composition of his "De Arte Cabbalistica." Riccio relates that he was ordered by the Emperor Maximilian to prepare a Latin translation of the Talmud. All that has come down of it are the translations of the tractates of "Berakhoth, Sanhedrin, and Makkoth" (Augsburg, 1519), which are the earliest Latin renderings of the "Mishnah" known to bibliographers. The most important of his works is "De Cælisti Agricultura," a

large religio-philosophical work in four parts, dedicated to the Emperor Charles and to his brother Ferdinand (Augsburg, 1541, 2nd ed. Basel, 1597). His "Opuscula Varia," which contains a treatise on the 613 commandments, a religio-philosophical and controversial work, aiming to demonstrate to the Jews the truths of Christianity, and an introduction to the Kabbalah, followed by a compilation of its rules and dogmas, went through four editions (Pavia 1510, Augsburg 1515, 1541, and Basel 1597). Riccio wrote about ten other works, all in Latin, on various religious, philosophical and Kabbalistic subjects, which appeared in Augsburg in 1546, and were reprinted in Basel in 1599.

Rittangel, Johann Stephanus, controversial writer, born at Forsheim, near Bamberg; died at Königsberg in 1652. He first became a Roman Catholic, but when he found out the serious errors of the Roman Catholic Church he became a Protestant. He was professor of Oriental languages at Königsberg, and issued a number of translations of Hebrew works: one of the "Sefer Yezirah" (1642); one of the "Passover Haggadah" (1644); he published also his "Libra Veritatis" (Fraenker, 1698); and one of the earliest translations of Jewish prayers, under the title, "Hochfeyerliche Solentäten, Gebete und Collecten Anstalt der Opfer, nebst andern Ceremonien so von der Jüdischen Kirchen am Ersten Neuen-Jahrstag Gebet und Abendgebet werden müssen" (Königsberg, 1653). His posthumous work, "Biblia Veritatis" was written to substantiate the claim that the Targums prove the doctrine of the Trinity. This is also the subject

of his "Veritatis Religionis Christianæ."

Rosenthal, David Augustus, German physician and author, born at Neisse, Silesia, 1812; died at Breslau, 1875. In 1851 he embraced Roman Catholicism and set about to improve the tone of the Catholic press and the condition of the Catholics of Silesia. In 1862 he edited the poetical works of the Roman Catholic mystic, Angelus Silesius, better known as Johan Scheffler. Between 1869 and 1872, he published his "Convertetenbilder aus dem neinzehnten Jahrhundert" (4 vols., Schaffhausen), or biographical sketches of Jews and Protestants who had embraced the Roman Catholic faith during the nineteenth century. This was arranged according to countries. A supplement of the entire work is found in the last volume. The "Convertetenbilder," which went through several editions, is a very important contribution to the history of the Church in the nineteenth century, and supplements de le Roi's work, "Geschichte der Evangelischen Juden Mission," which treats only of the Jews who have joined the Protestant Church.

Santangel (Sancto Angelos) Luis (Azorias) De, a convert and learned jurist of Calatayad, Spain, died before 1459. He was converted by the sermons of Vincent Ferrer (probably in 1412, when that missionary was most active) and was made magistrate of the capital of Aragon. One of his grandsons took part in the discovery of America by lending 17,000 ducats towards the expenses without interest.

Sixtus Sinensis, born at Sienna in 1520; died in 1569. After

embracing Christianity he joined the Franciscan Order. By the order of Paul IV., Sixtus and another convert travelled about the Papal States preaching in the synagogues. He was more favourable to the Zohar than to the Talmud. Besides homilies and mathematical writings, Sixtus was the author of the "Bibliotheca Sancta" (Venice, 1566), a Latin work in eight books, treating of the divisions and authority of the Bible. It contains an alphabetical index and an alphabetical list of the rabbinical interpreters of the Bible.

Ugolino Blaisio, an Italian Jewish convert, born about 1700. He is known for his "Thesaurus Antiquitatum" (34 vols., Venice, 1744-69). In this work he reprinted most of the seventeenth century treatises on Jewish antiquities by Bochart, Bonfrère, Buxtrof, Carpzov, Cellarius, Clavinger, Deyling, Goodwin, Hottinger, Huet, Lowth, Opitz, Pfeiffer, Prideaux, Reland, Rhenferd, Saubertius, Selden, Sigonius, Spencer, Trigland, Van Til, Wagenseil, and Witsius, besides some from fresh contributors, and translating much himself from the "Midrashim." He also himself translated the treatises Menahoth, and Zebahim (vol. xxi.) Pesahim, Shekalim, Yoma, Succa, Rosh-Hashanah, Tamid, Megilah, Hagigah, Bezah, Moed Katon, Ma'aseroth, Maaser Sheni, Hallah, Orlah, and Bikkurim (vols, xvii. - xix.), besides a part of Maimonides' "Yad-Hazakah," and of Abraham Portaleone's "Shilte ha Gibborim."

Veil, Ludwig Karl de, a native of Metz, whose father and grandfather were rabbis, the latter an author of Hebrew books,

embraced the Roman Catholic faith at the age of 17, when he was a teacher of Hebrew in 1655. It is said that Louis XIII., King of France, compelled him to be baptized in Compiègne. At all events, the King and the Queen were his sponsors. He is also called Compiègne, after the town. He became afterwards ordinary Royal professor of Oriental languages in the Sorbonne, Paris. Wagenseil, who made his acquaintance in Paris, praises him for his modesty as well as for his learning and talents. Ludwig de Veil translated the first eight tracts of the "Yad-Hazakah" of Maimonides into Latin, adding notes thereto (Paris, 1662-78); also "Sefer Hakorbanoth," with Abrabanel's introduction to Leviticus (London, 1683). A separate edition of this introduction appeared under the title "Hakdamat Abravenl El Sefer Wayikra" (Amsterdam, 1701).

Veit, Johann Emanuel was born in Ruthenplan, in Bohemia, in 1789, died in Vienna in 1876. He was the son of a rich Jew named Benedict (Boruch). He studied medicine and philosophy first at Prague and then in Vienna, in which city he became professor and director in the Veterinary College in 1819. In the newspaper "Bohemia," he was reported to have given the reason for his conversion in these words: – "I went through the Old Testament, and now I must look into the New." And to Döllinger he once said, "Judaism is the vestibule to the Hall Christianity, and I wanted to pass from the one to the other." Here are some remarks which he made occasionally in letters to friends with reference to his spiritual development and his coming to Christ.

Thus he wrote: – "The time past, the near as well as the remote, lies behind me like a series of dissolving views. I am not in the state to give chronological data, I know only that it is a good while ago that a decided direction to the positive belief took me without my exertion." A deeper view is given to us in the following letter: – "You do not know the miserable history of my life, neither the ways by which the Divine Mercy has conducted me, nor the unutterable distress incumbent upon me. Nobody did know me, myself the least, but the Lord has helped me wonderfully. What can the world judge of a poor, contrite old student, full of sinfulness, craving only God's love, who has finally prostrated himself, in great anxiety of heart, at the feet of Jesus, the Crucified, crying, 'O Lord, do not cast away from Thee the poor dog which licks Thy feet, although it stretches still its nostrils to the hideous savours of this world.'" Having such a confession before us, we forbear to search after other influences which may have worked upon his soul. A true Israelite, with the humility of the woman of Samaria, he found in Jesus Christ the peace with God which neither Judaism, the modernised as little as the rabbinical, nor the philosophical systems could give him. Of course, he desired to confess his belief in Jesus Christ as his Saviour and Redeemer by baptism, and this he did on May 4th, 1816, in the Church of St. Carl, Vienna. Eventually Veit was appointed as Cathedral preacher at St. Stephen's and his fervent eloquence drew large crowds to hear him, and many on bended knees cried out for pardon of secret sins. When in 1840 the

Damascus blood accusation affair took place, Veit stood up in the pulpit before the whole congregation, lifted up a crucifix, and swore solemnly that this oft repeated accusation had no foundation whatever in fact.

Wolken of Ratisbon, a convert to Roman Catholicism in the second half of the fifteenth century. In contrast to Veit, he was an accuser of his former co-religionists. Whether this arose from personal spite or from superstition does not matter. His memory is only here preserved as a warning to others.

Wolowski, a Polish family in the seventeenth and eighteenth centuries, directly descended from Osias Tebuat Shor, gave to the Roman Catholic Church several members, *viz.*, a Jewess named Hayya Wolowski (she had an excellent knowledge of the "Zohar"), Nathan ben Elisha (Michael Wolowski) and his brother Solomon (Lucas Francis Levi Wolowski). They were all influenced in favour of Christianity by the Frankist movement. Some descendants of this family are still living in Galicia.

ADDENDA.

Converts in the "Domus Conversorum" in London

The subject under the above title requires a special paragraph, because it manifests to us the zeal which English Christians in the Middle Ages displayed with regard to the conversion of the Jews, and that their effects were richly blessed.

In an article in the "Hebrew Christian Witness," 1875, by Christopher Chattoc, of Haye House, Castle Bromwich, Warwickshire, entitled "Traces of Early Anglo-Hebrew Christians from Authentic Sources," he says: – "All our best historians allege that, at the expulsion of the Jews from this country in 1290, about fifteen thousand were expelled. If we compare this number with the approximate amount of the then population, it is something considerable, and if we take the present population of the country and compare the number of converted and unconverted Jews at the present time, the relative proportion of converted Jews in 1290 would be at least – say, five hundred. This cannot by any means be considered an excessive estimate for men, women and children, as the conqueror is said to have brought over Jews in great numbers, and they were much favoured by the three first Norman kings. The 'Domus Conversorum,' or home for converts, was established in 1232

(by order of Henry III.), a private one in 1213 in London, and one even much earlier still in Oxford." He then gives a list of three long pages full of names of clergy and others, in which he traces Jewish names anglicized, and refers to quite a number of historical works. This cannot for want of space be reproduced here. I will only mention that Dr. M. Margoliouth said that there were three Kings in Great Britain by the name of Solomon. But the article by Rabbi Michael Adler, in the "Jewish Encyclopædia," may be given in abridged form. "The 'Domus Conversorum' was situated in Chancery Lane and had a Chapel attached to the buildings.⁴ A similar institution, on a much more modest scale, having been commenced by the clergy in 1213. A chaplain was appointed to instruct the converts and a warden to attend to their temporal affairs. Each male inmate received 1½d., equal to about 2s. 6d. of the present currency, and each female 1d. During the fifty years that elapsed from the time of the founding of the 'Domus' until the year of the great expulsion, about a hundred Jews in all (?) participated in the benefits of the institution, a small proportion out of the 1,600 Jews in England. All the expenses of the 'Domus' were borne by the royal treasury, while some of the bishops left bequests to augment its funds. In addition to these sources of income, a small poll-tax, called 'the chevage,' was levied upon all Jews, above the age of twelve, to support their converted brethren. The treasury grant amounted annually to £202 0s. 4d. (in present currency

⁴ The house was taken from a Jew named Herberton.

about £4,000). At times this contribution was not forthcoming, and the 'converts' were reduced to sore straits of poverty. In 1271 the King addressed a letter to the Mayor of London, and to the Warden of the 'Domus' complaining of numerous irregularities in the management of the house; and it was not till the year of 1280, under the custos of John de St. Denis, that definite regulations for the control of the institution were drafted. The records of the 'Domus' end at the year 1608. As late as the year 1717 a London converted Jew petitioned King George I. for a grant from the funds of the 'Domus.'"

In accordance with the method pursued in this work, I give an alphabetical list of the converts mentioned by name, in the above article, as converts in the house: —

Arthur Antoc, 1663.

Aseti Briasti and his wife, Perota, of France, in the 14th century.

Belager, a rabbi of Oxford, entered the house in 1281.

Claricia, a Jewess from Exeter, resided there in 1353.

Elizabeth, described as the daughter of Rabbi Moses, Episcopus Judæorum, joined the converts in 1339. She remained in the house for seventeen years.

Edward of Westminster lived there from 1461 to 1503.

Edward Scales, from 1503 to 1527.

Elizabeth Ferdinando, admitted in 1603.

Elizabeth Baptista, from 1504 to 1532.

