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Christ—He became our substitute, He endured our penalty, and his endurance is constituted our endurance ?

One other point only will I allude to before closing this imperfect discussion. As the Divine Help is given us in answer to prayer, so we participate in Christ's atoning work through faith. How consistent this is, we shall clearly see when we have fully learnt that whilst *faith is the soul of prayer, prayer is the body of faith.* D. W. SIMON.

CHARACTERISTICS OF THE HAGADA.

FROM my last paper the general reader will, I hope, have gained some insight into the character of that vast homiletic literature which may be generally described under the name of the HAGADA, which, as I have already said, occupies a large part of the Gemara, whereas the Mishna is almost exclusively Halachic. I only purpose in the present sketch to give some specimens of typical Hagadôth under different heads, and in this way to illustrate their origin and their general place in Talmudic literature. The Talmud has often been indiscriminately condemned on the faith of extracts which adduced absurd and exaggerated stories, not only from the Gemara itself, but even from Midrashic writings which are no older than the thirteenth or fourteenth centuries, but which are all loosely classed together as being in the Talmud. Now I can hardly express too strongly my own low appreciation of Talmudic literature, as far as regards its mere literary qualities; but it is fair to say that many of these wild stories have been

judged from a wrong point of view, and I shall have rendered some small service to those unacquainted with the subject if I put them on their guard against a mistaken impression, and enable them to form of these narratives a juster estimate.

1. We cannot, for instance, approach the Talmud without finding that it contains a multitude of legends which are marked by the grossest and wildest extravagance. Their existence is perfectly recognized by the Rabbis themselves, and a recent writer[1] has ranged all Hagadôth under the three heads of the Scientific, the Allegoric, and the Hyperbolic.[2] Now some of these latter are hyperbole pure and simple, an hyperbole partly due to the dreamy intensity of Oriental imagination, which admits even into Scripture such expressions as "cities walled to heaven;" and partly to a deliberate desire to enforce attention. Similar exaggerations, adopted for the same purpose, may be found freely in the works of mediæval preachers. Thus, when we are told of the city Bethyr, that four hundred thousand Jews perished in its destruction; that their bodies rendered the soil prolific for seven years; that it was so vast that in one quarter of it the people were dancing and singing without any suspicion that in another quarter the citizens were being massacred by the enemy; that it had four hundred synagogues, and each synagogue four hundred schools, and each school four hundred scholars; that the horses were up to the bits in blood, which swept away rocks weighing forty pounds, and coloured the sea red for four miles, though

[1] Hamburger Realwört. s. v. I.

[2] These latter are called חבאי הכרזה, דברי.

Bethyr was forty miles distant from the sea;[1]—it would be an utter mistake to treat such fancies as though they were seriously intended. They were merely the invention of exiles striving to alleviate the long nights of misery and captivity with the tales and legends of that past glory on which in their degradation they were incessantly brooding. They simply arose from the same revelry of fancy in speaking about its favourite subjects of contemplation as that which led to the many amazing myths which have clustered round the careers of Abraham and Moses. Thus we are told that Abraham was a giant of giants; that he reached to the height of seventy-four ordinary men; that he built for his seventeen sons by Keturah an iron city, of which the walls were so high that the sun could never penetrate within them; and that, in order to remedy this inconvenience, he gave them a basin of precious stones so lustrous that they superseded all necessity for daylight. These must simply be regarded as the nursery tales of a patriotism which found in them some consolation for the reality of its hopelessness.[2]

This class of Hagadôth is the most worthless of all.[3] They may often owe their origin to the strange

[1] Midrash on Echa. ii. 2; Jer. Taanith. 68 d.; Derenbourg, "Palestine," p. 434; Graetz. iv. 462.

[2] Sopherîm, ch. 21.

