THE STRANGER IN THE SYNAGOGUE:

OR

The Rites and Ceremonies of the Jewish Worship,

DESCRIBED AND EXPLAINED,

BY SIMON TUSKA,
Son of the Rabbi of the Congregation Berith Kodesh, of the City of Rochester.

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RECOMMENDATION.

Having been favored by Mr. Simon TuskA with the MS. of "The Stranger in the Synagogue: or, the Rites and Ceremonies of the Jewish Worship, Described and Explained," I take pleasure in saying that I regard the work as being worthy of publication, and of an extensive circulation among both Jews and Christians.

HENRY W. LEE,
Rector of St. Luke's Church.

Rochester, Dec. 20, 1853.

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in the Clerk's Office of the District Court of the Northern District of New York.
The writer is permitted to dedicate this little work, designed to give interest to the services of the Synagogue, to the

REV. THOMAS J. CONANT, D. D.,

whose profound acquaintance with the Hebrew Literature, has made his name known and honored

in

EUROPE AND AMERICA,

Wherever the Language and Literature

of the

CHILDREN OF ISRAEL

are cultivated.
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ARTICLE I.

The main design of this work is to explain the rites and ceremonies observed on the Sabbath and other festivals of the Jews, to those who are led either by interest or curiosity to attend the synagogue on such days. Without such an explanation they will rarely be able to receive a clear idea of the services from mere sight, especially as these are wholly conducted in Hebrew. But to make this work interesting to readers in general, it has been thought fit to intersperse and affix several interesting Jewish usages.

The article on the division of time among the Jews has been prefixed, as it explains several important customs which will tend to illustrate the principal subject of the work.

Many of the ceremonies taking place on the Sabbath, are also observed on all festivals. On this account I have thought it proper to explain them in connection with the article on the Sabbath.

In many synagogues, some unsocial customs ordered by the Rabbins are reformed, and the vain traditions of the Talmud rejected. Hence, there will sometimes be found to exist a difference in the observance of some ceremonies; and since these slight differences may be easily noticed by the observer, I have thought it unnecessary to point them out in every case for the reader.

In conclusion, the writer may be allowed to express his opinion that, while most of the ceremonies prescribed in the Talmud are more interesting to Christians than they are approved of by the majority of the Jews, the children of Isra
el would become a people of far greater importance, were they to devote themselves more habitually to the reading of the Pentateuch and Prophets. By observing the divine and moral therein described, they would exhibit a far purer and interesting code of laws than has ever been given to another nation as the first rule for regulating its conduct.

Note.—For the translation of several specimens of Hebrew prayers in this work, I am indebted to Isaac Leeser's English version of the Hebrew Prayers: Philadelphia.

University of Rochester, Nov., 1853.
HEBREW DIVISION OF TIME.

ARTICLE II.

1. The Hebrew year is divided into twelve lunar months, consisting alternately of 29 and 30 days. But since the solar year consists of more than twelve lunar months, it would happen in the course of a few years that the spring months and festivals would occur in the middle of winter. To avoid this imperfection in their calculations, the Rabbins have arranged that out of every period of nineteen years, seven shall have an intercalary thirteenth month; these seven years occur in the following order: the 3d, 6th, 8th, 11th, 14th, 17th and 19th of every period of nineteen years.

2. The names of the months are Chaldaic, in which language they are supposed to have been first used by the Jews during their captivity in Babylon. Originally the months were not designated by names, but like the days of the week, were called, 1st, 2d, 3d, &c. In the following table of the lunar months of the Hebrews, that month which in the Old Testament is called the first, I have placed at the head, though in the Hebrew almanacs the seventh month is placed first because the Rabbins have ordered to celebrate the first day of the seventh month as the beginning of the year.
TABLE OF THE HEBREW LUNAR MONTHS.

<table>
<thead>
<tr>
<th>NAMES</th>
<th>NO. OF DAYS</th>
<th>CONTEMPORARY WITH</th>
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<tbody>
<tr>
<td>1. Nissan</td>
<td>30</td>
<td>March and April</td>
</tr>
<tr>
<td>2. Ee-yer</td>
<td>29</td>
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<td>3. Seevan</td>
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<td>4. Tahmuz</td>
<td>29</td>
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<td>5. Ahv</td>
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<td>July and August</td>
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<td>6. Ellul</td>
<td>29</td>
<td>August and Sept</td>
</tr>
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<td>8. Heshv(on</td>
<td>29 or 30</td>
<td>Oct. and Nov.</td>
</tr>
<tr>
<td>13. Vay-ahdor</td>
<td>29</td>
<td>intercalary month</td>
</tr>
</tbody>
</table>

3. As the festival of the Passover is in the month of Nissan, this month must be the first in order, as is declared, (Exod. xii 2,) “This month shall be to you the first of all the months of the year.” In the preceding table of the Hebrew lunar months, the corresponding solar months have been given, but the reader should know that it is but an imperfect correspondence. For instance, the first day of Nissan occurred on the twenty-first of March, in the year 1852; but on the 8th of April in the succeeding year. This change may be accounted for: 1st, because the beginning of every month is indicated by the appearance of the new moon, which takes place every twenty-nine or thirty days; and 2d, be-

*A year of thirteen months. The twelfth month of thirty days is, in fact, the intercalary month, just as the 24th of February, and not the 29th, is the intercalary day of the Christian leap year.
cause certain years, as was noticed in the first paragraph of this article, consist of thirteen lunar months.

4. It may not be out of place here to remind the reader, that the celebration of the festivals always commences on the eve of the first day of the festival. The Sabbath also, and indeed all the days of the year are reckoned from sunset to sunset. In this mode of reckoning time the Jews follow the method employed in the Scriptures; for in the account of the creation, the evening is mentioned before the morning, and in Lev. xxiii. 32, it is commanded to "afflict the souls from even to even."

5. Another important remark I will make here, that all the festivals, with the exception of the Day of Atonement, are celebrated one day longer than is commanded in the Mosaic Law. As the celebration of the additional day may seem strange to many, I shall endeavor to explain the reason why this custom was introduced.

Formerly, the manner of ascertaining the beginning of the months was as follows: When a month was drawing to a close, messengers were sent by the Sanhedrim of Jerusalem, to ascend high mountains from which they could the sooner observe the new moon. As soon as any of them perceived the new moon, he immediately informed the Sanhedrim of the fact. Then they ordered trumpets to be blown and bright fires of joy to be kindled on all the hills and mountains of Palestine, that all the inhabitants might be aware of the beginning of a new month. But since the Day of Memorial (afterwards called New Year,) happened on the first day of the
seventh month, (on which account the messengers could not announce the appearance of the new moon in due time,) the Sanhedrim, being in doubt as to the length of the preceding month, ordered that the two days following the twenty-ninth of the preceding (the sixth,) month should be celebrated.