Elizabeth Portugale, from 1492 to 1538.

Fortunati Massa, admitted in 1581.

Henry of Stratford, 1416-41.

John of Castile, admitted in 1366.

John de Sancta Maria of Spain, 1371-1405.

John Durdragt of Dordrecht, Holland, 1425-55.

John Fernando of Spain, 1487-1503.

Katherine Wheteley, admitted in 1532.

Mary Crook, admitted in 1532.

Martin, son of Henry of Woodstock, 1413-1468, the longest period of residence.

Nathaniel Menda, from the Barbary States, 1578-1608. He was baptized in London by John Foxe, the author of "The Book of Martyrs."

Philip Ferdinandus, a learned Polish Jew who had taught Hebrew at Oxford and Cambridge and Leyden, resided and died in the 'Domus' in 1600.

Wolfgang, Jacob, from Germany, was admitted in the year after the Gunpowder Plot.

To be continued, and the next part will give accounts of Jewish Converts in the Protestant Churches since the Reformation.

PART II

CHAPTER VI.

Converts in the Protestant Churches

The Reformation ushered in the time of civil and religious liberty, of progress in every department of human activity, of thorough investigation of every branch of learning, of more sympathy with human suffering, and of more zeal among enlightened Christians for the spread of the Gospel among all the nations of the earth. The Jews, as a nation, were certainly not unaffected by it. For as the Reformation purged a great part of the Western Church from image worship, superstition, false doctrine and papal supremacy, it at the same time removed some of the obstacles in their way of entering a Christian Church. They could go into any of the Reformed Churches and find no images in them, and listen to the reading of their own Scriptures, to the singing of their own Psalms, and to sermons which were of a character to awaken and to edify them. No wonder that Jewish voluntary conversions to Christianity since the Reformation are more numerous than in all the previous Christian ages since the time of the Apostles.

In our list we properly place first the name of a Jew who came

in contact with the pious Count Zinzendorf. The story is given by Professor F. Delitzsch.

Abraham, a rabbi, met the Count at Romseberg, where the latter took refuge when he was expelled from Saxony. After some conversation they got attached to each other, so that R. Abraham once invited the Count to dine with him on the Sabbath. The Count accepted the invitation as readily as it was given, and, cutting a slice from the loaf said, "Tell me, Rabbi Abraham, if your hospitality is always so ready; has it never been abused?" "Never, my lord," answered the rabbi. "I shall not be tired of giving as long as my hand has something to give. It has been my custom from my youth up; and even an apple never tastes as good as it does when I have given a half to one poorer than myself. Besides, the habit has been of great service to me." He then told him how, one Sabbath day, a rough-looking man came in and asked for alms. Not daring to touch money on the Sabbath day, he invited him to dine with the family. After the meal the man departed with a gruff word of thanks. Not long afterwards Abraham was passing through a forest, when robbers seized him and nearly killed him, and, while on his knees recommending his soul to God, another robber came up and called out, "Rabbi Abraham, do you not know me? A man who fed me when I was hungry shall not die thus." And, thrusting a piece of gold into the old man's hand, he drew his companions away with him into the forest, leaving the rabbi to pursue his journey. These two tried men became after this even greater friends than before.

The Count, like Philip of old, declared unto him the Gospel of Jesus Christ. Rabbi Abraham became a believer, attended the services of the Moravian Brethren, but remained still unbaptized. When he at last lay on his sick bed, Leonard Dober, one of the Count's assistants, came to visit him. "Welcome, dear brother," said he, "at my last hour. You sought me for years in the Lord's name, with love and kind words; and see I have been found. My end is near; so is my salvation. Will the Lord accept one who comes to Him at the last hour, even though he approaches His Throne without the sacrament of baptism?" "Yes," said Dober, "decidedly, as surely as it is written, 'Him that cometh unto Me I will in no wise cast out!'" "Blessed be the Holy One of Israel for that word," said the dying man. Then he called for his son Zadok and blessed him; and the last word they heard was, "Hallelujah!"

Abrahams, Rev. George, Minister of the Regent Street Chapel, London, in the first half of the eighteenth century.

Abramson, a famous medal engraver, born in Potsdam, Prussia, in 1754, died in 1811. He was a royal medallist and a member of the Academy of Arts. He wrote on the taste for medals and numismatics, 1801.

Abrahamson, Rev. A. E., B.A., Oxon., Rector of Skilgate, Wiveliscombe. A convert of the L.J.S., carrying on occasionally a mission to Jews in Russia by correspondence.

Adam, Michael, a convert at Zürich, + 1550, translated into Judæo-German "Josephus' War," the Pentateuch, the five Megilloth, viz., The Song of Solomon, Ruth, Lamentations,

Ecclesiastes, and Esther. In this work he was supported by Paulus Fagius.

Adler, Rev. August Carl, a native of Höchst in Hesse Darmstadt, convert and missionary of the L.J.S. After special training in the Hebrew Missionary College, he laboured for a short time at Bucharest and at Frankfort-on-the-Maine, and after 1872 he had the charge of the mission at Amsterdam, where he laboured with great ability and success. He died there September 15, 1907. At his funeral the Mayor of Amsterdam said that his life left a lustre which would be a guide to many. He testified that Adler had engraven the truth in the hearts of those who knew him.

Adler, Rev. J., after his baptism, studied at Basel, then in Operative Jewish Converts' Institution. He was a devoted missionary of the Mildmay Mission from its beginning until he died. He was well beloved by all who came in contact with him. He translated the New Testament into Yiddish.

Adler, a brother of the above, did for a time evangelistic work among the Jews in the Baltic Provinces. His daughter is now the wife of a clergyman in Australia.

Adrian, of Emden, embraced Christianity in 1607 at Frankfort. He wrote an hortatory letter to the Jews of Wittenberg in 1609, exhorting them to repent and believe in the Saviour.

Adrianus, Mathaeus, a convert in Germany, well known to Erasmus. He was professor of Hebrew, wrote an Introduction to the Hebrew language, and a prayer entitled, "Hora pro Domino."

Agoshe, a Falasha convert of the L.J.S. in Abyssinia. He was won to the Saviour through the instrumentality of Mr. Flad and Mr. Bronkhorst, and was baptized with 21 others in 1862. During the imprisonment of the missionaries he ministered to their wants by supplying them secretly at night with food. After they were released, he went to study at St. Chrischona, in Basel, but the climate did not agree with him. In 1873 he returned to Abyssinia and with Samony founded a school at the station of Asseso, laboured there with great fidelity, and bore testimony for Christ before all classes. God owned and crowned his labours, for on one Sunday ten Falashas were baptized, amongst whom were some of his relations.

Alamy, or Alomy Debtera, another Abyssinian convert of the L.J.S., had his sphere of labour at Dagusu.

Alexander, John, an English Jewish convert in the seventeenth century, wrote after his baptism a book entitled, "Covenant Displayed," in which he shewed his brethren that the covenant of God with Israel is only realized in Christ Jesus.

Alexander, John, was for many years an agent of the Bible Society at the Crystal Palace, and did good work there. He laboured also with the writer and the late Mr. Mamlock at the Paris Exhibition in 1879. He accompanied the Rev. Frederick Smith to St Petersburg in 1874, when they obtained permission to reopen the Mission in Poland. Alexander wrote a number of articles for the "Scattered Nation" and for "Good Words," and a book entitled "The Jews, their Past, Present, and

Future" (London, 1870).

Alexander, Michael Solomon, first Protestant Bishop in Jerusalem,⁵ was born of Jewish parents in Schönlanke, a small manufacturing town in the grand duchy of Posen in May 1799. He was trained in the strictest and straitest principles of rabbinical and orthodox Judaism. At the age of sixteen he became a teacher of the Talmud and of the German language. In 1820, when in his twenty-first year, he came to England to engage in a similar pursuit, and also to perform the duties of a shochet. At that time, as he said, he had not the slightest acquaintance with Christianity, and did not even know of the existence of the New Testament. His knowledge of Christ was limited to strong impressions of prejudice against the Holy Name. Disappointed of a situation in London, he settled down as a tutor at Colchester. There the sight of a handbill of the London Jews' Society, notifying its Annual Meeting, aroused his curiosity, and he obtained and read the New Testament. Shortly afterwards he accepted the post of rabbi at Norwich, and subsequently at Plymouth, and in 1821 he married Miss Levy of that town. He there, in the providence of God, became acquainted with the Rev. B. B. Golding, curate of Stonehouse, to whom he gave lessons in Hebrew, and from the conversations which ensued from time to time, Alexander, after much inward conflict, almost came to the conviction of the truth

⁵ This and following eleven pages are taken from *Biographies of Eminent Hebrew Christians*.

of Christianity. The struggle was now almost heart-rending. He used to steal silently down to Stonehouse Church on Sunday evenings, and, under the shadow of its walls, would stand riveted to the spot, while he listened to the songs of Christian praise, in which he dared not as yet take part. His congregation, however, soon got to hear of his leanings to Christianity, and he was suspended from his duties as rabbi. He now regularly attended Mr. Golding's ministry, and was eventually baptized, on June 22, 1825, in St. Andrew's Church, Plymouth, in the presence of 1,000 people. His wife, who had been a secret enquirer, unknown to her husband, was baptized six months later in Exeter. Owing to Alexander's position, his conversion aroused much interest, and proved a great encouragement to all workers in the cause. He was ordained deacon in Dublin, in 1827, by Archbishop Magee, at a time when the ordination of a Hebrew Christian was of very rare occurrence indeed, and appointed to a small charge in that city. In December of the same year he was ordained priest by the Bishop of Kildare, and joined the London Jews' Society, which he served as missionary, in Danzig, from 1827 to 1830, and in London from 1830 to 1841.

One of the most interesting incidents in his work in Prussia was a visit to his birthplace, and the meeting with his brother, a rabbi to a large congregation near Posen. We quote the future Bishop's own words, as shewing his humbleness of mind, and how fully he had left Judaism behind, and entered into the joys of his new faith.

"I cannot describe my feelings on finding myself now in Posen, my native country, when I reflect on the wonderful dealings of the Lord with me since I left this place nine years ago. I was then a wandering sheep from my Saviour's fold, walking in darkness, and in the shades of death, ignorant of the Lord that bought me. How did He lead me? the blind by a way that I knew not. My soul doth magnify the Lord, because my spirit rejoiceth in my God, as my Saviour, especially when I consider I am now engaged as an humble, but unworthy, instrument to preach the glad tidings of salvation, and to declare to my brethren, what the Lord hath done for my soul. When my prospects of usefulness are dark, I look to my Lord, and say, 'Thy grace is sufficient for me; Thy strength is made perfect in my weakness.'

"The Lord gave me another gracious token of His mercy at Posen. I wrote to my brother, who is rabbi to the large Jewish congregation twelve miles from Posen, informing him of my arrival, and requesting that we might have a meeting. I had very faint hopes of his compliance, as he had been most bitter against me since my baptism. His letter, however, expressed a wish to meet me half way from Posen. I immediately set off, and had the unspeakable satisfaction of embracing my brother, not as an enemy, even for the Gospel's sake, but full of brotherly love and affection, and even giving me credit for sincerity. I stated to him the Gospel, and declared also to him an account of the hope that was in me. He acknowledged that he had not given the subject due consideration, but he promised he would. He told me what

is very important, viz., *that it is generally expected among the Jews, that the coming generation will embrace Christianity, and that Judaism is fast dying away.* Time would not allow him to be much with us, and we parted, praying together that the Lord would open his eyes to behold His glory, as it shines in the face of Jesus, and that we may both be united in His love, and become brothers in Christ."⁶

In his work in London, Alexander frequently preached to Jews, and took an active part in the revision of the New Testament in Hebrew and the translation of the Liturgy into the same language. He held the post of Professor of Hebrew and Rabbinical Literature in King's College, London, from 1832 to 1841. In 1840 Professor Alexander's name appeared at the head of some sixty names of leading converts from Judaism, who had subscribed to a formal "protest of Christian Jews in England" against the Blood Accusation, or charge against the Jews of using Christian blood in their passover rites. This was a remarkable document, emanating as it did from so many who were by nationality Jews, and who had lived to maturity in the faith and practice of modern Judaism.