[3] Some writers have dwelt on the low and impure passages which sometimes pollute the pages of the Talmud. That many sections might be adduced which, to our taste, are inexpressibly coarse, is perfectly true; but I venture to say that, as the Jews are perhaps historically one of the most chaste of nations, so the Talmud is not, so far as I am aware, *wilfully* and corruptively prurient. Its amazing minutiæ are indeed revolting to a modern reader, but they were almost necessitated by the very objects in furtherance of which the entire literature came into existence; and after all they are—to the extent of my small knowledge—neither so dangerous nor so repulsive as the Roman Catholic—and, alas! I fear we must now add as those Anglican—manuals of the confessional, which are defended on much the same grounds as the microscopic inquiries and regulations of the Rabbis.

stories of Arabic invention in which the poets and fabulists of nomad tribes delighted; and their preservation is perhaps due partly to the mere delight in the marvellous, especially when it bore on the history and glories of their own nation, and partly to the reverence with which the Jews treasured up the most playful, the most incidental, the most trivial legend, allusion, enigma, allegory, or illustration, which had ever found a place in the daily lectures of their more esteemed Rabbis.

2. Sometimes even these hyperboles have originated in a desire to throw light on some obscurity. We are told, for instance, that Og, king of Bashan, was the only person who escaped the deluge, and that he did so by wading by the side of Noah's ark. What possible reason could there be for the invention of such a fable? We find it at once in the desire to account for the fact that the Jews accepted Genesis x. as a complete genealogical ethnography, and felt called upon to account for the appearance in the sacred narrative of Rephaim and other pre-Canaanite nations, who find no place in that ancient and remarkable document. The gigantic stature of Og furnished their ingenuity with a suggestion of his possible escape from the Flood, and thus provided an ancestor for the races of whose existence they could otherwise give no explanation from their received system of anthropology.

3. Another story about Og introduces us to another very extensive class of Hagadôth—those, namely, which sprang from the slavish literalism of an absurd and superstitious exegesis.

The story occurs in the Babylonian Gemara of the

Berachôth,[1] and is as follows. After an allusion to the stones which God cast from heaven on the kings of Canaan at the battle of Bethhoron, it continues :—

"As regards the stone which Og the king of Bashan wished to fling on Israel, see what is related. 'How wide,' said Og, 'was the extent of the camp of Israel?' 'Three parasangs.' 'I will then go and tear up a rock of this size, and fling it over their camp, to slay them.' He went to tear up the rock, and carried it away on his head. But God supervened, and put some grasshoppers (?)[2] on it, who pierced an opening in the rock, so that it fell down on the neck of Og. When he wished to take it off, his teeth prolonged themselves on both sides to enormous tusks, and he could not lift it away: and that is why it is said (Psa. iii. 8), *Thou hast broken the teeth of the ungodly.* This is in accordance with the opinion of Resh Lakish, who thus explains this verse : 'You should not read, Thou hast broken, but, Thou hast made to grow' (*i.e.*, by prolonging them)."

Now, in the first instance, this wild story was simply the illustration which suggested itself to some Rabbis of the strong expression of the Psalmist to which he alludes. Resh Lakish merely adopted the common formula of the Talmud, "Read not so-and-so, but so-and-so;" and by substituting for *broken* the similar-sounding word *increased* (*i.e.*, by reading שברת for שרבבת), improved the story by an alliteration, or what we should almost call a pun. And then the story continues :[3]—"What was the height of Moses?

[1] Ch. ix. Schwab. p. 450.

[2] The word is also rendered "ants." See Kitseer, *Inhalt der Talmud*, p. 119.

[3] Chiarini, *Théorie du Judaisme*, i. 266.

Ten cubits (in building the Tabernacle he had attained to the same size). He took an axe ten cubits long, leapt up an equal height, wounded Og on the ankle (!)—who tottered with the blow—and so killed him." So that Og's ankle alone was thirty cubits high!

And yet some of the Rabbis were jealous of any ridicule even with reference to their most immense hyperboles. Thus in the Babha Bathra (75. 1) a story is told that on one occasion R. Jochanan was discoursing to his disciples about precious stones thirty ells square with which God should rebuild Jerusalem. "How so," asked a disciple, "when they are scarcely ever found even so large as an egg?" A few days after, however, this disciple saw precious stones as large as those described in the hands of the angels, and apologized to his master. "Wretch," he exclaimed, "you would not then have believed if you had not seen." And he darted at him a glance so severe, that he fell dead upon the spot!