This uncertainty will account for the additional day of the Day of memorial or New Year. To the other festivals likewise one day was added by those Jews who, in their state of dispersion after the destruction of the city of Jerusalem, could not receive certain information of the time when the new moon appeared. The plan of reckoning the length of the months at present, which is said to have been formed by the celebrated Rabbi Hillel, does not require the observance of the additional days on account of uncertainty. Nevertheless they are still observed by the modern Jews (on whose minds the observance of customs and rites is early impressed,) from their reluctance to depart from the rites prescribed by the Jewish fathers, who from the circumstances of time or place found the institution of them a matter of necessity.

NEW-YEAR.—(HEBREW, ROSH-HASHAHNA.)

ARTICLE III.

1. This annual festival is mentioned in Lev. xxiii. 24, as the day of the “memorial of blowing the trumpet,” being undoubtedly intended as the type of that great day when the trumpet shall sound to
gather the remnants of Israel; but the Rabbins have inferred that the sounding of the trumpets is also a memorial of the creation of the world. Regarding this day, therefore, as the anniversary of the creation, they ordained that this festival should be celebrated as the beginning of the year. Hence the name of New-Year.

2. The adoption of this regulation would be perfectly harmless to any nation, were there not several remarkable dogmas connected therewith, which renders the New-Year of the Jews widely different from that of the Christians. For instance, in the Talmud, several passages of the Scriptures are cited, and explained (whether correctly or not it is not my province to say) to show that this festival is not only the beginning of the year, but also the “day of memorial” in heaven; that then, God judges the righteous and the wicked of this world; and that, after the balancing of every man’s good and bad works, he, whose good deeds outweigh the bad, is immediately recorded in the book of life, and he, whose sins exceed the number of his good works is entered in the book of death; also that there is another record for those in a middle state; which it is said, is left open till the sunsetting on the Day of Atonement when it is sealed, those having repented of their wickedness being also recorded in the book of life.

3. In one of the most solemn prayers of this festival, it is related that on this day, the great trumpet is blown in heaven, at which even the angels tremble. Every man receives his judgement, and it is recorded how many during the following year
shall be born and how many shall die; also the manner of every person's death, whether he shall die in war, or in a pestilence or by hunger, &c.; in fine, the condition of every person for the ensuing year is recorded, and on the evening of the Atonement-day all the records are sealed: but that "repentance, supplication and charity will anull the evil decrees."

4. Maimonides, a celebrated Jewish writer, after expressing the same opinion, adds the following exhortation: "The blowing of the trumpet on the New-Year's day is an ordinance of Scripture, and there is intimation in it as saying, Ye sleepers, awake from your sleep! and ye who are in deep sleep, arise! search into your actions, turn with repentance, and remember your Creator. Ye who have become forgetful by pursuing vain and temporary things, and have been absorbed the whole year in vain and idle matters, which can neither avail nor deliver you, look after your souls, amend your manners and your deeds; and may every one of you forsake his wicked ways and ungodly thoughts!"

When the Jews are thus encouraged by these sentiments, it will no longer be a matter of surprise to see those of the Jewish persuasion, who are most careless and negligent of the laws of God during the whole year, most earnestly seeking pardon for their sins on this festival, and particularly on the Day of Atonement, at the same time also promising (which promise it were well to keep,) to walk thereafter in the path of rectitude and to trespass no more.

I have thought it proper to make these preliminary remarks, because it seems strange to many
who read the description of this festival in the Pentateuch, why it is so solemnly observed in modern times. Having therefore sufficiently introduced this article, I shall proceed to explain the ceremonies at present observed on this festival.

5. This festival is now celebrated two days, the first and second days of Tishre, for the reason already noticed in the "Division of Time."

The first and second evenings are not much distinguished from those of every Sabbath, and the reader may therefore refer to the description of the ceremonies on Friday evening in the article on the Sabbath. I will, however, give some specimens of the prayers added on this occasion: "Remember us unto life, O King, who delightest in life, and write us in the book of life for thy sake, O God of life!" Again, "Remember us on this Day of Memorial, O Lord, our God! for good; visit us thereon with a blessing; and save us thereon to enjoy life; and with the word of salvation and mercy, have compassion and be gracious unto us; for our eyes are continually toward Thee; for Thou, O God! art a gracious and merciful King." Most of these additional prayers are of the same character. At the conclusion of the services they congratulate each other in four Hebrew words, the meaning of which is this: "May you be inscribed and sealed for a happy year."

9. The services in the morning generally continue from morning till noon, during which time those who are very devout dress themselves in a white cap and toga over which they throw the four-cornered scarf mentioned in Num. xv. 37. The prayers in
the first part of the morning consist of supplications, thanksgivings, hymns of praise, history of ancient ceremonies and rites in the Holy Temple, &c. Then a portion of the Pentateuch and the "Haphtorah" are read; on the 1st day, the 21st chapter of Genesis and the 1st chapter of I. Samuel; and on the 2d day, the 22d chapter of Genesis and the 31st of Jeremiah. (To understand the ceremonies of this part of the services, and the signification of *haphtorah*, the reader is referred to the article on the Sabbath.)

7. After the reading of the law one of the congregation, (usually the Rabbi or reader,) in accordance with the command in the 23d chapter of Lev., sounds the trumpet, which is a ram's horn in memory of the ram which was sacrificed in the place of Isaac, on Mount Moriah. The manner of blowing the trumpet is very peculiar and I can give but an imperfect idea of it by description. The notes, if I may so call them, are of three kinds, called respectively *tekeelah* (long sound,) *shevahrim* (broken sounds) and *terooha* (tremendous sound;) at this instant thirty of these notes are successively sounded, eighteen of the first kind and six of each of the other kind; the names of the notes are pronounced by some one for him that blows the ram's horn.

This rite is intended to remind men of the day when the trumpet shall awake the dead to resurrection, and when Satan will be confounded at the coming of the Redeemer. This rite is also introduced with a prayer that God may send holy and faithful angels to justify the nation of Israel before
His Holy Throne, and terrify Satan from traducing the Jews; and that the Lord would remember the sacrifice which Abraham offered unto Him, and remember the covenant which He made with the three patriarchs. The fifteenth verse of the eighty-first Psalm is then chanted: “Blessed is the people that know the joyful sound, (in the original the word is terooha,) they shall walk, O Lord! in the light of thy countenance.”

If the first day of the festival happens on Saturday the trumpet is blown on the second day only, which day can never be on the Jewish Sabbath.

8. The sermon, is preached immediately after the preceding rite, after which prayers and hymns are resumed, during which the trumpet is sounded three times at intervals, upon which they say the following: “On this day was the world created, to-day is the day of judgement, when all beings, either as children or as servants, are judged; if Thou judgest us as children have mercy upon us as a father hath compassion on his children, if we are judged as servants, we turn our eyes to Thee, till Thou wilt pardon us, &c.”