Just at this juncture an event took place which then and since aroused considerable commotion in the religious world at home, the establishment of the Anglican Bishopric at Jerusalem.

Dr. McCaul, to whom the Bishopric was first offered, declined it on the ground that a Hebrew Christian ought to

⁶ *Jewish Expositor*, July, 1828, p. 260.

occupy the position. Consequently, Alexander was selected and consecrated, as first Bishop of the new See, on Sunday, November 7, 1841, in Lambeth Palace, by Dr. Howley, Archbishop of Canterbury, assisted by Dr. Blomfield, Bishop of London, Dr. Murray, Bishop of Rochester, and Dr. Selwyn, Bishop of New Zealand. A distinguished company was present, including his Excellency the Chevalier Bunsen, as representing the King of Prussia; Sir Stratford Canning, Her Majesty's Ambassador Extraordinary to the Porte; Baron Schleinitz, Prussian Chargé d'Affaires; the Prussian Consul-General Hebler; Lord Ashley; the Right Hon. W. E. Gladstone; the Right Hon. Dr. Nicholl; Sir Robert H. Inglis; Sir Claudius Hunter, and the Rev. Dr. Abeken, Chaplain to the King of Prussia. The sermon was preached by Dr. McCaul from the appropriate text of Isa. lii. 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

The next morning the Holy Communion was celebrated in the Episcopal Jews' Chapel by the new Bishop, who preached his last sermon before his departure from England, in the evening, from the appropriate, and, as subsequent circumstances proved, pathetic words, "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there," &c. (Acts xx. 22-24). On the 13th a farewell meeting was held, and an address presented to the Bishop, who with Mrs. Alexander,

the Rev. G. Williams, his private chaplain, the Rev. F. C. and Mrs. Ewald, and Dr. E. Macgowan, sailed from Portsmouth, on December 7. H.M. Steam Frigate 'Devastation' was granted for the purpose by the Government. The party arrived off Beyrout on January 14, 1842, and reached Jerusalem on January 21.

The entry of the Bishop into Jerusalem was a unique event in the history of the Holy City, and was thus described by himself: – "On Friday evening we arrived in the city of our forefathers under circumstances of peculiar respect and honour... We formed quite a large body – the Consul-General (Colonel Rose), with seven or eight of his escort; Captain Gordon, and six or seven of the officers of the "Devastation"; Mr. Nicolayson and Mr. Bergheim, who met us at Jaffa, and accompanied us; Mr. Johns and the American missionaries, with escorts, who came to meet us about three miles from Jerusalem; and, at last, the chief officers sent by the Pasha, who had himself come to meet us in the afternoon, but was obliged to return, as night came on, and it was damp (we arrived about six o'clock), and a troop of soldiers, headed by Arab music, which is something like the beating of a tin kettle. Thus we entered through the Jaffa gate, under the firing of salutes, &c., into Jerusalem, and were conducted to Mr. Nicolayson's house, where we were most kindly and hospitably received, and all felt overwhelmed with gratitude and adoration... We had service in the temporary chapel on Sunday last. I preached my first sermon from Isaiah lx. 15; Mr. Williams preached in the afternoon, and Mr. Nicolayson

conducted a German service in the evening. We had a very good congregation, all our friends, the Consul-General, Captain Gordon, and the officers, being present. Our feelings on the occasion can be better imagined than expressed, as you may easily suppose. We also had the Sacrament, and it will be pleasing to the ladies of Reading to know, that the handsome communion-service which they presented to the church was made use of for the first time by the Bishop of Jerusalem."⁷

The Times contained a full account of the Bishop's entry, and concluded with these words: – "The Mission is sure of the firm support of the British Government and the British Ambassador at the Porte. As regards Syria, the Consul-General has lent all the force of his official authority, personal influence, and popularity, to set the undertaking afloat, while the mild and benevolent character of the Bishop, and the sound practical sense and valuable local experience of his coadjutor, Mr. Nicolayson, are sure guarantees that caution, charity, and conciliation will preside at all their efforts."

In conformity with instructions received from Constantinople, proclamation was made in the mosques, that "he who touches the Anglican Bishop will be regarded as touching the apple of the Pasha's eye."

The presence of the Bishop was soon felt in work amongst the Jews in Jerusalem. The daily services held in the temporary chapel on Mount Zion were a source of much delight to him,

⁷ *Jewish Intelligence*, 1842, p. 127.

and also the large congregations. The Bishop thus summed up his episcopal duties for the first year: "We have had every ordinance of our Church performed in our chapel." The Bishop had held his first ordination on March 17, had baptized a Jew on Whitsun Day, and confirmed eight Hebrew Christians; married two converts; finishing up with the ordination of a Hebrew Christian missionary. The upper room proved all too small, and the building of the London Society's permanent church, which was to serve the joint purposes of a Cathedral, a chapel for British residence, and a mission centre, was proceeded with, although Alexander did not live to see its consecration. His episcopate was destined to be a very brief one, but its three years may well be described as "years of plenty." His letters shew how ardently he threw himself into his work, and how very near his heart it was. Outlying districts of his extensive diocese were visited; and the outlook was bright and promising.

A great blow fell upon the work in the autumn of 1845, in his sudden death, on Nov. 26, after the short episcopate of four years. The sad event occurred in the desert at Ras-el-Wady, on his way to visit Egypt, which formed a part of the diocese of Jerusalem. A pathetic interest attaches to the Bishop's last annual letter, written before he started for Cairo, in which, speaking of his arrangements, he alluded to the "uncertainty of everything."

As to the past he spoke with conscious satisfaction of the Divine blessing resting upon the work of Jewish converts baptized and confirmed, and amicable intercourse

maintained with Jewish residents and strangers in Jerusalem, of opportunities at Jaffa, of his visit to Damascus, and of friendly relations maintained with the different churches. He thus concluded: "On the whole we have great reason to thank God and take courage, and to call upon our friends to join with us in prayer and supplication with thanksgiving, on the memorable day, January 21, when we made our first entry into the Holy City. A day which is much to be remembered, even when the results, which have already followed in this short period, be alone taken into consideration; but a day which we trust will yet prove one of the most remarkable in the history of the Church, when the Lord 'shall build up Zion, and appear in His glory,' and when all, who now mourn for her, seeing her desolate and trodden down, shall rejoice for joy with her; and when God's people shall be delighted with the abundance of her glory."

Mrs. Alexander thus described the Bishop's last days in the desert at Belveis, Nov. 3, 1845: "On setting out through the desert, each day my beloved husband and myself rode our own horses; we generally were in advance of the caravan, and we used regularly to chant some of our Hebrew chants, and sang the following hymns: 'Children of the Heavenly King;' 'Long has the Harp of Judah hung;' Psalm cxi.; 'Glorious things of thee are spoken;' all out of our own hymn-book; and never did his warm and tender heart overflow so fully, as when he spoke of Israel's future restoration. When I spoke to him about his duties in England, he answered, 'I hope, if invited, to preach my first

sermon in England at the Episcopal Jews' Chapel;' and on my asking what subject he would take, he replied, 'I shall resume the subject I adopted when I last left that dear congregation;' namely, that none of these trials had moved him. (Acts xx. 24-28.)"

His chaplain, the Rev. W. D. Veitch, reporting the death, said: "It was truly a heart-rending scene. In a tent, in the wild sandy desert, no medical help at hand, to see the widowed wife and fatherless daughter bending over the lowly pallet, on which were stretched the lifeless remains."

"The immediate cause of death," wrote Mrs. Leider, who formed one of the party, "was rupture of one of the largest bloodvessels near the heart; but the whole of the lungs, liver, and heart, were found in an exceedingly diseased state, and had been so for a length of time; the accelerating cause, doubtless, was great and continued anxiety – such as the Bishopric of Jerusalem and its cares can best account for. I heard it said on this occasion that had his lordship not come into the East, he might possibly have lived to a good old age; but the mitre of Jerusalem, like the wreath of our blessed Lord, has been to him a crown of thorns."

The body was taken first to Cairo, where Mr. Veitch preached the funeral sermon from the most appropriate text that could have been chosen – "So Moses, the servant of the Lord, died there in the land of Moab" (Deut. xxxiv. 5).

On December 6, a mournful caravan set out from Cairo with the Bishop's remains, recalling the sad procession which returned to the Promised Land with the bones of Joseph. The cortège

arrived at Jerusalem on the 20th of the same month, at seven o'clock in the evening, and proceeded at once to the English cemetery, where, by torchlight, the remains of the beloved and venerated prelate were deposited in their last resting place, the Rev. J. Nicolayson reading the service. Funeral sermons were preached by him in Jerusalem the next day, and in the Episcopal Jews' Chapel, London, on December 28, by the Rev. J. B. Cartwright.

A letter of condolence to Mrs. Alexander, signed by thirty-one Jewish converts at Jerusalem, was the most eloquent testimony to the blessing which had followed the successful labours of the Bishop. The signatories said: "Next to yourself and your dear family, we consider ourselves the chief mourners; for we feel both collectively and individually that we have lost not only a true Father in Christ, but also a loving brother and a most kind friend. The suavity and benignity of his manner, which so greatly endeared him to all, and which gained him the highest and most entire filial confidence of every one of us, tend much to increase the keen sense we feel of our loss. The affectionate love he bore to Israel, which peculiarly characterised him, could not fail to render him beloved by every one who had the privilege of being acquainted with him: while his exalted piety, and most exemplary life and conversation, inspired the highest reverential esteem. He was a burning and a shining light; and when he was raised to the highest dignity in the Church, he conferred the most conspicuous honour on our whole nation, but especially on the little band of

Jewish believers. With him captive Judah's brightest earthly star has set, and the top stone has been taken away from the rising Hebrew Church."

We do not think that any more expressive words of the sterling quality of the Bishop's character could have been penned than these. And yet we should like to supplement them.

Many friends testified their love and esteem for the Bishop by raising a most gratifying testimonial to his memory, amounting to over £3,000, which was handed to his widow and family. It is interesting to glance at the list of contributors after this lapse of time, for it reveals the fact that the Bishop was highly esteemed by rich and poor alike. Amongst the former we notice the names of the Dowager Queen Adelaide, the then Archbishops of Canterbury and Armagh, and the Bishops of London, Winchester, Ripon, Lichfield, Lincoln, Peterborough, Llandaff, Sodor and Man, and Madras. The Primate of All England spoke of Alexander having conducted the affairs of his Church with so much discretion and prudence, as to give no cause of complaint to the heads of other communions residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission.

He lived and worked in constant dependence upon the Holy Spirit whose power he conspicuously honoured. It was his invariable practice to impress upon those whom he was about to teach the absolute impossibility of their understanding

divine things without His aid. This was as noticeable in his earlier years as missionary, as in his later ones as bishop. His conciliatory manner in dealing with Jews, his transparent love for his brethren, his calmness amidst opposition, did much to disarm the excited assembly at the Conferences in Aldermanbury, and the violent attitude of the mob when he revisited his Jewish relatives at Schönlanke. He was bold and fearless in the delivery of his message, faithful in everything, anxious above all things to bear testimony to the name and glory of his Master, and to make full proof of his ministry, whether as missionary or bishop.

His friends, and those who worked under him at Jerusalem, loved him for his kind nature – for he had an ear, heart, and purse open to all – and for his simple-hearted piety. He was an Israelite indeed in whom there was no guile. He had a ripeness of Christian experience, and unaffected earnestness of purpose. His was a strikingly interesting personality, rendered doubly so in that he was a Hebrew of the Hebrews, and in his episcopal dignity a link with the primitive Hebrew Christian Church in the Mother City of Christendom.

The Bishop published: "The Hope of Israel," 1831; "The Glory of Mount Zion," 1839; "The Flower that Fadeth," "Memoir of Sarah Alexander," 1841.

Alexanderson, Daniel, was baptized in Holland in 1621. He published in the Syriac (rabbinic) language a confession of faith, to which he appended an epistle to the dispersed Jews, asking them to accept Jesus as their Saviour. This was translated into

Dutch, German, and French by Petrus Jacobi, (Amsterdam, 1642).

Alman, Rev. S., a minister of the Gospel in New York.