4. The incident of the grasshoppers, or, as Rashi translates the expression, "ants," may remind the reader of another story, far better known, but resembling this of Og in two respects—namely, because it is the product of national detestation, and because it introduces God's meanest creatures as adequate to wreak retribution on the enemies of the chosen race. It is the story of the fate of Titus, found in Bereshith Rabba (x.), Vayikra Rabba (xxii.), Gittin (56 b), and elsewhere. It is that, after the destruction of Jerusalem, the Emperor Titus, was threatened with the vengeance of God, and on his

voyage from Palestine was met by an overwhelming storm, in which he nearly perished. When, however, he had safely arrived on shore, dreading only the fearfulness of the greater phenomena of nature, he declared that now at any rate he was safe, and might defy the God of the Jews. Whereon God sent a little gnat which crept up his nostrils into his head, and there feasted upon his brain. This caused the emperor excruciating tortures, which nothing was able to alleviate, till on one occasion, as he passed a blacksmith's forge, he found that the clang of the hammer seemed to frighten the insect and keep it quiet. Accordingly he hired the blacksmith to bang and hammer at his anvil all day and night long, and so gained a brief pause from his agonies. But at the end of eight days the creature had become perfectly accustomed to the sound, and resumed his meal, until the miserable wretch died, detested of God, in excruciating pangs. On his brain being opened the gnat (יתוש) was found there as big as a sparrow, very heavy, and with proboscis and claws of iron and steel.

In this weird and horrible story who does not see a mere play of fancy, striving to illustrate the law of retribution by which God visits the offences of powerful malefactors in unsuspected ways and by trivial instruments, while at the same time the virulent intensity of Jewish execration consoles its miseries by devising unheard-of vengeance on its oppressor? To the world Titus was *deliciæ humani generis*—the "darling of the human race;" but to the crushed and excited Jew, who had been forced

To swell, slow pacing by the car's tall side,
The Stoic tyrant's philosophic pride ;
To flesh the lion's ravenous jaws, or feel
The sportive fury of the fencer's steel ;
Or pant, deep-plunged beneath the sulph'rous mine,
For the soft airs of balmy Palestine,

he was known only as Titus Harashang—"Titus the wicked tyrant." [1]

5. But to return to the multitudes of Hagadôth which arose from verbal *jeux d'esprit*, or the literal exegesis of expressions, either obviously metaphorical or capable of two interpretations. We find another remarkable instance of them in the legend of Abraham. That Terah, before the call of Abraham, had been an idolater, is a Hagadah preserved even in the Bible ; [2] and the Jews said that he had been a maker of idols in the reign of Nimrod. When Abraham had been concealed from the murderous designs of Nimrod—under circumstances resembling those of the concealment of Moses from the decree of Pharaoh—he grew up secretly in a mountain cave ; and having tried to find a God in the sun, the moon, and other natural objects,[3] was at last taught the worship of the true God in the house of Noah, and, like Gideon, destroyed in the night the idols in his father's house. He was detected, brought before "the mighty hunter," and cast into a burning fiery furnace, in which the king saw him walking unharmed, and called him forth, to hear him proclaim the God by whom he had been saved.

Now this long Hagadah, which I have greatly abbreviated, is simply, from beginning to end, a

[1] טיטום הושע. [2] Josh. xxiv. 2.
[3] See, too, Koran, vi. 74; Stanley's "Jewish Church," i. 17.

story made up—as Hagadôth constantly are—from fragments of various Scripture narratives. It is merely a legend attached to the name of Abraham, but woven together out of the Biblical careers of Moses, Gideon, and the Three Children.[1] But how did it all arise? Probably from the single word Ur, which means "fire," together with fanciful commentaries on Isaiah xxix. 22, "Thus saith the Lord who redeemed Abraham;"—on Genesis xv. 7, "I am the Lord thy God who saved thee out of Ur of the Chaldees (Urkasdîm, 'Fire of the Chaldees')," which was believed to apply necessarily to deliverance from some great danger, because of its resemblance to Exodus xx. 1, "I am the Lord thy God who delivered thee out of the land of Egypt;"—and on the identification of Nimrod with Amraphel, king of Shinar. This identification is founded on the anagram of the name Amraphel, in the ordinary Cabbalistic manner, into Amar Phoul (אמר פול). "He said—Throw!" *i.e.*, throw Abraham into the fire![2]