9. About the close of the services, those who are descended from the family of priests, ascend the steps before the ark where the rolls of the Pentateuch are kept, and pronounce the priestly blessing directed in the sixth chapter of Numbers. Before this ceremony takes place, the priests take off their shoes, and their hands are washed by some of the tribe of Levi; when they are prepared to give the blessing, the reader first pronounces every word of
the blessing separately, and it is then chanted by
the priests, while the congregation at every word
repeat a verse of the Old Testament, which con¬
tains that word.*

10. Then a hymn of glory is chanted, at which
the doors of the ark are opened; on this festival, as
well as on the Day of Atonement, the ceremony of
opening the ark frequently takes place at the most
solemn prayers and hymns; this ceremony is sym¬
bolical of the opening of the gates of heaven to ad¬
mit the prayers of mortals.

11. For the prayer of "Kaddish," see description
of the Sabbath.

At the conclusion of the services thirty notes are
again sounded, and a hymn of thirteen lines, found¬
ed on the thirteen creeds of Israel is sung.

12. In the afternoon it is customary in many syn¬
agogues, to assemble for the purpose of reading the
Psalms, and to go, after the afternoon service, to a
water where there are fish, and say the following
from the last chapter of Micah: "Who is like unto thee, O Lord, that pardoneth iniquity, and
passeth by the transgressions of the remnant of his
heritage? He retaineth not his anger for ever, be¬
because he delighteth in mercy. He will turn again,
he will have compassion on us, he will subdue our
iniquities; and thou wilt cast their sins into the
depths of the sea. [And all the sins of thy people,
the house of Israel, thou wilt cast into a place, where
they will never be either remembered or visited.]—

* This ceremony takes place in like manner on the Day of Atonement, and in some synagogues on all the other festivals.
Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

13. The ten days, beginning the first day of New-Year to the Day of Atonement inclusive are called the ten days of penitence; on these days, it is prescribed to say thirty-nine short supplications, every one commencing with the words, "Our Father and King." On the Sabbath these are omitted, because it is directed in the Mishna, that the Sabbath must not be a day of supplication.

DAY OF ATONEMENT.—(HEBREW YOM KIPPUR.)

ARTICLE IV.

1. This day is the most solemn and sacred holy convocation mentioned in the Laws of Moses; it is a day when the people are to "afflict their souls;" and it is now a day when the Jews afflict both their souls and bodies: the former, by repentance of past sins and supplications for pardon, the latter, by fasting "from even to even" in place of the sacrifices that were offered in the Holy Temple. A recent Jewish writer, after describing the form of worship on this day during the existence of the Holy Temple, thus concludes: "Alas! at present we are deprived of all this glory, for we cannot offer sacrifices while our Holy Temple is destroyed; we, therefore, remain the whole of the day of Yom Kippur in our synagogues, praying and fasting, and imploring
God’s mercy to favor us with pardon for all our past sins, and to be kind to us forever. Amen!"

2. In the Mishna, it is commanded that in order to appear as a suppliant before the Almighty on the Day of Atonement, one should be in unity and concord with his brethren, that therefore, if any one had fallen out with his neighbor and not yet become reconciled, he should not omit to do so on the day previous to this fast-day. Indeed it would be exceedingly beneficial if the Mishna were filled with such moral precepts instead of those innumerable frivolous particulars relative to the Jewish rites; moreover, what a noble trait of character would it exhibit in the Jew, who should practice the precepts which hold so prominent a place, instead of being so anxious to attend to all those outward ceremonies which are of so little significance.

3. The celebration of this day commences on the evening of the ninth of Tishre; this evening is generally called “Coll Nidray Night,” from a prayer which commences with these two words, containing the nullification of all unfulfilled vows. It is customary for devout men to wear the white cap and toga already noticed in the description of the New-Year, and over this the scarf with fringes. The appearance of men dressed in this manner makes the scene in the synagogue one of awe to many and especially to those who wear the white dress themselves, since it reminds them of the close of life, when such will be their funeral shroud; therefore the Rabbins, having the conception of this awe-inspiring scene in view, instituted this custom.
On the tenth day of Tishre the services begin at sunrise and continue till sundown. It is needless to give a description of all the prayers of this day.—Suffice it to say that they consist generally of confessions, (at each of which they beat their breasts as a mark of humility,) prayers for pardon, hymns describing the Glory of God and the history of all the rites and ceremonies that took place while the Holy Temple stood.

The prayers are divided into four divisions, called the Morning, Additional, Afternoon and Concluding prayers. Among the Jews these are distinguished by four Hebrew words.

4. After the morning prayers, the sixteenth chapter of Leviticus, and the 57th and 58th chapters of Isaiah are read, during which the ceremonies usually observed in reading the Law on the Sabbath, take place.

In the course of the prayers following they kneel and prostrate themselves four times, and when this part of the services is finished, another portion of the Pentateuch is read together with the book of the Prophet Jonah, who furnishes a remarkable instance of a sinner who by repentance was received again into the favor of God. The Concluding prayers are said while the day is declining, when they most earnestly pray to be sealed in the book of life, as the time of sundown is considered to be the time when every man's destiny is decided.

At the close of the services one long note is sounded to commemorate the blowing of the trumpet, which formerly took place on this day, in the land of Judea, in case that the year was a year of Jubilee.
ARTICLE V.

1. This festival commences on the evening of the fourteenth day of Tishre. In the 23d chapter of Leviticus it is commanded to live in tents seven days and to have a holy convocation on the eighth day; at present, however, this festival continues nine days: the first two are Holy-days, during the succeeding five days, it is allowed to follow those occupations by which one gains the means of subsistence; the eighth day is kept as sacred as the first two; and the ninth day is called "Simchas Torah" or the rejoicing of the Law.

2. To commemorate the dwelling of the children of Israel in booths, during their journey from Egypt to the Holy Land, many Jews at this day take their meals and spend the greater part of the day in booths erected for this purpose. These booths are called "succous" in Hebrew, by which name the festival itself is known.

3. During the first seven days the "lulev" and "esrog" are used; the lulev is a branch of the palm-tree, together with branches of myrtle and willow; these three kinds of branches are united with rings made of palm-leaves. The esrog is a pome-citron somewhat resembling a large lemon in shape, but of a superior fragrance. This citron is supposed to be "the fruit of a beautiful tree" mentioned in Leviticus. When the great "hallel" (Psalms 113 to 118 inclusive are thus termed,) is said in the morning
service, those that possess a lulev and esrog, hold them in their hands, and at the repetition of certain verses shake the lulev, (which custom was prescribed by the Rabbins,) and near the close of the services, with the lulev and esrog in their hands, walk around the reading desk joyfully chanting "Hosannah!"