Althausen, Dr., son of a well-known rabbi in Russia. After studying medicine at Lemberg he was appointed as military doctor in Russia. At the age of 35 he was converted and baptized by Pastor Landesén, in Charkow, in 1855, and his wife and children followed his example a year or two afterwards. He then devoted himself to missionary work in St. Petersburg and in other cities, and did good work, notably in spreading the New Testament which was plentifully supplied to him by the late Rev. John Wilkinson, of the Mildmay Mission.

Altmann, J., a convert of the L.J.S., baptized by the Rev. F. G. Kleinhenn, at Bucharest, now labouring for many years as an evangelist in Transsylvania, Hungary.

Altschiller, L., son of the Rabbi of Morcompol, had received the tract "Life of Augusti," which made a great impression upon him. He was instructed by Goldinger of the L.J.S., and was baptized in Poland in 1848.

Amsden, of Vermont, a convert and missionary to the Jews in the United States about 1850.

Angel, Rev. B., convert and missionary to the Jews in New York.

Anton, Carl (Moses Gershon Cohen), a descendant of Bartenora Hayim Vital, born in Mitau (Curland), in 1722, of a family called "the Golden Chains." After studying for seven

years at Prague, under Jonathan Eibenschütz, he travelled in the East and became very ill at Constantinople. It was there when reading Dan. ix. that he began to think seriously as to the state of his soul. On his return to Germany he was baptized at Wolfenbittel by Pastor Meyers in 1748. The Duke of Brunswick appointed him Professor of Hebrew at Helmstadt. He wrote a Latin tract, "The Wandering Jew," entitled "Commentatio Historica de Judæo Immortali in qua hæc Fabula examinatur et confutatur," Helmstadt, 1756; translated Abraham Jaegel's Catechism, "Lekah Tob" (Good Instruction), Brunswick, 1756; and gave a description of a rare copy of "Shulhan Aruk Eben haezer," to be found in manuscript in the City Library, Hamburg. He also wrote "Fabulae Antiquitatum Ebraicum Veterum," &c., Brunswick, 1756. Also "Sammlung Einiger Rabbinischer Oden Nebst Einer Frayen Uebersetzung, Kurzer entworfen Jüdescher Gebräuche Akademischer Vorlesungen entworfen," three parts, Brunswick, 1752-1754.

In the preface to his book, "Wahre Gründe, welche Einen Juden Zur wahren Bekehrung, oder zum Heilande der welt Jesu Christo führen Können," he utters the following fervent prayer:

"At the conclusion of my work, I humbly invoke the righteous and merciful Father, that He may enlighten all Israel with the light from on high, that they may with a pure heart acknowledge Jesus as the only means of their future life. O that they might see in the stem of Jesse the tree of life, and be inflamed with love to Him by the Omnipotent Spirit! O that they might at

last acknowledge the Son of Mary as the fountain of salvation out of which they can draw grace for grace! O that they might seek a refuge in the long ago appeared Lion out of the tribe of Judah, who has destroyed the dominion of Satan and restored eternal peace! O that they might kiss with lips and heart the glorified Son whom their fathers so carelessly rejected, but who has become the precious Cornerstone, who after achieving His triumph ascended to sit at the right hand of the Father and praised by the whole host of heaven. O triune God, open thou their eyes, that they may see." ("A Fürst. Christen und Juden," 163).

Pastor de le Roi mentions a rumour that Anton at last relapsed into Judaism, but this must have arisen because he defended Jacob Emden and his former teacher Eibenschutz in their dispute with Waggenseil. Dr. S. A. Hirsch, Professor in Jews' College, London, who wrote the article in the "Jewish Encyclopædia" and referred to Grätz, does not give a syllable about Anton's relapse.

Argawi, M., convert and leading missionary of the L.J.S. in Abyssinia. He has laboured there for many years amidst great hardships and even amidst martyrdoms of his believing brethren. (See the little tract, "Martyrs of Jesus.")

Arias, E. P., missionary of the L.J.S. at Rome for many years.

Arnhold, Siegfried Heinrich, D.Ph., embraced Christianity at Berlin in 1854. He was Professor of the Polytechnic in that city, and died as such in 1884.

Assing, David Assur, born at Königsberg, 1787, died 1842, was baptized in 1815. He was physician and poet; served first in

the Russian and then in the Prussian army. He wrote a treatise entitled, "Materiae Alimentariae Leneamenta ad leges Chemicodynamicas Adumbrata" ("Food and their Relation to Chemical-Dynamical Laws.") This was published at Göttingen in 1809.

Asser, M. E., a convert, councillor at the Ministry of Justice in Holland.

Augsburger, Emmanuel, baptized by Gottheil at Stuttgart in 1852, a first-fruit of the mission there. Though only a working weaver by trade, he accomplished much good by his voluntary testimony and by his exemplary life. (See *Jewish Herald*, 1853 and 1886).

August, Jacob Michael, baptized with his wife and children in Greifswald, Germany, about 1723. He became Lector (reader) of Oriental languages at the University of Leipzig.

Augusti, Friedrich Albert (Joshua), was born at Frankfort-on-the-Oder, 1691. He was the son of Joshua ben Abraham Eschel and Rebecca Pinto, descendants of a Venetian family. When he was only seven years old he shewed already great talents for learning, and delivered a sermonette at a wedding, so that a savant present remarked: "This boy will be a teacher in Israel." But as a precocious child he had to be guarded against mischief. Once he nearly lost his life while bathing. After the death of his father, Augusti, having read a book which described the glory of Jerusalem, felt a great desire to go there, and it soon so happened that a Jerusalem delegate, Aron Bar Jekutiel, arrived at Frankfort, and offered to take him with him. The mother, after

some resistance to the boy's entreaties, finally gave her consent and parted with him in sorrow. The two travellers went first to Russia, intending to go by the Black Sea to Constantinople and then to Jerusalem. In the Crimea a band of robbers overtook them at a lonely spot, and Augusti was taken captive, while his companion managed to escape. The robbers brought him to a town and sold him as a slave for three and a-half dollars. After severe trials on board a ship, where he was tempted to embrace Mohammedanism, the slave dealer sold him to a Mohammedan Jew by the name of Ismael Bathmag, who brought him to Smyrna. Here the Jewish community purchased his freedom from slavery for 100 dollars, and after six months sent him home. On his homeward journey he stopped at Kaminice, where he was dangerously ill with cholera. After his recovery he eventually came to Cracow, where he remained four years studying languages. From thence he went to Prague and devoted himself to the study of Jewish theology under Rabbi Gabriel, who conferred upon him the title of Morenu, D.D. He then interpreted the famous grammarian, Binyan Shelomo. Returning to Frankfort, he saw his mother, who desired him to get married and settle down, but he felt impelled to go to Italy in order to study Kabbalistic lore there. While living in Sonderhasen, in 1720, he was maltreated by a gang of robbers, who broke into the house in which he resided, and robbed him and his landlord to the amount of 20,000 dollars. It then so happened that a member of the princely family of Schwarzburg died, when

the Court Jew Wallich, in expressing his condolence with the reigning prince, used the expression "der hochselige Prinz" with reference to the deceased. Whereupon the prince charged him with flattery, as he did not think that the Jews believed that a Christian could be saved. Wallich then brought Augusti, who proved from the "Sefer Hasidim" that a pious Christian who keeps the seven Noachian Commandments has a share in the world to come. This incident was in the providence of God the first means in Augusti's conversion. On that occasion Dr. Reinhardt, an evangelical pastor, was present, and they became acquainted with each other. This led later to discussions about the interpretation of Isaiah liii. Augusti, after much searching in Jewish commentaries, was convinced that this chapter speaks of a person and that Jesus is the one in whom it was fulfilled. Before his baptism he made an open confession in the synagogue of his faith in Christ, and he was baptized on Christmas Day, 1722, in the presence of Prince Gunther and the whole court officials. After his baptism he delivered an address on Ps. ix. 2, in which he expressed his thanksgiving for God's wonderful dealing with him. Soon after he began to study theology at the Seminary of Gotha. In 1727, he went to Jena, and afterward to Leipzig. He was appointed Assistant Professor of the Gymnasium at Gotha, in 1729, and in 1734 became minister of the parish of Eschberge, in which position he remained until his death. The famous theologian, Johann Christi Wilhelm Augusti, was his grandson. Augusti published several works in Latin and German,

notably "Das Geheimnis des Sambathian." ("The Mystery of the Sambathian," a fabulous river mentioned in the Talmud, which casts stones during six days in the week and rests on the Sabbath.) He also published a work on the Karaites.

Baba, M. D. M., a convert of the L.J.S. in Persia.

Bach, Daniel Friedrich, born in Potsdam, 1756, died in 1830, studied in the Art Academy of Berlin. The year of his embracing Christianity is not mentioned. He became a famous painter. (Brockhaus Conv. Lex. I. 99).

Bachert, Rev. S. T., A.K.C., convert and missionary of the L.J.S. After his ordination he was curate of St. Matthew's, Marylebone, St. John's, Kilburn, and St. Michael's and All Angel's, South Hackney, London. He was appointed as head of the mission in Hamburg in 1874, where he laboured with evident divine approval for about a quarter of a century. He was the founder of a home for enquirers, with a workshop, as well as of a chapel attached to it, where the inmates studied, worked, lodged, worshipped, and were under a well-organized Christian training. A very large number found eternal peace there, and quite a considerable number became ministers and evangelists of the Gospel. Bachert was afterwards promoted to be the Head of the Missionary Training College in London, and when this was given up, he was sent to take charge of the mission in the north of England. The story of his conversion is a very pathetic one.

Baffral, James, a prolific statistical writer, baptized at Strasburg on Christmas Day, 1859; his wife (*née Levy*) and five

children two years later. The relations, after the death of the father, tried their utmost to bring the children back to Judaism, and they appealed to the law of the land, but failed. One of the daughters afterward became superintendent of the Deaconesses' Institution.

Balaghi, F., Professor of Theology in Hungary, was a pupil of Theodor Meyer when he was stationed at Prague.

Bahn, Martin August, a Berlin Jewish student, embraced Christianity when he was under the teaching and influence of Schleiermacher, in 1837.

Bahri, Rev. Joseph, convert of the British Society at Stuttgart; laboured for several years as missionary of the L.J.S. at Vienna, and then as curate to Bishop Billing in the Parish Church of Spitalfields, and then curate of Hoby and Rotherby where he died at the age of 43. He was a spiritually-minded man and a fervent preacher, and cherished boundless love for his nation.

Ballin, Josef, a well-known historical painter, a native of Weener, Ostfriesland, was baptized by Pauli of the L.J.S. when stationed at Berlin about 1843.

Barnett, Henry. The following is his own account of himself:

"For twenty years I lived with my parents in a small town in Poland, called Konin. These years were entirely spent in the study of tradition and religion, as it had been my father's desire to preserve 'law and religion' for the youngest of his family, the other members following in the pursuit of business. In those years

I knew not the nature of sin. The New Testament I never saw with my eyes; such words as the 'gospel' and 'missionary' were not at all in my vocabulary. I was going on with the religion of my fathers in pride and conceit, yet weeping over sin and pleading for mercy and pardon, though I did not know how hideous sin was in the sight of God, neither did it ever enter my mind to ask myself whether I obtained those things I so earnestly sought for from God. Satisfied with the religious duties of my life whilst sin was doing its work, and priding myself in being engaged in a higher capacity than the mere ordinary trade or business man of the Jewish community. When I was about twenty-one years of age I left my home to avoid military conscription. Before I left I prepared myself for occupying a position among the Jews as a 'slaughterer' in connexion with the synagogue. I did not succeed in this, not being a good singer for conducting public prayers. Reaching London, there seemed only one thing to do, viz., to learn a trade in order to maintain myself. Whilst learning a trade amongst my Jewish brethren I also learned 'Sabbath-breaking,' gradually gave up the morning and evening prayers, and went more and more into sin.