6. The Gemara literally abounds in instances more or less resembling this. It will therefore be seen at once that among the later Jews, as indeed among all nations, both ancient and modern, mythology is often a mere disease of language. To illustrate this fact from Greek and Roman mythology would lead us too far, but there is a modern myth so closely resembling this one of Amraphel, that I

[1] This is, however, a late legend. It seems to have been barely known to Nachmanides (on Gen. xi. 28), and is not found in the older Midrashim. It is found, however, in the Midrash Rabba on Genesis, sec. 39; Maase Abraham, &c.; Hamburger, s. v. Abraham.

[2] Midrash Rabba, Genesis, sec. 39; Exodus, sec. 23, &c.; Hamburger, *ubi supra*.

may here adduce it. Every one is aware that the heraldic insignia of modern Antwerp are a hand and a castle, and that the legend of the city tells how a giant Antigonus built himself a castle at the mouth of the Scheldt, and lived by exacting toll from all ships that entered the river. If they refused to pay toll, he cut off the hands of their crews. This myth is simply an illiterate attempt of popular etymology to account for the name of the city, which they derived from *hand* and *werfen*, "to throw a hand," whereas in reality it is derived from words which mean "the people's wharf." [1]

7. I will adduce four more instances, as brief as I can find, of the origination of Hagadistic allusions from mere words.

(1) In the Abhoth de Rabbi Nathan [2] we are told that not only was Abraham pious, but that his spirit of devotion was even shared by his camels. This appears from the address of Rebekah to Eliezer, "Come in thou blessed of the Lord; wherefore standest thou without? for I have prepared the house, and room for the camels." [3] Now the word *to prepare* means, *to remove the idols from*, which shews that without this pious arrangement the camels would have been reluctant to enter.

(2) Again: Aba Benjamin said that he had always been solicitous throughout life to have his bed placed north and south. This was out of reverence to the Shekinah, or visible glory-cloud of God's presence, which was supposed to turn east and west. R. Nama bar Hanina added to this that sons would be

[1] See Motley's "Dutch Republic," i. 44. [2] Sec. viii.
[3] Gen. xxiv. 31.

born to those who placed their bed north and south; and he derived this assurance from Psalm xvii. 11. On turning to this verse the reader will find nothing apparent to justify the inference, for it is, "Whose belly thou fillest with thy hid treasure; they have children at their desire." But the word for "treasure" means also "north;" and the Rabbi rendered the verse, "With thy north thou shalt render fruitful their bosom; they shall be satisfied with male children."[1]

(3) Here is another instance of the same kind, in one of the numberless Hagadôth which cluster round the name and fame of Moses. When he was three years old, it is said, he was sitting at a banquet with Pharaoh, and when the king took him on his knee, the child stretched out his hand, took Pharaoh's crown and placed it on his own head, from which it dropped and was broken in fragments. Disturbed and displeased, Pharaoh consults the guests as to how the Hebrew boy should be punished. Balaam, son of Beor, the magician, urged that the act was done consciously, and that the child ought to be put to death. The king assembled his judges to try the matter, and with them comes Jethro, priest of Midian, who, in his desire to save the child's life, suggests that two plates should be brought, one full of fire and one full of gold, and set before the little Moses. If he stretched out his hand for the gold it is to be inferred that he took the crown with full intelligence, and he is then to be put to death; but if he grasped the fire his life is to be spared. The plan is adopted, and when the plates are brought, the child stretches

[1] Bab. Berachôth, f. 5, b.

out his hand to the fire, and puts it to his mouth and burns his tongue. His life is accordingly spared, but it is in consequence of this accident that he becomes "slow of speech and slow of tongue" (Exod. iv. 10);[1] or, as the Hebrew might be more literally rendered, "heavy of mouth and heavy of tongue." The tale is told by Rashi on Exodus iv. 10, and Nachmanides says that God did not wish to remove this defect, because it was the consequence of a miracle.