4. The latter custom originated during the existence of the Holy Temple, when they walked around the altar in like manner. As the occasion on which this took place is interesting, I will here insert the account of it as described in the Talmud: "While the sacrifice was laid upon the altar, a golden pitcher was filled with water at the Pool of Siloam, near Jerusalem, and then brought through the water gate into the Temple, the trumpets sounding and the people shouting "Hosannah!" Upon the altar there were two pipes leading to a cavity at the bottom, through one was poured the water, and the wine used for the sacrifices was poured through the other, and thus the two liquids mixed together." The Rabbins also relate that during this ceremony there was very great rejoicing in the entertainments which were offered by persons skilful and dexterous in all kinds of feats. They refer to Isaiah xii. 3, as bearing a relation to this custom.

5. The eighth day is celebrated with additional prayers to God, that there may be sufficient rain during the following year, to cherish the produce of the earth for the sustenance of His creatures.

6. The ninth and last day has been instituted by the Rabbins as a day of rejoicing in the Law; for
on this day it was, and still is customary in many synagogues to read the last section of the Pentateuch. Three copies of the Pentateuch are taken out of the ark on this day: in the first roll are read the last two chapters; in the second the concluding verses of the twenty-ninth chapter of Numbers; and the third roll is used for reading the account of the creation in the book of Genesis, in order to appear as joyful to begin as to conclude the books of Moses.

7. I remarked above that three copies of the Pentateuch are used for reading three different portions; this is done for the sake of convenience. For the Torah, or the Law of Moses is written on parchment and like the ancient *volumen* is rolled together, and thus some time might be wasted in unrolling it to find a certain section. Therefore a congregation generally possesses no less than three Torahs, and the reader adjusts beforehand the rolls in such a manner, as to make the proper portion appear as soon as the roll is opened.

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**THE FEAST OF PASSOVER.**

**ARTICLE VI.**

1. This festival commences on the evening of the fourteenth day of Nissan and continues eight days. The first and last two days are kept sacred, and during the four intermediate days business may be attended to.

The name of this festival (which is the literal interpretation of the Hebrew *Paysach*) readily re-
minds us that it was instituted to commemorate the providential escape of the Jews, when God, smiting the first-born of the Egyptians, passed over the houses of the Israelites, the door-posts of which were sprinkled with the blood of the paschal lamb.

2. During this festival the Jews eat no kind of bread, but cake of unleavened dough (called among the Jews "mazzos,"') are used; these are either round or square and about a quarter of an inch thick, and are made simply with flour and water not even salt being used.

3. As the ceremonies observed in the synagogue, during this festival, are nearly the same as those taking place on the Sabbath, I shall merely relate some customs that are observed privately. The fourteenth day of Nissan is a fast-day to be observed by all first-born sons, in gratitude to the Lord for having saved the first-born of the Israelites on that night when He destroyed those of the Egyptians.

4. The most interesting ceremonies of this festival are those that take place on the first and second evenings in the house of every Jew who wishes to exhibit, by some particular celebration, his gratitude to the Almighty for the deliverance of his ancestors from bondage. This celebration is styled "the giving of the *saydor."

* This word literally means ORDER OF SERIES, i.e. of customs and ceremonies observed on these two nights.
in memory of the paschal lamb; an egg for the offering in honor of the festival; a cup with grated horse-radish and bitter herbs, and a cup of vinegar or salt-water to commemorate the lives of their ancestors made "bitter" by their slavery in Egypt; and lastly a cup containing a mixture of apples, almonds and cinnamon, termed "haroseth," in memory of the brick and mortar which the Israelites were compelled to make.

5. On returning home from the synagogue, the whole family and all the Hebrew servants (who during these two nights are allowed to sit at table with the household, because in Egypt the Israelites were all equally in bondage,) are seated around the decorated table. The master of the house having filled the cups with wine, presents one to every one of the company and then chants the Kiddush or Sanctification,* at the conclusion of which every one drinks the cup of wine. This is the first cup, for during the ceremonies four cups of wine are drunk in honor of the festival, on account of the four expressions used by the Lord, when He renewed the promise of redeeming the children of Israel from bondage. (See Ex. vi. 6, 7.)

6. The cups are filled for the second time, after which one of the youngest of the family is made to inquire in a certain formula the reason of this night's being in so many respects different from others, &c.; upon which all rise and lift up the plate with the "mazzos," saying "this is the poor bread which our

* See the description of this ceremony in the article on the Sabbath.
fathers ate," and they then give the history of our ancestors from the time when Abraham was called away from the idolatrous worship of his kinsmen, to the time of the redemption of Israel by Moses, intermingled with prayers of praise and gratitude. This part of the ceremonies being concluded, they drink the second cup, after which they all wash their hands, and eat a piece of the "mazzos," some bitter herbs, &c. Supper is then served up; and after grace is said, the third cup is drunk; then follows the chanting of Psalms 113—118 called the great hallel or praise. These are followed by the singing of hymns. Every one now raises his cup and joins in solemnly uttering the following sentence: "The coming year (we hope to be) in Jerusalem," after which they drink the last cup and finish the service by singing some very beautiful songs and allegories.

THE FEAST OF WEEKS.

ARTICLE VII.

1. This festival, also called Pentecost, because it is celebrated on the fiftieth day after the second day of Passover, commences on the evening before the fifth day of Sevan, and continues two days (for reasons given in the "Division of Time.")

It is instituted to call to mind the memorable day on which God descended upon Mount Sinai and delivered the great code of the Ten Commandments, the foundation of all other laws. While the Holy
Temple stood, the people repaired to Jerusalem on this festival, to acknowledge the absolute dominion of the Lord and to offer to Him the first fruits of their harvest.

2. It is customary at present, for religious Jews to assemble on the first night, for the purpose of reading the Pentateuch and other parts of the Old Testament, chanting Psalms, studying a part of the Mishna, and giving thanks to God, for the gift of his Holy Law. This exercise usually takes place at the residence of some one who invites all wishing to attend, and generally prepares a feast for the visitors. At this exercise men only are required to attend, of whom there must be at least ten, in order to constitute a Minyan. (See Article xii. 4.)

The synagogues are, on this festival, gracefully adorned with leafy branches and wreaths of flowers, in honor of the Law of Moses.

3. Having now concluded the history of the Jewish Festivals, I will add a prayer which is repeated on all the festivals, serving to give an idea of the hopes of Israel. As the main body of the Hebrew prayers are formed in a manner similar to the following, I will also prefix the introduction to it.

"Thou hast chosen us from all nations, thou hast loved, favored and exalted us above all beings, and has sanctified us with thy commandments, and brought us near, O our King! unto thy service, and hast called us by thy great and holy name.