"In a wonderful way the Lord brought me under the influence of the Gospel. On the voyage from Hamburg to Hull I met with a Jew who professed Christianity. I met him about six months later in London, and made occasional calls upon him. While I was doing this my heart went often up to God to deliver me from taking a wrong step. I only knew then the opinion of Jews

regarding the Jewish missionary and his enterprises. I felt then that whatever the man himself might be, what he proclaims was not to be despised, and I attended the Gospel meetings at spare times with a kind of double feeling. I began to read the New Testament, and 'faith came by hearing' before two years (1873) expired after my being under the sound of the Gospel. I knew that I was a sinner, according to Psalm li. I learned the meaning of Ezekiel xxxiii. 13. I found the true Messiah of Isaiah liii., and understood that Christ died *for me*. I 'believed on the Lord Jesus Christ and was saved' (Acts xvi. 31). Since 1882 I have been enabled, like Saul of Tarsus, to cry, 'Lord what wilt Thou have me to do?' (Acts ix. 6)."

Baron, Rev. David, was likewise for many years in the Mildmay Mission and companion to Barnett in his travels. He is the founder of the Mission under the title, "Hebrew Christian Testimony for Israel." He is known as a good expositor of Scripture and is author of several books relating to the Jews.

Bartholdy, Jacob Levi Salomo, was uncle on the mother's side to Felix Mendelssohn born, in Berlin, 1779, died in Rome, 1826. He became a member of the Protestant Church in 1805, and through his influence the whole Mendelssohn family became Christians. He served as an officer in the Prussian army, and in 1815 he was appointed consul-general in Rome. He wrote treatises on modern Greek, a description of the Terolese war, and "Traits from the life of Cardinal Consalvi." The Berlin Museum possesses his collection of antiquities, comprising Etruscan

vases, bronzes, ivories, majolicas, etc., which are now displayed in the National Gallery.

Basevi, George Joshua, architect, followed the example of his brother-in-law Isaac Disraeli, in leaving the synagogue in 1817. But it must be stated that no writer expressly asserts that either of the two were received into the Church by baptism. This is known, that Basevi while inspecting the bell-tower of Ely Cathedral fell and was killed instantly, and then received Christian burial in the chapel at the east end of the Cathedral.

Bassin, Eliezer, born about 1840 in the government of Moghilev, Russia. In 1869 he went to Constantinople, and then after experiencing God's wonderful dealings with him (so graphically described by Miss Stern in her book "Eliezer") he made a public confession of his faith in Christ. He was afterwards a student of the L.J.S. Training College at Palestine Place, and was sent out as a missionary to Jassy, Roumania, by the same Society. Later he laboured for some years in Edinburgh, under a Scotch Society. He was the author of a work entitled, "The Modern Hebrew and the Hebrew Christian," London, 1882, which contains an autobiography, relating his experience after deserting from the Russian army, and information about the Hasidim, especially the sect "Habad." Also "A Finger-post to the Way of Salvation," 1882. In 1881 he published a pamphlet entitled "Eintracht" (Harmony), in which he pleaded the cause of the Jews against the Anti-Semitic agitation in Germany.

Bechar, J., baptized at Constantinople in 1873, studied at St.

Chrischona, Basel, and was appointed later as City Missionary in Neuchâtel.

Behrens, A. J., convert, student and missionary of L.J.S, was pioneer Missionary in Safed in the forties of the 18th century and at Jassy in 1850.

Behrens, Rev. A. D., son of the former, esteemed of the L.J.S., whom the writer learned to know and love in 1873 at Breslau, was appointed to the charge of the Mission at Vienna in 1875. A daughter married the convert Glück, a physician of high standing in Bucharest. Thus father and child have made known God's truth in their respective spheres.

Behrens, S. J., another Jewish convert, was for twenty years accountant and collector of the Operative Jewish Converts' Institution, an exemplary Christian, and well beloved by all who came in contact with him. His life made a salutary impression upon his rich brothers in Hamburg, who, although they yet remained members of the synagogue, granted his wife a liberal pension for life.

Bellson, Rev. R., born in the neighbourhood of Cassel, Germany, in 1805. L.J.S. missionary from 1831, successor of Pauli in Berlin, 1844. He was an excellent scholar and was much respected by the cultured Jews. In the very first year of his activity there, he had the privilege of leading twenty Jewish souls to the Saviour. One of his converts was the Rev. A. D. Hefter, another Kappelin. He wrote in "Dibre Emeth," "Blätter für Israel's Gegenwart und Zukunft."

Belmonte, E., banker in New York, connected with Rothschild, joined the Protestant Church, whilst a number of the same family joined the Roman Church at different times. (See "Jewish Encyclopædia.")

Belmonte, Hannah, a near relation of Da Costa, and later his wife, became a Christian in 1822.

Benary, Franz Ferdinand, born at Cassel in 1805, baptized between 1824-27. He became Professor of Theology in 1831, lectured in Berlin on Oriental languages and exegesis, published the Old Indian Art poem, "Naloduza" in 1830, a treatise under the title, "De Leviratu," Hebr. 1835.

Benary, Karl Albert Agathan, a brother of the former, likewise became a convert, was teacher at the Gymnasium in Berlin, wrote largely on Classics, died in 1860.

Benason, A., after his conversion wrote several Christian hymns. (See "Saat auf Hoffnung, 1881.")

Bender, Carl Theodor, born at Berlin in 1818, studied law, and was baptized in 1837 by Pastor Jonas of the Nikolai Kirche there.

Benderman, Edward, born in Berlin in 1811, son of a banker, embraced Christianity about 1832. He became a celebrated artist and professor of art in the Dresden Academy. Some of his pictures are: Boaz and Ruth, The Jews in Babylon (Ps. cxxxvii.), Jeremiah amidst the ruins of Jerusalem, The wandering of the Jews into captivity to Babylon, in the Natural Gallery in Berlin. These pictures exhibit profound religious feeling on the part of

the artist, and sympathy with his Jewish brethren.

Bendix, Paul, Dr., was born at Rummelsberg in Prussia, Aug. 29, 1823. He was early sent to a Christian school, where he was often moved to tears when hearing of the crucifixion of our Lord Jesus Christ. At the age of seventeen he went to Danzig for rabbinical study, and afterwards to the Berlin University, where he gained the diploma of Ph.D. in 1850. Subsequently he became rabbi, and worked at Berent and Grandenz. He disapproved of many of the old Jewish customs, but his congregation refused to allow the introduction of any reforms. The wardens of the synagogue at Grandenz, where he officiated from 1854 to 1858, wrote of him in a testimonial: "The sermons of Dr. Bendix were instructive and edifying, and owing to his splendid delivery and great oratorical power they never failed to make a deep impression on his hearers." While at Grandenz he made the acquaintance of a Christian clergyman, through whom he was led to study the New Testament. The reading of this deeply affected him. Later on he went to live in the house of a converted Jew, which caused many of his hearers to warn him not to hold intercourse with him on Christianity. But he was now seeking for truth and peace, and though he avoided conversation, he could not help noticing the upright and serious life of his landlord, who closed his place of business on the Lord's Day, held family worship morning and evening, and took a keen interest in home and foreign missions. All this made an impression on him, and made him say: "This man, surely, possesses the peace I am

seeking. He asked me one day what took the place of sacrifices since the Temple was destroyed, what were the essential contents of the Jewish Prayer Book. I could only say to myself, Where is the atonement for sin? I began to read the Old Testament with a terrified conscience, and soon I found that my religious system was built on the sand." At last he felt that he must give up his position as rabbi, and he retired, not without much opposition, to Berlin, where he spent his whole time in the closest study of the Word of God. He became convinced at last that the old covenant was merely a preparation for the new one (Jer. xxxi. 31-34). One difficulty was the word "virgin" in Isa. vii. 14, but when he saw that it was always used in opposition to married women, he at once accepted Christ as his Saviour, and was baptized with his wife and children in 1860, in St. Matthew's Church, Berlin. With a recommendation from Queen Elizabeth of Prussia he came over to England, and from 1883 worked in connexion with the L.J.S. in London. He died March 5, 1901, deeply regretted by both Jews and Christians.

Benfey, Theodor, born at Nöster, near Göthingen, January 28, 1809, became a convert to Christianity in 1848, died in 1881, at Göthingen. He was author of numerous linguistic works on the Sanscrit, Bengali, Hindustani, Persian, Egyptian, and Semitic languages. His two works in English must be mentioned here: "A Practical Grammar of the Sanscrit Language" (Berlin 1863, London 1868), and "A Sanscrit-English Dictionary" (London 1868). He established a periodical, "Orient and Occident," in

1862.

Benjamin, Selig, a native of Bunzlau, Bohemia, and surgeon by profession about the middle of last century. Embraced Roman Catholicism, but found no peace, so he relapsed into Judaism, but remained in the same condition, wandering about to find satisfaction for his restless soul, until he came to Weikersheim in Würtemberg, and attended the services of the court preacher Kern, when he was converted. Whereupon he went to the synagogue and publicly confessed his evangelical faith before the congregation.

Benjamin, a Dutch Jewish convert. The story of his conversion is a remarkable one and deserves a place here. Pauli and his assistant Bloch visited once a Kabbalistic Jew on a very stormy night. The Jewish neighbours, when hearing of their visit, watched for them outside the house. They followed them on their way home, and when passing a bridge, some called out, "Make an end of him (Pauli); throw him into the water." Whereupon Benjamin, who accompanied his visitors, cried, "Away with you!" and pushed the assailants aside. "He is a good man. He helped me to keep the Sabbath properly." They then went away abashed. Benjamin was afterwards baptized with his whole family in the presence of 3,000 Jews. This was the first entire family which Pauli baptized at Amsterdam.

Benjamin, a Jewish convert in India, baptized by the Rev. – Laseron in 1849.

Benni, a Jew who first heard the Gospel from Wendt and

Hoff in Königsberg, became a Christian Pastor in Petrekow, later in Radorn, and through his faithful testimony not a few Jews decided to acknowledge Jesus as their personal Saviour.

Benoly, Gabriel, M.D., baptized at Salem, Bromberg, in 1869, was afterwards for many years medical missionary of the L.J.S., and did good work in the East End of London.

Ben Oliel, a well-known family in Oran, North Africa, has given to the Church three sons about the middle of the eighteenth century, baptized by the Wesleyans in Gibraltar.

Ben Oliel, Rev. A., was for many years missionary in Rome, and then at Jaffa and Jerusalem. He was a true man of God, an ardent lover of his nation, whose spiritual welfare he endeavoured to promote by word and pen all through a long life. He died in America towards the close of last century.

Ben Oliel, Rev. Maxwell Mochluff, after finishing his theological course at St. Aidan's, was ordained in 1860, and was curate in several churches; also domestic chaplain to the Dowager Duchess of Northumberland, 1864-66; minister of St. Patrick and St. Saviour, South Kensington, 1878-81; missionary at W. Berkeley, California, 1889-91; Rector of San Bernadino, Cal., 1891-93. Returning to England, he conducted a mission to the Jews at Kilburn, by writing and lectures. As a good preacher and thoroughly conversant with Jewish and Christian literature, he was gladly heard in the churches and cathedrals of England. His writings on the Jewish subject are numerous.

Ben Oliel, Moses, served for many years as Bible agent of the

B. & F.B.S. at Oran.

Ben Zion, Benedix (Baruch), born in Homoslaipolia in the government of Kiev, Russia, in 1839, was led to become a Christian in a remarkable manner. Once, when still a little boy in the Heder, he and his fellow-pupils passed by a Russian Church when they observed the cross and images. His companions at once repeated Deut. vii. 26, and spat on the ground. Ben Zion did not like this behaviour, so he made figures and a cross with his stick on the ground. This was reported to the teacher, who locked him up and punished him severely for it. The fanaticism of the Jews in the place was so great that Ben Zion's father lost his position as Talmud teacher, because his boy had been reading Mendelssohn's German translation of the Bible. At the age of 13 Ben Zion began his wandering career, and passing a chapel in a forest, his eyes met the image of the Madonna and Child. Without the least desire to render homage to the figure, but only conscious that for its sake he had already suffered, he took off his hat, knelt down, and in this posture fell asleep, and was finally awakened by a peasant. These apparently trifling circumstances caused him later on to think seriously of Christianity, and to search the Scriptures. He was baptized in Berlin in 1863, then studied medicine and graduated at the University of Würzburg in 1867. He went to England, and having entered the service of the British Society for the Propagation of the Gospel among the Jews, was sent to Roumania in 1874 as medical missionary. In 1876 he was transferred to Odessa,

where he laboured successfully for ten years. Then he was for a short time in Constantinople, and since about 1888 he has been living in the United States and helping in missionary work. He is the author of "Orah Zedakah," a collection of proverbs and parables in the style of Ecclesiasticus (Odessa, 1876); "Kol Kore el Beth Israel" (translated from the English by Dr. Ben Zion, London, 1868); a translation into Judæo-German of Jos. H. Ingraham's "Prince of the House of David," under the title of "Tiferet Yisrael" (Odessa, 1883-88), and a translation into Judæo-German of Silvio Pelier's drama, "Ester d'Engedé," under the title "Der Falsche Cohengodel."