(4) Every one knows the reputation of Solomon for magic in all eastern countries, and his legendary dominion over Ashmodai, the djins, and the afreets. Many of these fancies doubtless originated in Solomon's historic wisdom; and since he was

> The kingly sage, whose restless mind
> Through Nature's mazes wander'd unconfined,
> Who every bird, and beast, and insect knew,
> And spake of every plant that sips the dew;

we are not astonished to find that

> To him were known, so Hagar's offspring tell,
> The powerful sigil and the starry spell;
> The midnight call hell's shadowy legions dread,
> And sounds that burst the slumbers of the dead.

The probably late date of the Book of Ecclesiastes forbids us to believe that it added much to the original existence of these widely-spread legends; but there can be little doubt that the Rabbinic view of Ecclesiastes ii. 8 helped to prepare the Jewish imagination for the reception of any number of demonological stories with which his name was mixed up. Here, again, the English reader will find nothing to encourage such a superstition, for the verse is merely,

[1] Unable, according to Jewish tradition, to pronounce the labials.

"I gat me *all sorts of musical instruments*." But the words so rendered are, *Shiddah veshiddôth*, and this was interpreted by the Talmud to mean "male and female devils;" so that the verse would record the supernatural powers of the wise king over the evil spirits.

8. Sometimes very curious fancies have gathered around some ill-understood technical term. Such is the famous legend of the worm Shamîr. One of the tasks set by the Queen of Sheba to King Solomon was to pass a thread through a diamond. Solomon was completely at a loss as to the manner in which this could be done till he had succeeded in finding and mastering the demon Ashmodai, who reveals to him that it was only to be done by means of the worm Shamîr, which Moses had used to engrave the gems of the Urim and Thummim. But how was this unknown worm to be procured? Ashmodai once more gave the only possible method. It was to seize the young of the ostrich and enclose it in a globe of crystal. The parent birds, hunting for their lost offspring, found it at last in the crystal globe. Unable to break this open with their beaks, they flew off to the hills and brought with them the worm Shamîr, which immediately penetrated the crystal. Solomon secured it, and so performed the task of the Queen of Sheba. Now what is the worm Shamîr? Nothing, apparently, but another form of the word "emery," and the legend sprang from the scientific fact that the only way to drill holes in a diamond is by means of whirling a very fine steel point on its surface with particles of emery.

9. Similar to this is the curious Hagada about the recovery of the fire from heaven, which was one of the five things lost in the period of the Exile, and was therefore missing in the second Temple. It is given in the first chapter of the Second Book of Maccabees, where we are told that at the Babylonish captivity the priests hid the sacred fire of the altar in the hollow place of a pit without water, where they kept it safe, so that the place was unknown to all men. But when on the return from captivity they revealed the secret to Nehemiah, no fire was found in the pit, but thick water. "Then commanded he them to draw it up and to bring it; and when the sacrifices were laid on, Nehemiah commanded the priests to sprinkle the wood, and the things laid thereupon, with the water. When this was done, and the time came that the sun shone, which afore was hid in the clouds, there was a great fire kindled, so that all men marvelled. Now when the sacrifice was consumed, Nehemiah commanded the water that was left to be poured on the great stones. When this was done there was kindled a flame, but it was consumed by the light that shone from the altar." After relating that the King of Persia enclosed the place and made it holy, the historian adds that "Nehemiah called this place Nephthar, . . . but many call it Nephi" (2 Macc. i. 19–36). The only explanation which can be suggested of this curious legend is that the offerings of returning captives were, in default of a miracle, set on fire by sprinkling over them some inflammable liquid; and the meaning of the word *Naptha*, which is probably connected in Hebrew with a root which

means "to drop," by some unknown error is in the Book of Maccabees said to mean "purification."[1]