And with love hast thou given us, O Lord, our God! this day of—(here the festival is mentioned)—a holy convocation, a memorial of our departure from Egypt."
But because of our sins we have been carried captive from our land, and removed far from our country, so that we are not able to perform our duty in the habitation which thou hast chosen, even in that magnificent and holy house on which thy name was called, because of the hand which was stretched out against thy sanctuary. O rebuild it speedily and exalt its glory. Our Father and King! manifest the glory of thy kingdom over us speedily, and shine forth, and be exalted over us in sight of all the living. O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth! and conduct us unto Zion, thy city, with song, and unto Jerusalem, the city of thy sanctuary, with everlasting joy. And there, in thy presence, will we perform the offerings enjoined on us; even the continual offerings, according to their order, and the additional offerings according to their institution."

THE FEASTS OF PURIM AND HANUKKA.

ARTICLE VIII.

1. The feast of Purim or Lots is held, in commemoration of the events described in the book of Esther, on the fourteenth day of Ahdor, and in leap year, on the same day of the following month, i.e. Vay-ahdor. The day previous to the feast is held as a fast-day in memory of the fast ordered by Queen Esther when the Jews were threatened with destruction.
In the evening of this fast-day and in the morning of the next day, the whole book of Esther is read in the synagogues, with a peculiar chant, from a roll of parchment called “Megilah.” This word literally means narration, and is applied to four other books of the Old Testament, viz: The Song of Solomon, the book of Ruth, Ecclesiastes and the Lamentations of Jeremiah; all these are respectively read in the synagogues on particular occasions, the first, on the Passover; the second, on the Feast of Weeks; the third, on the Feast of Tabernacles; and the fourth, on the ninth day of Ahu. (See the Fast-days.)

It is still customary, on this joyous day, to exchange presents with one another, and send gifts to the poor; and the day is celebrated with general feasting and rejoicing, as it is stated in the book of Esther: “Ye shall make them days of feasting and rejoicing, sending presents to one another and distributing gifts to the poor.”

The fifteenth day of Ahdor is also remembered as a day of joy, but no special customs or ceremonies take place.

2. The feast of Hanucka or Dedication was instituted by Judas Maccabeus, at the second consecration of the second Temple. The events which led to this new consecration are as follows: When Antiochus Epiphanes made war with the Jewish nation in Palestine, he profaned the Holy Temple, and defiled the altar with the blood of unclean sacrifices, which he offered to his Grecian Gods. But after the Maccabees had gained the upper hand, they
removed the defiled altar, and, having erected a new one and purified the Temple, the re-dedication took place. This event happened about the year 170, B.C. The Rabbins relate that when the Temple was reopened and consecrated, the oil remaining for the golden candlestick was scarcely sufficient to burn for twenty-four hours, the greater part having been defiled by the Greeks, who thus rendered it improper for use. But, say they, by a miracle of the Almighty, this small portion of oil continued to burn eight days, when fresh oil was procured. They therefore ordered that, to commemorate this event, eight days, commencing in the evening of the twenty-fourth day of Kislev, should be celebrated by lighting one taper or lamp the first night, adding another every evening, so that on the last night eight lights are burning. This custom is still regarded, especially by those, who put firm faith in the Rabbinical traditions.

In a thanksgiving repeated every day of this festival, the events which led to the institution of this festival are thus related:

"In the days of Mattathias, the high priest, and his sons, when the wicked kingdom of Greeks rose up against thy people Israel, to make them forget thy law, and transgress the statutes of thy will; then in thy great mercy didst thou arise up in their behalf in the time of their trouble, and contend for them in their cause, didst judge their sentence, and fully avenge their wrongs. Thou didst deliver the mighty into the hands of the weak; a multitude into the hands of a few; the unpure into the hands
of the undefiled; the wicked into the hands of the righteous; and the proud into the hands of them that studied thy law. By this didst thou make thyself a great and holy name in thy world, and didst work a great salvation and redemption for thy people Israel; afterwards thy people entered the sanctuary of thy house, cleansed thy temple and purified thy holy place, and lighted the lamps in the courts of thy holy house; and appointed these eight days of dedication to be kept with praise and thanksgiving unto thy great name."

In a hymn which is sung after lighting the lamps in the evening, is also related the tradition noticed above.

Before closing this article, I may further remark, that the two festivals described in this article are not "holy convocations;" therefore the Jews are allowed, during the time occupied by them, to attend to all the vocations of life.

THE FAST-DAYS.

ARTICLE IX.

1. In this article I intend to note briefly the two principal fasts of the Jews, omitting those of minor interest. The Day of Atonement, it has been shown, is the only public fast commanded in the Laws of Moses. This is a "holy convocation," on which no "servile work" must be done. But the other fast-days of the Jews, are regarded in every other respect like the week-days.
2. On the seventeenth day of the fourth month, a fast is held in commemoration of the dreadful sufferings of the Jews in Jerusalem, when that Holy City was stormed by the Romans, a short time before the destruction of the second Temple. There is also a tradition that on this day the law-giver Moses broke the tables of stone, when he came down from the mount, and saw his people worshipping the molten calf.

3. On the ninth day of the fifth month Ahv, a solemn fast is held to commemorate the destruction of the first and second Temples, both of which were destroyed on this day: the first in the reign of Nebuchadnezzar; and the second, in the reign of Vespasian, emperor of Rome. The fast begins in the evening of the eighth day when the book of the Lamentations of Jeremiah is read with a peculiarly sad and mournful tone; other prayers and lamentations composed for this occasion are also read in the morning of the ninth.

I will close this article with the words of a recent Jewish writer: "The ninth day of Ahv is mournfully distinguished as the fatal day when all the glory of our nation was overthrown, the Temples were burnt, and the people were carried into captivity to Babylon and other places; and thus the Jewish kingdom was entirely destroyed. Aware of the extent of our loss, and sensible that the nation deserved such a punishment, for the many crimes which they had committed, although repeatedly warned by the prophets of the Lord, to repent and cease to do evil; we at this day continue to lament the loss
of our country, and the extinction of our glory, and every year, the ninth day of Ahv is observed as a principal day of mourning, and fasting, and praying to God that he will restore us to our former station in the land of our forefathers."

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**THE SABBATH.**

**ARTICLE X.**

I design here to explain somewhat at length both the ceremonies peculiar to the Sabbath, and those observed alike on the Sabbath and on all festivals, since where any ceremony of the latter occurs in connection with the preceding articles, the description of it has generally been referred to the present.

1. The Sabbath commences at sunset on Friday evening and continues till sunset on the following day. The food for the Sabbath is prepared on Friday, as no cooking or baking is allowed on the day of rest. At sunset the Jews assemble in the synagogue, where, in addition to prayers and Psalms, a beautiful hymn is sung, in which Israel is invited to meet the Sabbath, which is metaphorically styled the Bride. The following extracts may not be without interest. "Come my beloved! to meet the Bride; the presence of the Sabbath let us receive .... To meet the Sabbath, come let us go; for it is the fountain of blessing; in the beginning of olden times was it appointed; for though last in act, yet was it first in the thought of God.... O come in
peace thou who art the crown of thy husband; also with joy and gladness in the midst of the faithful of the beloved people. Come O Bride! Come O Bride!"