Berdenbach, born at Offenbach, in 1809, brother of the great lawyer of that name in Darmstadt, was baptized by Pastor Schultz in Berlin, in 1839.

Berger, Rev. S. D., convert and student of the L.J.S., was afterwards ordained to the Ministry in the Lutheran Church U.S., and was appointed missionary to the Jews in Chicago about 1885.

Bergheim, M., a noble Jewish convert, was sent out by the L.J.S. in 1837 to assist the Rev. Nicolayson in his work in Jerusalem. He was afterwards a banker and died in 1896 as churchwarden of Christ Church, Mount Zion. The Jewish traveller, Dr. Ludwig August Frankel, who published a book on his visit to Jerusalem in 1860 (translated into Hebrew by M. E. Stern), says he found there 131 Jewish Christians in the Holy City, nine of whom were of the Bergheim family.

Bergmann, Marcus S., convert of the L.J.S., is well-known

as a missionary of the L.C.M. and translator of the Bible into Yiddish. A second edition, with improved translation into simple Jargon, was issued by him in 1905. In an account of his conversion he thus writes: —

"I was born in Wieruszow, on the borders of Silesia, in the year 1846. My father (who was of the sect of Chassidim, which is the strictest sect of the Pharisees, and a great Talmudist) died when I was about a year old. Of my dear mother I have only a very dim recollection, as she, too, died when I was but six years old. I had one elder brother and one sister. My brother was established in a large way of business in Luben, a town near Breslau, and my sister was brought up in the house of the Chief Rabbi of Breslau, Rabbi G'dalia Titkin (who was a relative of ours), whilst I was brought up with my uncle, Woolf Bergmann, a Chassid like my father, in Wieruszow, under whom I studied much of the Talmudic and Rabbinical literature.

"When I was fourteen years of age I was sent to Breslau to study under the chief Rabbi there. I did not like it at first, as I had to change my Chassidic dress for the German style, but I soon became accustomed to it. After a residence of three years in Breslau I went to one of my uncles who was a Rabbi in Frankenstein, under whom I had ample opportunity to practise for some time. I then went back to live with my sister in Kalisch, and applied myself more than ever to the study of the Talmud, believing it to be the most honourable of all employment and most conducive to the glory of God, and the best mode of making

amends for my sins, which I found clung to me even when engaged in these religious duties.

"The word of the Lord to Abraham (Gen. xii. 1), 'Get thee out of thy country and from thy kindred ... unto a land that I will shew thee,' seemed at that time to be constantly ringing in my ears, and made me so restless that I could not put my mind to anything. I obeyed that voice, and in 1866, I left my native country and came to England. Shortly after my arrival in London I established a small synagogue at which I gratuitously officiated as minister for nearly two years; my sister from time to time sending me remittances, as I required, from the portion which I inherited of my father's property.

"It pleased the Lord at this time to lay His hand upon me, and I was laid aside for six weeks in the German hospital. When feeling a little better I began to look into the Hebrew Bible, which was on the shelf in the ward. As a reader in the synagogue I knew the letter of the whole of the Pentateuch and other portions of the Old Testament by heart.

"The portion of Scripture that made a great impression on me at the time of my illness was Daniel ix. Several verses of this chapter (the confession of Daniel) are repeated each Monday and Thursday by every Jew; but the latter part of the chapter, which so plainly prophesies the suffering of the Messiah, is never read – in fact the Rabbis pronounce a dreadful curse upon any one who investigates the prophecy of these seventy weeks. They say: 'Their bones shall rot who compute the end of the time.'

Remembering this anathema, it was with fear and trembling that I read the passage about the seventy weeks, and coming to verse 26, 'Messiah shall be cut off, but not for Himself' – though we Jews are most careful not to let a Hebrew book drop to the ground – I threw that Hebrew Bible out of my hand, thinking in my ignorance that it was one of the missionaries' Bibles. But although I threw the Bible away, I could not throw away the words I had just read: 'Messiah shall be cut off, but not for Himself.' These words sank deeper and deeper into my soul, and wherever I looked I seemed to see them in flaming Hebrew characters, and I had no rest for some time. One morning I again took up the Bible, and without thinking or looking for any particular passage, my eyes were arrested by these words (also in a chapter which is never read by the Jews): 'For He was cut off out of the land of the living; for the transgression of My people was He stricken.' (Isa. liii. 8.)

"This seemed to be the answer to the question I was constantly asking myself during this time of soul-conflict – 'Messiah shall be cut off, but not for Himself.' For whom then? Here it was plainly revealed to me. 'For the transgression of My people;' and surely I belonged to His people, therefore Messiah was cut off for me.

"Shortly after this I left the hospital and was again among my Jewish friends, but I could not banish from my mind these two passages.

"One morning I put on my phylacteries and tallith in order

to perform the prescribed prayers, but I could not utter a single sentence out of the prayer book before me. One passage (Psalm cxix. 18), 'Open Thou mine eyes that I may behold wondrous things out of Thy law,' came into my mind, and that I repeated over and over again, and for nearly two hours that was the cry of my soul. After laying aside the phylacteries and tallith I left the house without tasting food, and as I walked along the streets I prayed again in the words of the Psalmist, 'Lead me in Thy truth and teach me, for Thou art the God of my salvation, on Thee do I wait all the day long.' My heart was burdened with a very great load, and yet I dared not open my mind to any one. In this state I believe the Spirit of God led me to Palestine Place. My heart failed me when I reached the door of the late Rev. Dr. Ewald's house.

"After several vain attempts, I ventured to knock, and was admitted to see that venerable servant of the Lord. To him I unburdened my soul and told him all that was in my heart. He asked me whether I was willing to come into his Home for enquirers in order to be instructed in the truth as it is in the Lord Jesus. I told him that was just what I needed, and at once accepted his kindness, and I did not return to my Jewish friends. This was just one week before the Passover.

"On the first day of the feast several Jews of my congregation, who had discovered where I was, came and entreated me to leave the missionaries and go back with them. As I refused to do so, they said they would soon get me away with disgrace. They left,

but only for a short time, and when they returned they brought a policeman with them and charged me with being a thief, and as such I was taken to the nearest police station and locked up. Whilst in the cell I was visited by several Jews who implored me to return to them, and said that if I promised to do so they would not appear against me on the morrow, and I would be liberated. I answered in the words of David, when Gad, the seer, was sent to give him the choice of his own punishment: 'Let me fall into the hands of the Lord, for His mercies are great, but into the hands of man let me not fall;' and I added, 'Thou shalt not bear false witness against thy neighbour.' They left me disappointed. But I never spent a happier night than in that prison cell, for I felt and fully realized that the Lord was with me, and it was there that I for the first time knelt down and prayed to God in the name of the Lord Jesus Christ. Though up to this time I knew very little or nothing of the New Testament, yet it seemed to me as if the Lord Jesus spoke to me in the same manner as He did to His disciples. 'They shall put you out of the synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God service; these things will they do unto you because they have not known the Father nor Me. But these things I have told you, that when the time shall come, ye may remember that I have told you of them.' 'And when they bring you unto magistrates, and powers take ye no thought how or what thing ye shall answer, for the Holy Ghost shall teach you in the same hour what ye ought to say.' Passage after passage seemed to come before me, as if the

Lord Jesus had spoken audibly to me to encourage me to cling close to Him and not to fear what man could do unto me.

"The night – though sleepless – I passed joyfully and peacefully. The morning came, which brought other Jewish visitors with food from their table, also entreating me to return to my Jewish friends. As I refused, they told me that they had witnesses to prove the charge against me, and I should be put into prison for at least three months; but I felt that the Lord Jesus was my advocate, and that He would plead my cause.

"About 10 o'clock I was taken out of the police cell and led to the Mansion House (followed by a large number of Jews) to appear before the Lord Mayor of London. The whole judgment hall was filled with Jews. My chief accuser swore that I had robbed him, and three others gave their evidence on oath against me. The Lord Mayor asked me, through an interpreter (for I could not then speak English), what I had to say in my defence, and whether I had any witnesses to prove my innocence. I replied, 'I stand here in this position on account of my faith in the Lord Jesus Christ. I am not only not guilty of the crime which is imputed to me, but I have left all my valuable things at the house where I lodged. It is only because I wish to become a Christian that I am accused.' The Lord Mayor then ordered my chief accuser again into the witness box, and asked him whether he knew that it was my intention to become a Christian. The expression which flashed across his angry countenance and was reflected by the face of the other Jews present, sufficiently

answered the question before he could speak a word.

"On cross-examination they so contradicted each other that they themselves proved my innocence, and I was at once set at liberty. (I wish it to be clearly understood that this persecution was not in enmity to myself personally, but rather in friendship and mistaken zeal. They wished to save me at any cost from becoming a Christian).

"On leaving the Mansion House I returned to Dr. Ewald, and after being thoroughly instructed in the Scriptures, I was admitted into the visible Church of Christ on the 7th of June, 1868, by the rite of baptism.

"After my baptism I was admitted into the Operative Jewish Converts' Institution, where I stayed nearly two years. In May, 1870, I was accepted as an agent of the London City Mission, to work among my poor benighted people in the East of London. During the first few years of my mission work I had naturally to undergo much persecution, and the work was most arduous, but by the blessing of God this is in a great measure changed.

"It is now fully thirty-one years since I became a follower of the Lord Jesus Christ, and I can look back upon all these years and say that not one good thing hath failed of all His gracious promises."

Bernal, Jacob Israel, an English Jew, in the first half of the 19th century, had his children baptized, only one son, Ralph, remained in Judaism.

Bernal, Osborn, M.P., the son of Ralph, embraced

Christianity, and his daughter married the Duke of St. Albans.

Bernard, D., baptized in Wilna with his wife and daughter in 1818, by Pastor Nichlous, of the Lutheran Church, is recorded as having lived an exemplary Christian life. He was first baptized in the Roman Church, came then in contact with Luther, who had won him for the Evangelical Truth, and wrote to him a letter with a view to strengthen him in the faith, and that he should make it known to his brethren.

Bernard, Herman, born in Southern Russia in 1785, baptized in his youth, settled in Cambridge as a private teacher in 1830, and was appointed "Preceptor Linguæ Sacræ" in the University, October 18, 1837. Bernard published the following works – "The Creed and Ethics of the Jews" in selections from the "Yad Hahazakah" of Maimonides (1832), and "Hamenahel" (the Guide of the Hebrew Student), 1839. The "Me Menichoth" (Still Waters), an easy, practical Hebrew grammar, in two volumes, appeared during his blindness. His lectures on the book of Job appeared in one volume in 1864.

Bernard, Rudolf, a Swiss Jewish convert, published an Epistle to the Jews in 1705, under the title "Lekah Tob" (good doctrine), in which he tried to influence them in favour of Christianity.

Bernays, Michael, was baptized in the 19th century, date not known. In 1872 and 1873 he taught at the University of Leipzig, and in 1874 he was appointed extraordinary Professor of Modern German, English and French Literature, at the University of Munich. He wrote on the poetry of Goethe, under the title, "Der

junge Goethe," Leipzig, 1875.

Bernhard, a Polish Rabbi, who was baptized by Pastor Storr, in the 18th century, in Heilbronn, assumed the name of Christoph. David Bernhard. He was afterwards Reader of Hebrew at Jena, and later at Tübingen. (Wolf, B. ii. 3, 4.)