10. Of Hagadôth which are simply moral allegories of degrees of merit, varying from extreme skill and insight down to the most frivolous and jejune trifling, instances might be supplied by myriads. Sometimes they assume the form of exegesis, as in the following comment on Ecclesiasties ix. 14: "There was a little city, and the men therein were few; and there came against it a great king, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city." The Rabbis, giving to this an allegoric turn, say that the little city is man, and the few men his different qualities. The king who besieges this city of Mansoul is the evil impulse (the *jetser ha-rang*), which is in perpetual conflict with the good impulse (the *jetser ha-tôbh*). The great bulwarks he built around it are evil deeds. The poor man who saved it represents good deeds, which even the poorest may readily perform.[2]

These homiletic illustrations are sometimes very skilful. Incomparably inferior to the most incidental of our Lord's Parables, they are yet in some instances ingenious and interesting. Out of hundreds I select the following. The Talmudists are fond of placing their great Rabbis in communication with emperors and kings, and here is a conversation between Rabbi Judah [3] and Antoninus.

[1] "The well of Nehemiah" has been identified with Bir-Eyub, or "the well of Job," near Jerusalem, and the name of the adjacent "Wady-en-Nar," or "Valley of Fire," may have some connection with the fact or the legend of a petroleum-well once discovered near that spot.

[2] See Polano, The Talmud, p. 247. [3] Called, by pre-eminence, Rabbi.

The Emperor asks the Rabbi whether, in the future world, it may not be possible for the wicked to plead that their sins were done by their bodies, and that since they are now souls without bodies, they are no longer to be held guilty?

The Rabbi in answer tells the following story. A king once had a garden of very fine figs, and wishing to secure that they shall not be stolen, he puts them under the charge of two men, of whom one was blind and one was lame. But when they were in the orchard, the lame man said to the blind man, "I see some luscious figs. Take me on your back, and I will pluck them, and we shall both enjoy them." The king, on visiting the orchard, noticed at once that his finest figs had been stolen, and summoned the custodians of the garden, to ask which of them was the thief. "Not I," said the blind man. "I could not have stolen them, for I could not see them, being blind." "Not I," said the lame man. "I could not get to the trees at all, being lame." Then the king put the lame man on the back of the blind, and punished them both. So shall it be with us. The world is the orchard; the soul and the body act as one man; both are alike guilty, and neither can the soul throw the blame on the body, nor the body on the soul. Hence it is written, "He shall call from the heaven above and to the earth to judge his people"—where *the heaven above* represents the soul, and *the earth below* the body, which is commingling with its native dust.[1]

11. This story is ingenious both in its method of illustrating a valuable truth, and in the unexpected

[1] Sanhedrin, f. 91; Weil, *Le Judaisme*, i. 156.

application given to a text of Scripture. I trace in it also a classical reminiscence. Whether Rabbi Judah had ever heard of the clever Greek epigram—

> *Ἀνερά τις λιπόγυιον ὑπερ νώτοιο λιπαυγὴς*
> *ἦγε πόδας χρήσας, ὄμματα χρησάμενος*[1]—

I cannot tell, but he may at any rate have been perfectly familiar with the anecdote on which it is founded, nor is it by any means a rare occurrence to trace the influence of classical reminiscence in the Hagadôth of the Talmud. Every one knows the famous story of Polycrates, as told among the golden fables of Herodotus. Believing in the watchful and wrathful jealousy of the gods against excessive prosperity, Amasis bids the fortunate tyrant of Samos to fling into the sea his most valuable treasure. Polycrates flings away an emerald ring. Soon after, a fisherman catching a particularly magnificent fish, brings it as a present to Polycrates, and on its being cut open the ring is found in its belly. The main incident of this story is found in the Talmud in the following form. A very wealthy man is informed by the astrologers that his wealth would all fall to his neighbour, a Jew, named Joseph, who is conspicuous for his observance of the Sabbath. In order to frustrate the prognostic he sells all his estate, and with the proceeds purchases a large diamond, which he sews up in his turban, convinced that Joseph can never get it. But one day when he is on board a vessel a wind rises, which blows his turban into the sea. A fish swallows the diamond. The fish is caught, and is exposed for sale in the market.