2. At the conclusion of the services the reader of the congregation takes a cup of wine, reads Gen. ii. 1—3, and then, with the cup in his hand, utters the following words: "Blessed art thou O Lord, our God! King of the universe, the Creator of the fruit of the vine. Blessed art thou, who hast sanctified us with thy commandments, and found delight in us; and with love and favor hast made us inherit the Sabbath, as a memorial of the work of creation; for it is the first day of those called holy convocations, a remembrance of the departure from Egypt; for thou hast chosen us and sanctified us above all people, and with love and favor hast made us inherit the holy Sabbath. Blessed art thou, O Lord, who sanctifiest the Sabbath." This ceremony, which is called Kiddush or Sanctification, has been ordained by the Rabbins, as an outward mode of sanctifying and wellcoming the Sabbath and other festivals. The same ceremony takes place at home before supper, and the master of the house, after having repeated aloud the Kiddush, hands the cup of wine to all sitting at table.

3. It is customary for parents to bless their children on Sabbath and Holy-day nights, after the prayers in the synagogue, or on their return home; laying both hands on the child whom they bless, they say: (to a male,) "May God render thee like unto Ephraim and Menassah;" and, (to a female,)
“May God render thee like unto Sarah, Rebekah, Rachel and Leah;” after this they repeat the priestly benediction, “May God bless and preserve thee! the Lord let his countenance shine upon thee, and be gracious unto thee! The Lord turn his countenance towards thee and give thee peace.” (Num. vi. 24–26.)

4. In the morning of the Sabbath the services are composed of four divisions: 1st, the chanting of a large number of Psalms; 2nd, the reading of the “Shema” (see article xii.) and other prayers; 3d, the reading of a portion of the Pentateuch and a chapter of one of the books of the Old Testament; 4th, Thanksgivings and hymns to the glory of God.

As there are several strange and interesting ceremonies connected with the reading of the Pentateuch, (which likewise take place on all the festivals during this service,) the description of them will occupy the greater part of this article.

5. The Pentateuch is divided into fifty-four Sidrahs or portions, which are respectively allotted to every Sabbath in the year. When the year has twelve months only, two portions are, on certain Sabbaths read together. If a festival occurs on the Sabbath, some other section, suitable to the occasion, is substituted for the assigned portion. The first portion of the Pentateuch is read on the first Sabbath after the feast of Tabernacles, and the last, on the day of Simchas Torah. (See Art. v.)*

6. Every Sidrah, or portion, is again divided into seven sections, which are respectively read to the

*In some synagogues, the Pentateuch is, at present, concluded once in three years only.
same number of persons above the age of thirteen years, who are successively called to the reading-desk for the purpose of hearing a section read from the roll. The portion of the day being read, the eighth person is also called up, to whom the last three verses of the portion are repeated, and then a section from the prophetical or historical books, corresponding wholly or in part with the section of the Torah or Pentateuch, is read in a kind of recitative tone that sounds very strange to a person whose ear is unaccustomed to this kind of chanting.

7. This additional section is called "haphtorah" or conclusion; the event which gave rise to the reading of the "haphtorah" is somewhat interesting and is related as follows: "When the cruel Antiochus, king of the Greeks, oppressed the Jews in Palestine, he abolished all their rites and ceremonies, among which was the reading of the Pentateuch which he rigorously prohibited. As a substitute, passages from the other books were selected to be read, which had some analogy to the text of the weekly portions of the pentateuch." And this custom has ever since been maintained, from a regard for all ancient ceremonies.

8. There are several ceremonies connected with the reading of the Torah, which need an explanation, as they are but imperfectly understood by a great part of the Jews, while by some they are regarded as duties ordained by the Rabbins; and it would be improper and even wrong (in their view,) to abolish them. But by the following account, it will be seen that these rites were introduced when
they were indispensable to the support of many congregations.

At the time when the Jews were much persecuted and frequently driven from one place to another, they generally lost the revenues of their congregation. When, therefore, they again settled in some place, and formed new congregations, not being able to support themselves by their ordinary incomes, in order to increase their finances, they resorted to the following means, which they called privileges and acts of charity, and made it the duty of every Jew, having it in his power, to endeavor to obtain some one or more of the following privileges: The privilege of taking the Torah out of the ark, that of opening the roll and showing the manuscript to the congregation; that of rolling it together again and dressing it with various decorations; and that of being called up to the reading-desk, to hear a section read out of the roll of the Pentateuch. These are the so called religious privileges which were, and in some congregations still continue to be, sold to the highest bidder, who generally presents them to one of his friends. All this is interesting to behold, and may thus be better understood. The sale of these privileges however, has been abolished in most of the synagogues, since it is not in accordance with the decorum proper to be observed in a place of worship.

9. I will now explain another ceremony connected with the reading of the law, (by means of which the public fund is greatly enriched,) previously giving some explanation of the manner of reading the
sections. As was above remarked, the weekly portion is divided into seven sections, the three verses of the last section being repeated for the person who is called up to the “Haphtorah.” The person that is called up to the Torah, after touching the roll with the fringes on his scarf, and then kissing the fringes says, “Blessed art thou, O Lord, who hast chosen us from all nations, and hast given us thy law. Blessed art thou, who hast given the law.” Then the reader responds, “Amen,” and proceeds to read one of the sections, according to the accents with which the Hebrew text of the Old Testament is marked. There are twenty-seven of these accents, serving both to denote the accented syllable of a word and to perform partly the office of punctuation marks; and in reading the Pentateuch in the synagogue the words are peculiarly chanted, every accent being pronounced with a different tone, said to be very ancient.

10. After the section is read, the person that was called up, repeats another benediction, and then receives a “Me-Shebayrach,” as it is styled. This is a prayer pronounced by the reader in behalf of this person, for which the latter offers some donation to the synagogue. This prayer is also spoken in Hebrew, of which the following is a translation: “May the Lord, who blest our ancestors Abraham, Isaac and Jacob, bless also this A, the son of B, wherefore he offereth—here the present is stated—as charity; may the Almighty reward him for this, and prosper him in all his undertakings, together with all Israel, Amen.” It is also customary to make
the same prayer for one’s parents, family, or other friends, and for every prayer some gift is promised. But this prayer is now, by most readers, pronounced with so little devotion, that many have justly despised it, but nevertheless still ask for the “Me-Shebayrach,” in order to avoid giving offense to such as may be obstinately attached to this ceremony. But it is hoped that, ere long, this ceremony like the sale of the “privileges,” will be abolished, for it appears but too plainly, that like the “privileges,” the custom of making the “Me-Shebayrach,” was introduced only to enrich the synagogues.