Bernhardy, Dr. Gottfried, born in Landsburg, 1860, died 1875, embraced Christianity when studying in Berlin. He was a great classical scholar, and wrote as Professor, "Syntax of the Greek Language," Berlin, 1829. "Grundriss der Romischen Literatur," 1830. "Grundlinien der Encyclopædia der Philologie," 1832, &c.

Bernheim. We have only his memorial preserved as having been an associate of Rev. J. Neander, and of another proselyte, Bonhome, in the evangelization of the Jews in New York, about 1845.

Bernstein, Rev. Aaron, born in Skalat, Galicia, in 1841, received, as an only son, a good and pious early education, and was when quite young brought under the influence of the wonder Rabbi of the town, with whose grandson he learned Talmud at school. At the age of 17 he was assistant teacher in a town in Moldavia, when the Rev. W. Mayer, L.J.S. missionary at Jassy, appeared one day in the Synagogue and had a discussion with the Jews, on which occasion he received a German tract, entitled "The Righteous shall live by his Faith." This made some impression upon him, but it passed away, as he was too young to understand it all. A few years later he went to Jassy, when he met

Mr. Mayer again, who gave him a Hebrew New Testament and the "Old Paths." These were the means under God of leading him eventually to acknowledge the Saviour. He was baptized by Dr. Ewald, together with nine other Jews, on November 22, 1863. After being for a short time in the Operative Jewish Converts' Institution, he went to the United States, and after a year or so of teaching in a school and privately, he entered a missionary college which was established by a German missionary, known later as Bishop Auer of Cape Palmas. He then studied Theology in the General Seminary, New York, was ordained Deacon in Philadelphia in July 1870, and appointed by Bishop Stevens as Rector of St. Paul's, Manheim, Pa. In June, 1871, the L.J.S. sent him as missionary to Jerusalem, where he laboured only about a year and a-half, as he could not stand the climate. Subsequently he laboured in Bucharest, Paris, Liverpool, and Frankfort, but the greater part of his missionary career was in London, with the exception of an interval of three years, in which he was curate in Hertfordshire. Bernstein had the honorary degree of M.A. conferred upon him by Columbia College, New York, in 1873, owing to his taking the Greek Prize at the Seminary in 1870, and later the Faculty of the Seminary gave him B.D. He wrote "Sefer Roshey Hatayvoth," "Anglo-Israel Theory," translated Professor Cassel's "Commentary on the Book of Esther" into English, together with the "Targum Sheni" from the Original and Appendices (T. & T. Clark, Edinburgh, 1888). He published "The City of David," "The Book and the People,"

and contributed articles to the "Hebrew Christian Witness," "The Scattered Nation," "The Everlasting Nation," "Jews and Christians," "The Jewish Missionary Intelligence," and wrote about a dozen tracts in English, Hebrew and Yiddish, and revised a new edition of the Hebrew Bible in 1895. Editor of the "Kol M'Bhasser" since 1907. *Non nobis, Domine, non nobis, sed nomini Tuo da honorem.*

Bernstein, Rev. —, a congregational minister in North London.

Bernstein, Theodor. Though brief, the information of this convert is very interesting. He was baptized by the Rev. H. Stewart, in Liverpool, on the same day that his spiritual teacher, the missionary H. J. Joseph, was ordained to the ministry of the Church of England, in 1836.

Biesenthal, Dr. Joiachim Heinrich — or, to give him his birth-name, Raphael Hirsch — was born at Lobsens, in the Grand Duchy of Posen, on December 24th, 1804, of pious and strict Jewish parents. His early education was chiefly confined to the study of the national law and tradition; and through much self-denial and sacrifice on the part of his parents, who intended him for the rabbinate, he was able to have lessons from the best teachers and most learned Talmudist scholars of the day. He was what is called a *Bachur* (lit. "young man"), a student of the Beth Hamidrash, who is intended for the study of the law. The Talmudical principle, "Know well what to answer an infidel," particularly moved his father to insist that he should join with the study of Talmud that of the Holy Scriptures and Jewish

poetry. He soon found, however, that as regards his study of the Bible he was left to his own diligence and perseverance, for his teachers knew nothing at all about it; and, being imbued with the Talmudical warning – "Keep your children from the study of Holy Scripture," they were of opinion that it was not only a useless study and waste of time, but also a danger to one's piety.

In 1819, when Raphael was fifteen years of age, the town of Lobsens was destroyed by fire, by which his parents were ruined. His education, however, had to be completed, and so he entered the famous Jewish school of Rawitsch, where he received instruction from rabbis, and principally from Rabbi Herzfeld, of European renown. Deprived of every assistance from home, young Raphael had to struggle hard during his four year's residence there. On leaving Rawitsch he went to Mainz, where he received most kind care and support from the Rabbi of that city, Löb Ellinger, brother of the renowned Nathan Ellinger, or Nathan Bar Yospa, rabbi of Bingen, several of whose manuscripts are in the Bodleian.

The celebrated Heidenheim (Wolf Ben Samson) of Rödelheim, the greatest Jewish critic and grammarian after Ibn-Ezra and David Kimchi, helped him to the treasures of Jewish literature, lending him the best grammars in the Hebrew language, so that he was able to acquire, with great application on his part, a complete mastery of grammatical Hebrew. He next gave himself up to the study of German history, and Latin and Greek. His studies threw him into contact with the Rev. Dr. Klee,

Roman Catholic Professor at Bonn, who gave him lessons in Hebrew, and introduced him to the Duchess of Coburg, the wife of General de Mensdorff, Governor of the fortress of Mainz. From her, and all the family, Raphael received many substantial proofs of kindness, and when he was about to leave Mainz, which he did in 1828, she gave him a considerable sum of money, and a letter written by herself to Baron de Rothschild, of Frankfort-on-the-Main, and graciously intimated that she would be glad to hear how he was getting on in life. Raphael found the Baron not inclined to assist him when he heard that he meant to finish his studies at Berlin, because he considered that a dangerous city, where *all young Jewish students were being converted to Christianity*. That there was great truth in this statement will appear lower down. "Keep away from a city where thousands become apostates!" were his parting words. Baron de Rothschild, however, sent him a letter of recommendation to Baron de Hägemann, the Chancellor. When Raphael delivered the letter, the not unnatural remark was, "What is the use of a recommendation for assistance from Rothschild! Why did he not help you himself?" So he was obliged to shift for himself at Berlin, and to earn his living by giving lessons. He employed his leisure time in study. In the year 1830 he resided for four weeks with a Christian family at Havelberg, where he learnt for the first time what true Christianity was, and he determined, as he said, to "search for Christian truth." In this purpose his intercourse with Christian divines greatly helped him. He studied

theology and philology in the University of Berlin from 1828, taking his doctor's degree in 1835. He studied under the Oriental scholar, William Vatke, and his knowledge of the Hebrew grammar was greatly increased by personal friendly intercourse with Dr. Gesenius, the distinguished Hebrew scholar, at Halle. Raphael was baptized in 1836 by the Rev. Dr. Kuntze, taking the Christian names of Joiachim Heinrich and the surname of Biesenthal.

That there was a considerable truth in Baron de Rothschild's observation given above, is seen from the statistics of Jewish baptisms in those days.

Dr. Kuntze, who was a resident clergyman at Berlin, was instrumental in leading many young Jews to Christ. He baptized eighty in eight years (1829-36), whilst the Society's missionary, the Rev. W. Ayerst, baptized forty-two adult Jews in three years (1834-7). Altogether, 326 Jewish baptisms were registered in the Consistory at Berlin during the years 1830-37. A few years later (1844) the Rev. C. W. H. Pauli, the Society's missionary, reported that there were above 1,000 converts resident in Berlin; and in 1850, as many as 2,500. They filled all ranks and stations, and were to be found in all the ministerial departments, and in the university.

In 1844, Biesenthal placed his services at the disposal of the Society, and in doing so, wrote: "My Biblical studies led me, after much searching and wandering for a long time, to find Him of whom Moses and the Prophets did write. This result,

this light which God caused to shine in my darkness, I deem it my unrelenting duty to communicate to others yet living in darkness, because the Lord Himself says that we should not put our light under a bushel. The Apostles, as well as all the Fathers, were furthered by the same disposition of mind. 'For where your treasure is, there will your heart be also,' says the Lord. If Christ be our treasure, our heart must be entirely and undividedly His own, and all our talents devoted to the glory of His kingdom. Becoming a missionary seems to me the surest way to fulfil Christ's commands. I have long considered it both a duty and a privilege to communicate to my brethren after the flesh the message of salvation, and to employ those talents which God has given me for their welfare. My predilection for the above has often seemed to be a token of God's will that I should shew my brethren from their very literature, as well as from the Bible, that the treasures of wisdom and knowledge are hid in Christ, and that we can only know the Father through Him. During the last three years I have acted upon this conviction, and embraced every opportunity to prove to my brethren that the Gospel of Christ is the power of God unto salvation, and my anxious desire now is to be enabled to devote all my time to this pursuit."

These earnest words are an echo of St. Paul's, "My heart's desire and prayer to God for Israel is, that they might be saved" (Rom. x. 1). With this spirit and aim, Biesenthal entered upon his long missionary career of 37 years in connexion with this Society – active laborious years spent in Berlin (1844-1868)

and Leipzig (1868-1881). Eloquent in the Scriptures, with a perfect command of Hebrew and wide knowledge of Talmud and rabbinical literature, he was thoroughly furnished for his life's work. Those who knew him well believed that he had intellectual, literary and biblical qualifications in a most eminent degree, and that he was the best Hebrew scholar of their acquaintance. His knowledge of languages embraced – in addition to his native Polish – Hebrew, Latin, Greek, Syriac, Chaldee, Arabic, Ethiopic, Samaritan, French, German, Spanish, Italian and English. Never was missionary more highly gifted with "tongues" – his equal in this respect is not to be found in the ranks of the London Jews' Society; whilst with his pen he did even better service than with his lips in proclaiming "Jesus Christ and Him crucified" to his brethren after the flesh.

Biesenthal's missionary life commenced on April 1st, 1844, as an assistant missionary in this Society's mission at Berlin, under the Rev. C. W. H. Pauli, where he also undertook the editorship of "Records of Israel's State and Prospects," a monthly periodical designed to promote the Society's work, to give treatises on Messianic passages of the Old Testament, to discuss Christian and Jewish doctrines, and to give attention to Jewish history and literature; he also wrote many articles for the "Dibre Emeth." He continued to work in this humble capacity under the Rev. R. Bellson until 1868, when his great abilities found a recognition, even though tardy, by his appointment to the charge of a new mission station of the Society at Leipzig. This important city,

the second in Saxony, and the seat of a university, had for many years been visited by the Society's missionaries from Berlin at the time of the great fairs, when Jews assembled from all parts, and to whom large numbers of Old and New Testaments were sold. Biesenthal found some seventy or eighty Hebrew Christians living there, and subsequently gave it as his opinion that they might be "numbered by hundreds." There was a small Jewish community of about 500, who, since 1849, had enjoyed the rights of citizenship. This may seem to have been but a small field of work for a man of such attainments, but he was the only missionary to the Jews throughout the whole kingdom of Saxony; and, moreover, Leipzig was the resort of many foreign Jews from Poland, Russia, Turkey, Greece, Persia, and even from America, and thus altogether an important missionary centre. Apart from the visible results in the form of baptisms from Biesenthal's labours, the indirect results were great and far-reaching. As a scholar his name was, for many years, a household word in Germany, and especially in those circles where the Jewish mission exerted its influence. His Commentaries on the Gospels and the Epistles to the Romans and the Hebrews, so eminently useful in mission work, obtained well-deserved eminence.

The mission field, as time went on, became less promising and fruitful, the Jews becoming infected with the socialism and rationalism in Germany, as taught in the universities, churches, schools, and other institutions. Zeal for missions almost died out; the Jews became the subject of much Anti-Semitism. The long

pent-up enmity against them burst forth with great virulence. In Leipzig, as in other places, petitions were sent to the Government urging the withdrawal of their political rights and privileges. In return, the Jews paid back hatred by hatred.