[1] A blind man carried a lame man on his back, lending him his feet, borrowing from him his eyes.—Anthol. Pal. 9, 13.

Joseph buys it on the eve of the Sabbath, and when it is opened the diamond is found, and becomes his property.

12. Besides the classical reminiscence in this story, we find in it that deeply-seated belief in a Divine Providence; that sense—triumphant or despairing according to the character and aims of him who possessed it—that

> There's a divinity which shapes our ends,
> Rough hew them how we will,

which has left its traces in the legends of all civilized races. The reader may not be sorry to see two Jewish anecdotes which are based entirely on this conviction,—the one illustrative of that heavenly guardianship which protects the just man from evil, and the other intended to show the futility of any effort to defeat the designs of heaven.

(*a*) Rabbi Akibha—says the first tale—was once travelling through the country with an ass, a cock, and a lamp. Reaching a village at nightfall, he found every place of shelter occupied, and goes into the forest, with the pious remark that "everything which God does is good." He lights his lamp, but the wind blows it out. He might well have been alarmed and disconcerted at this incident, but only remarks once more, "Everything which God does is good;" an ejaculation which he again repeats when his ass and his cock are devoured by wild beasts. Next day he learns that during the night a troop of hostile soldiers has passed through the wood. Had his ass brayed, had his cock crowed, had his light been visible, they would have murdered him. The preservation of his life has been solely due to a

Divine protection manifested in circumstances against which he might have murmured as dangerous and vexatious accidents; whereupon the pious Rabbi once more observed, "Everything which God does is good."

(*b*) The other Hagadah, Oriental rather than Talmudic, is even more striking, because it shews how men unconsciously fulfil the designs of Heaven in their very desire to defeat them. Like many of the Hagadôth, it is mixed up with Arab and Mohammedan elements, and I am unable to indicate the source from which it is derived. It is, however, in various forms, one of the numerous legends which gather round the name of Solomon.

Solomon with his chief vizier had ascended to the platform at the summit of the Temple, which was ascended by a vast flight of steps. As they stand there they see a dark figure with bowed head approaching them, who, as he comes to the foot of the stairs, gives one glance upwards and then begins to mount. In that one glance, which is directed towards himself, the terrified vizier recognizes the features of Azrael the Angel of Death, and at once implores Solomon to lend him the magic carpet, that he may be instantly transported to the topmost peak of Mount Caucasus. The request is granted, and when with slow steps Azrael has mounted to the side of Solomon, he explains to him that he had glanced up because, being bidden to bring the soul of the vizier from the top of the Caucasus, he had seen him there, standing on the Temple, with Solomon. "Angel," said the wise king, "*he awaits thee on the top of Caucasus.*"

I have endeavoured in this paper to illustrate the general character of the Hagada. Want of space has, however, prevented me from speaking of those very striking Hagadôth which, to the uninitiated reader, appear to be most absurd, because they convey hidden meaning — *φωνᾶντα συνετοῖσιν* — not understood even by many of the Jews themselves, but devized with the express intention of concealing their significance from all except a few chosen scholars or the most eminent Rabbis who uttered them. Of these I hope hereafter to furnish one or two specimens.

F. W. FARRAR.

THE WATERS OF SHILOAH.

ISAIAH viii. 6.

THE very simplicity and pertinence of words addressed to one generation often render them obscure to the generations that come after, especially if they come long after and spring from a different stock. The more closely indeed that words fit into and express the experience of a by-gone generation, the more remote are they from us who have passed through a different experience and have been trained in a wholly dissimilar series of traditions. Before we can hope to understand them, we must study the conditions of that generation, the hopes and fears by which they were swayed, and look at them, in short, as far as possible from their point of view.

Thus, for example, to the Hebrews who lived during the reign of Remaliah's son, who feared king Rezin his ally, and who had often drunk of the softly-flowing stream of Shiloah, the reproach of