11. After the weekly portion of the Pentateuch and the “Haphtora” are read, a prayer is made in behalf of the United States, (I here speak of the synagogues in this country,) and their rulers, followed by a prayer for the redemption of Israel and the coming of the Messiah.

12. The Torah is then carried back to the ark, accompanied with the singing of the twenty-ninth Psalm. Then a sermon is delivered, which is the only part of the service that is composed in the language understood by the hearers.

13. The concluding part of the services are thanksgivings, (which are read in a low voice by the reader and congregation, and then repeated aloud by the reader,) a hymn of glory, (during the chanting of which, the doors of the ark are open, as a symbol of the opening of the gates of heaven to receive our prayers,) and the prayer of Kaddish.

14. The explanation of the Kaddish requires me to give a law of the Rabbins respecting orphans. It
it commanded in the Talmud that at the death of a father or mother, the son, as a tribute of respect to his parent, should repeat the following short prayer during the eleven months following, and on every anniversary of the death of that parent:

"May His great name be exalted and sanctified according to His will, in the world which He has created; may He establish His kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel speedily, and in a short time; and say ye, Amen. May His great name be praised for ever and ever. Praised, glorified, exalted, magnified, honored, and greatly adored be His holy name; blessed be He, far above all blessings, hymns, praises, and expressions of consolation that are repeated throughout the world; and say ye, Amen. May the fullness of peace from Heaven with life, be granted to us and all Israel; and say ye, Amen. He who maketh peace in the high heavens, He will bestow peace upon us and all Israel; and say ye, Amen." This is the Kaddish or holy prayer, which is repeated at the close of the services, on all occasions, by the male orphans. In many synagogues, it is thought more proper for the orphans to repeat the Kaddish in a low voice, in company with the reader, who pronounces it aloud. Indeed, there is no reason why this prayer should be used by orphans particularly, and not by every-

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*This is addressed to the persons present, who respond, Amen.

†Where there are no orphans, this prayer is repeated by the reader or by some member of the Congregation, who has lost either of his parents. It is never made by females, and all persons whose parents are still living, are prohibited to say it.
body, for there is not a word in it in memory of a father or mother; but the ceremony of the Kaddish, like most of the ceremonies instituted by the Rabbins, can only serve for a display of their "fruitful" inventions, which probably engaged more than half their lifetime.

PHYLACTERIES AND SCARF.

ARTICLE XI.

1. In Deut. vi. 8, it is enjoined, "And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." The Rabbins, availing themselves of the literal interpretation of the text, invented the "Tephillin," or phylacteries. These are small leathern cases, containing a piece of parchment on which are written the following three sections of the Pentateuch: Ex. xiii. 1—16, Deut. vi. 4—9, and xi. 13—21; for in these sections occurs the verse above quoted.

It is directed in the Talmud, that every male above the age of thirteen* should wear the "tephillin"

*Among the Jews, boys above the age of THIRTEEN are called "sons of the law." After reaching this age, it is their duty to obey the Mosaic and the traditional laws; for it is a principle laid down in the Talmud that boys under the age of 13 are not punishable for their sins, but their FATHERS; an unsound doctrine, for it is against the Mosaic law, that fathers should "bear the iniquities of their sons," or vice versa. Indeed it may be asked, who is liable to punishment for the sins of boys bereft of their fathers?
every morning at prayers, binding the two leathern cases by means of leathern straps attached to them, one upon the muscle above the elbow of the left hand, and the other upon the forehead.

The "tephillin," being a "sign" of the covenant between God and man, are dispensed with on the sabbath and other festivals, because these days being devoted to the service of God, are themselves a sign of the covenant.

2. The scarf is a square garment made of wool and sometimes of silk, with fringes on the four corners, and colored with stripes of blue. This garment is called the "Talis," and is supposed to be alluded to in Numbers, xv. 38, as the dress by which the children of Israel are to be distinguished from other nations, and reminded of the commandments of the Lord.

3. The scarf is also commanded by the Rabbins to be worn during the morning prayers by every male above the age of thirteen. The females are exempt from the duty of wearing either the phylacteries or scarf, they are also excluded from the duties of congregational worship in the synagogue, constituting no part of the congregation, and having a separate apartment in the synagogue. By the "duties" of congregational worship, are not meant prayers, but customs and ceremonies taking place in the synagogue; for instance, no female is allowed any of the "privileges" during the reading of the Pentateuch. (See the article "Sabbath.")
ARTICLE XII.

1. These form the most solemn prayers of the modern Jews, and are repeated three times every day. The prayer, or reading of the Shema, is so called from the first word with which the prayer begins. It is composed of three sections from the Pentateuch, viz: Deut. vi. 4—9; xi. 13—21; and Num. xv. 37—41. In the morning before repeating these solemn injunctions, it is customary to gather the fringes from the four corners of the “tals,” or scarf, (as an emblem of the gathering of Israel from the four corners of the earth for their final redemption,) saying, “Our Father, bring us in peace from the four corners of the earth, and lead us in security to our land, for from Thee cometh salvation.”

2. The Eighteen Blessings are so many prayers, but because each ends with the phrase, “Blessed art thou, O Lord, &c.” they are designated by the former name. The first three and the last three blessings, are prayers of praise and gratitude, the remaining twelve are supplications for the pardon of sins, for the building of Jerusalem and the Holy Temple, for the redemption of the remnant of Israel, and for the coming of the Messiah.—The twelve supplications are omitted on the Sabbath and other festivals, because on such days,
according to the Mishna, "earnest supplications must not be made, but in their stead others should be inserted suitable to the occasion."

The following prayer, which is the tenth blessing, may serve as a specimen: "O sound thy great cornet as a signal for our freedom; and lift up thy banner to collect our captives, and gather us speedily from the four corners of the earth, unto our land. Blessed art thou, O Lord, who gatherest together the outcasts of thy people, Israel."*

**SEVERAL CUSTOMS CONNECTED WITH PRAYER.**

**ARTICLE XIII.**

1. During the most solemn prayers of the Jews, it is customary to stand, turning the face to the east, toward the Holy Land. This custom, as well as that of praying three times a day, is derived from Daniel, vi. 10, "And when Daniel knew that the writing was signed, he went into his chamber, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God as he did aforetime."† The custom of kneeling, which

*The eighteen prayers are said to have been written by Ezra, the Scribe, after the restoration of the Holy Temple of Jerusalem. But from the prayers referring to the rebuilding of Jerusalem and the Holy Temple, it is plainly shown that they were composed after the destruction of the second Temple.