This state of things led Dr. Biesenthal to take a gloomy view of the general position. In his last report but one he said: "Hurricanes of trouble are blowing from the four quarters of the earth against the Church and against the Gospel," and added that in such circumstances his report could not be a joyous one.

Dr. Biesenthal doubtless obtained more satisfaction from his literary than from his missionary labours; although, in his case, one was the complement of the other. A scholar he was emphatically, and a brilliant one withal, as his works abundantly and substantially testify; and as such he will be principally remembered.

His published works contained the following: "Auszüge aus dem Buche Sohar, mit Deutscher Uebersetzung" (1837), a proof from Jewish sources of the doctrine of the Trinity and other Christian verities; "Hebräisches und Chaldäisches Schulwörterbuch über das A.T." (1836-7); "David Kimchi's ספר השרשים or Liber Radicum" (1838-48), in collaboration with F. S. Lebrecht; "The Thirty-nine Articles of the Church of England" (1840); "The Book of Psalms," Hebrew text and Commentary (1841); "The Book of Isaiah," Hebrew Text and Commentary (1841); "Chrestomathia Rabbinica Sive Libri Quatuor, etc." (1844); "Menachem ben Serug's Hebrew

Lexicon" (1847); "Theologisch-Historische Studien" (1847); "Zur Geschichte der Christlichen Kirche," etc. (1850); "Das Trostsreiben des Apostels Paulus an die Hebraer" (1878); and a Hebrew Translation of the Epistles to the "Hebrews and the Romans," with Commentary (1857-8). He also wrote Commentaries on "St. Matthew's Gospel, the Acts of the Apostles," an Essay on "The Atonement"; and the "Life of Gerson."

In 1877, the University of Giessen conferred upon him the degree of Doctor of Divinity.

In his greatest work, the "History of the Christian Church," intended for the special use of the Jews, he proved that they stood in close connexion with the early Church, by bringing prominently forward the history of Jewish believers who loved their Saviour devotedly and laboured successfully for the spread of the Gospel at the time of its first promulgation.

Dr. Isaac Jost (1793-1860), the learned Jewish historian of Frankfort, in reviewing Dr. Biesenthal's "Commentary on the Epistle to the Hebrews," referred to it as a masterly composition, and also to the author's extraordinary command of the Hebrew language, and said it excelled everything which had ever been written before in the endeavour to prove, not only that Christianity is to be found in the writings of almost all the ancient prophets, and that Christ's coming fulfilled the law, but that the rabbis of almost every age agree with the writers of the New Testament as to the general character of the Messiah promised,

although they do not admit that Jesus was that Messiah.

Dr. Julius Fürst (1805-1873), another eminent Jewish author, referring to Biesenthal's Commentaries generally, and the extensive erudition and thorough knowledge displayed of Jewish literature before and after the Christian era, bore still higher testimony, and stated that all previous attempts to translate the New Testament, or parts of it, were exceeded by the distinguished labours of Dr. Biesenthal, not only on account of the richness and fulness of matter, extracted with much taste from the Talmud, Midrash, and Sohar, but also on account of the clearness of thought with which he penetrated and exhibited the doctrinal teaching of the Apostles.

It is a matter for deep regret that these valuable Commentaries are out of print, and consequently out of circulation.

It is an interesting circumstance that Biesenthal also wrote, 1840, under the pseudonym "Karl Ignaz Corvé," a work entitled "Ueber den Ursprung die Juden Erhobenen Beschuldigung bei der Feier Ihrer Ostern sich des Blutes zu bedienen, etc.," in which he defended the Jews from the Blood Accusation at Damascus.

Dr. Biesenthal retired from active service in 1881, and died at Berlin on June 25th, 1886, at the advanced age of 82 years.

Binion, Dr. Samuel A., son of Joshua, born in Suwalki, Poland, where he received a good Hebrew and Talmudic education, and then studied at Wilna, Breslau and Padua, under great Jewish savants. He then went to England, about 1864-5, where, like Philip, he found Jesus to be the Messiah, and he

was baptized by the Rev. Dr. Ewald in Palestine Place. He then attended lectures at King's College, and, probably through the influence of Dr. Schwarz, he was sent to labour in the Protestant cause in Spain, where he became superintendent of schools in Seville and in the Balearic Islands. Thence he went to the United States, where his linguistic attainments and great learning found free scope and due acknowledgment. There he largely contributed to current encyclopædias. He was one of the revisers of the "Century Dictionary of Names," and wrote the article on the Kabbalah in "Charles Warner's Cyclopædia of the World's Best Literature." Dr. Binion's master work is "Ancient Egypt," two elaborate folio volumes on the art and archæology of Egypt. He is also the translator of "'Quo Vadis,' with Fire and Sword," Dan Michael, published in Holiday de Luxe editions, Philadelphia.

Bleibtreu, Philip Johann, born at Frankfort-on-the-Main, in the middle of the seventeenth century, died in 1702. He published a work in German, entitled "Meir Naor" (the enlightened Meir from his Jewish name Meir), Frankfort, 1787, giving an account of his conversion, notes on the Jewish festivals, and on some Jewish prayers. The last words he uttered when dying were, "Ich bleibe treu" ("I remain faithful"), in allusion to his name, which is equivalent to the English name "Faithful."

Bloch, Edward, born in 1810. While holding the office of first master in a Jewish school, was convinced of the truth of the Gospel, and then baptized by Pastor Kunze, in Breslau, in 1836.

Bloch, Julius Paul, was born April 16th, 1816 at Jutroschin, in Prussia. His parents, Simon and Zipporah, brought him up to be, like themselves, strictly orthodox. Being clever, before he was 13 years old, when he became "Bar Mitzvah," he had gained a thorough Talmudical education. He grew up a very strict pious Jew, never missing synagogue either morning or evening. In his fourteenth year he was apprenticed to a furrier. Whilst thus earning his living, two missionaries came to Jutroschin. Their advent caused a great commotion, as the city was then renowned as one of the strongholds of Judaism. The Jews determined to oppose their work, and Julius Bloch was one of the foremost to stone them. A year or two later he had to travel as a journeyman in his trade. This eventually brought him to Greifswalde, where he found employment with a Mr. Albert, who, at last, made him foreman in his factory. This man and his wife were true Christians, and often talked to him about Christ. He noticed, too, the peace they enjoyed in hours of the greatest adversity, and his faith in Judaism, as a religion of comfort, was shaken. At last he tried to turn a deaf ear to all they said, but the seeds of eternal life had been sown in his heart. He began to feel lonely and unhappy; he could no longer say the Hebrew prayers, Jewish ceremonies began to lose their hold, as having no solace for his disturbed mind. Of this time he says: "I got a Bible, and began to read it. My conscience was awakened, and I became my accuser. I put the Bible away and determined to remain a good Jew, but the wounds of my conscience and heart became putrifying sores.

I tried to comfort myself that I had always lived a moral and blameless life; but it was all in vain." At last his despair nearly drove him to suicide, from which he was only saved by throwing himself on his knees in prayer. That night he was "born again," and the next day, May 16, 1839, he openly confessed his newly found faith. The change became known to the Jews. Arguments and threats, and even the offer from a brother to establish him in business – all was in vain. The next year he went to Berlin, and after preparation was received into the Church of Christ, by Pastor Kuntze, on June 6, 1841. Further trials from his family awaited him, until he fled to Amsterdam, where Mr. Pauli, the Society's missionary, asked him to assist in the mission. From that time, 1843, until May, 1900, when he died, his work was signally blessed, many Jews through his influence being baptized. He thus passed away "as a shock of corn cometh in in his season."

Bloch, Moritz (in Hungarian, Ballage Mór), born in Timova, 1816, received a Talmudic education, then studied at the University of Pesth, then Orientalia at Paris. In 1841 he sent a petition to the Hungarian Parliament, asking for the emancipation of the Jews. He translated the Pentateuch and Joshua into Hungarian, adding exegetical notes. In 1843 he was baptized in Germany in a Lutheran Church. The next year he was appointed Professor at the Lyceum in Syarvas, Hungary. He was an author of several works on educational and theological topics, and edited, in 1840, the "Protestantische Kirchen und Schulbatt."

Bock, Wilhelm Isaac, a Jewish rabbi, after embracing

Christianity, taught Hebrew in Frankfort on the Oder, and published "Abraham Jugels Lekah Tob, or Catechism for Jews in German," Leipzig, 1694.

Bonaventura, Meyer, a Jewish convert, wrote "Das Judenthum in seinen Gebeten, Gebrauchen, Gesetzen und Ceremonien," Regensburg, 1843.

Bonn, first master in a school, baptized at Königsberg in 19th century, is recorded to have been very zealous in the work of the German Home Mission, and preached the Gospel.

Borg, Ernest Maximilian, a Jew who held a similar position to Bock, was baptized much earlier in Breslau (de le Roi, I. 212).

Börling, Pastor J. Jacob, born in 1802, in Slavito, Russia, five times experienced as a child God's mercy when he was in danger of being drowned. He devoted himself diligently to the study of rabbinic and Kabbalistic lore, until this whole system surfeited him with disgust when he found that its votaries were far from being the saints they pretended to be. In 1821, the missionaries Saltet and Betzner visited Berditscheff, where the family then resided. Börling received a tract from them, but his mother tore it in pieces. Later the missionary Moritz arrived there, and as a born Jew he made a great impression upon Börling, so that he began to search the Scriptures, and at length was baptized by Saltet, his first missionary acquaintance, in 1823. In 1825 he accompanied Joseph Wolff to Schuster on the Persian border. In 1828 he went alone to Persia, to rescue German subjects who were sold into slavery, in which self-denying mission he

eventually succeeded. He then studied in the mission house at Basel, and in 1834 he was appointed by the Berlin Society as their missionary in that city. There he worked zealously till 1840, when he accepted the call to become pastor of a Church in Bellowesch, in the government of Tschernigoff. Börling was the son-in-law of the missionary Goldberg, the brother-in-law of Hausmeister. The latter wrote, "Leben und Wirken des Pastors J. J. Börling." (Basel, 1852).

Börne, Karl Ludwig (Loeb Baruch), German political and literary writer, born 1786 at Frankfort-on-the-Main, died in Paris, 1837. He was baptized in the Lutheran Church at Rödelheim, by Pastor Bertuah, on June 5th, 1818. In 1819 he became editor of the "Zeitung der Freien Stadt Frankfurt." Börne was a prolific writer. A complete edition of his works, in 12 vols., was published at Hamburg in 1862.

Braham, John (Abraham), born in 1774, died 1856, a well-known musician in London, where he was as a Jew leader of the choir of the Great Synagogue, and became afterwards, as a Christian, especially popular for his song, entitled "The Death of Nelson." Of his children, a daughter became Countess Waldegrave, and later she married Lord Carlingford.

Brandon, a convert, educated at St. Chrischona, Basel, was sent by the Scotch Church as missionary to Alexandria, in 1859. In 1862 he went to Khartum, and after receiving permission from King Theodore, he entered Abyssinia, and was partner with Flad and Stern in their labours and in their captivity. After the release

of the captives, he was actively engaged in good work at Beyrout, Syria.

Branis, a daughter of Rabbi Kempner, was baptized in 1826, out of pure conviction. Her old father was also inclined towards Christianity, but died before he could come to a decision.

Braniss, Christlieb Julius, born in Breslau, 1792, died 1873. He became Professor of Philosophy at Breslau in 1833. He was the author of several works on philosophy and metaphysics. One only requires mentioning here, "De Notione Philosophiae Christianae."

Brenz, Victorin Christophorus, was baptized in 1601, together with his parents and the whole family. His father, Samuel Frederick Brenz, is known as the author of the "Jüdischer Abgestreifter Schlangenbalg" ("The Jewish Serpent's Skin Stripped") against which Solomon Zebi Hirsch, of Aufhausen, wrote "Der Jüdische Theriak" ("The Jewish Theriak or Antidote") Hanau, 1615. Brenz, junior, after finishing his theological studies, quietly and patiently, served in 1624 as minister at Untermichelbach, receiving a stipend of 150 thaler, with which he had to support his wife and four children. Later he had the care of two churches, and yet he had to work in the fields as a labourer to earn his living. Then he had the care of seven parishes, in which he exhausted his strength, and died at the age of 47, in 1642.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.