†That the custom of turning to the east is very ancient, we may learn from the prayer of Solomon in the eighth chapter of 1. Kings.
is described as taking place in the prayers of Daniel and of King Solomon, (I. Kings, viii. 54,) has been abolished by the Jewish fathers, with the exception of the momentary kneeling and prostration, taking place on the New Year and the Day of Atonement.

2. During prayers, all Jews and Jewesses, excepting girls and unmarried women, are forbidden to be bare-headed. Many Christians will perhaps be astonished at this custom which appears so irreverent to them, but their surprise may be increased to hear that among the Jews it is considered the most revolting irreverence to pray with uncovered heads. In the Talmud, he or she is denounced as a person of levity who walks bare headed in the open air, or in the house. This command has taken such firm hold upon some Jews, (who cling to the belief that the Talmud was given to the people of Israel, together with the Decalogue from Mount Sinai,* that they consider it sinful to read the Old Testament, the Talmud, or any other religious book, with the head uncovered.

3. The method of praying in the synagogue seems very confused to a stranger, but by understanding its peculiarities, much that seems irregular will appear to be methodical. I shall, therefore, state the principal peculiarities of the Hebrew method of praying. Most of the prayers and Psalms are read by

*That this remark is no exaggeration, may be seen from the tradition, that when the children of Israel were standing around Mount Sinai, they were offered both the Mosaic and the Rabbinical Law, or Talmud, and that upon their refusing (in consequence of the difficulty of observing the rites and ceremonies therein prescribed,) to accept the latter, they were threatened to be buried beneath the mountain, which was formed in the shape of an immense vat, held up by the bottom!
the congregation and the Hazan or Reader at the same time. But when the Reader perceives that the congregation have finished the prayer or Psalm, he chants the concluding verses; then they all together again proceed in the same way with the other prayers. Some of the Psalms are chanted by the Reader and congregation, by alternately answering each other. Thus the Reader chants the first verse, the congregation chants the second, &c. The prayer of the Eighteen Blessings is made in a low voice by both the Reader and the congregation, and then repeated aloud by the Reader alone. When the Reader comes to a blessing commencing with the words "Blessed art thou, O Lord!" the congregation respond in four Hebrew words, "Blessed be He and blessed be His name!" and when the blessing is concluded, the congregation say "Amen." (For the manner of praying the Kaddish, see x. 14.)

4. Another interesting custom connected with the Jewish services is that of the Minyan. This word is understood to mean an assembly of ten. — The Rabbins have enacted a law that certain prayers should not be said in an assembly of less than ten males above the age of thirteen. The same law applies to the reading of the Pentateuch in the manner described in the article on the Sabbath. Therefore a Hebrew Congregation consists of no less than ten male members. Females are not admitted as members of the Congregation, nor are they reckoned in forming a Minyan. For instance, if a private or public Minyan is formed, and there are only nine men present and any number of women, all of the
latter, even if they were very pious, would not be reckoned for one member, to fill the vacancy of the Minyan, while a man, however impious, provided only he is a son of Israel, would be allowed and even entreated to complete the Minyan. In the present age, however, to lay such restrictions as these on the privileges and dignity of woman, is far below the standard of civility, and it would therefore seem proper to have no regard for old customs in any respect similar to the above.

5. With regard to modern Jewish music, it may be remarked that since the destruction of Jerusalem it has been almost banished from the synagogues, on account of some passages in the Psalms and Prophets, from which it is thought unfit to "sing the Lord's song in a strange land," before the coming of the expected Messiah of the Jews. The only Jews who have nevertheless introduced an organ and choir into their synagogues, (distinguished by the name of Temples,) are the Germans. In these Temples may be found the most orderly and reformed Jews of the present day. In these Temples, a restriction imposed by the Rabbins on the female sex, has been abolished, in allowing the choir to be composed of both males and females.

THE CEREMONIES OF MARRIAGE.

ARTICLE XIV.

The ceremonies which take place in the synagogue at a marriage, are as follows:
A canopy supported by four posts is erected before the ark that contains the rolls of the Pentateuch. When the bride and bridegroom are coming, they are conducted under the canopy where the Rabbi already awaits them. The Rabbi then takes a cup in his hand, pronounces a blessing to God for the fruit of the vine, gives thanks to the Almighty for His laws respecting marriages, and gives each of the young couple to drink. The bridegroom then puts a golden ring on the finger of the bride, saying, "Behold! thou art wedded to me with this ring, according to the laws of Moses and Israel." The Rabbi then reads the contract of marriage, adds an exhortation, gives thanks to the Lord and blesses the married couple. Finally, the bridegroom and bride, and all their friends, wish joy and happiness to one another, and proceed to the nuptial feast.  

*No marriage is allowed to take place on the Sabbath, or on any other festival.*
APPENDIX.

THE THIRTEEN CREEDS, OR CHIEF PRINCIPLES OF
THE JEWISH RELIGION.

The whole Jewish creed has been comprised in the follow¬
ing thirteen articles by the learned Maimonides, frequently
called (especially among the Jews,) Rambam, from the ini¬
tials of his and his father's name.

1. I believe with a perfect faith, that God, blessed be his
name, is the Creator and Governor of all created beings; and
that he alone has made, does make, and ever will make,
every production.

2. I believe with a perfect faith, that the Creator, blessed
be his name, is the one and only God, his unity is unlike
any other unity of which we can have any idea; and that
he alone is our God, who was, is, and ever will exist.

3. I believe with a perfect faith, that the Creator, blessed
be his name, is not subject to any of those changes that are
likely to occur to mortals, and that he has not any form or
figure whatever.

4. I believe with a perfect faith, that the Creator, blessed
be his name, is the first and will be the last of all things.

5. I believe with a perfect faith that the Creator alone,
blessed be his name, ought to be worshipped; and that we
ought not to worship any other being.

6. I believe with a perfect faith, that all the words of the
prophets are true.

7. I believe with a perfect faith, that the prophicies of
Moses, our lawgiver, (may his soul rest in peace,) are true,
and that he was the chief of all the wise men that were be¬
fore him, and those who came after him.

8. I believe with a perfect faith, that the Law now in our
possession, is the same law that was given to Moses, our
instructor.

9. I believe with a perfect faith, that this Law will never
be changed; and that the Creator, blessed be his name, will
never give us any other law.
10. I believe with a perfect faith, that the Creator, blessed be his name, knoweth all the actions and thoughts of man, as it is expressed by the divine Psalmist, "He who has formed the hearts of all men, is fully acquainted with all their works."

11. I believe with a perfect faith, that the Creator, blessed be his name, rewards those who keep his laws, and punishes those who transgress them.

12. I believe with a perfect faith, that the Messiah will come; and, although his coming be delayed, I will still patiently await his appearance.

13. I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator; blessed and exalted be his name forever and ever. Amen.
INDEX.

Note.—The following index contains the most interesting customs and ceremonies scattered throughout the work.—For the general division of the work, see the Table of Contents.

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