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THE
CEREMONIES
AND
RELIGIOUS CUSTOMS
Of the JEWS and the
ROMAN CATHOLICKS.
VOLUME the FISRT.



THE
CEREMONIES

AND
RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the **KNOWN WORLD:**

Together with

HISTORICAL ANNOTATIONS,

And several

CURIOUS DISCOURSES

Equally Instructive and Entertaining.

V O L. I.

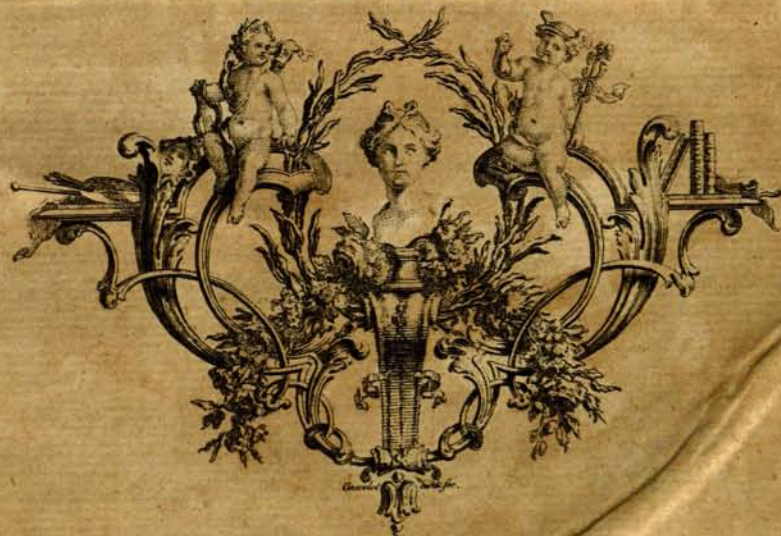
Containing the CEREMONIES of the JEWS, and the
ROMAN CATHOLICKS.

Written originally in FRENCH, and illustrated with a large Number of Folio COPPER
PLATES, all beautifully Designed

By Mr. **BERNARD PICART,**

And curiously Engraved by most of the BEST HANDS in EUROPE.

Faithfully translated into ENGLISH, by a Gentleman, some Time since of St. John's
College in OXFORD.



L O N D O N:

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MDCCXXXIII. 1733



P R E F A C E.

AN Edition of the first Part of this Work, composed by *Leo of Modena*, a Rabbi of *Venice*, was some Time since published at the Request of some Christians, who were desirous of informing themselves in the Customs and Ceremonies of the *Jews* of our Time. Mr. *Gaffarel* had that Edition printed at *Paris* in the Year 1637, and sent it to the Author; who finding a great Number of Errors in it, corrected them, and resolved to give the Public an Edition more correct than the former; which he accordingly did the following Year at *Venice*. This last Edition is the Ground-work of this Translation; or, to speak more properly, it is made up out of both the Editions. There is indeed a considerable Difference between the two Impressions; for the Author struck many Things out of the first, nay, sometimes whole Chapters, and added others, which had never appeared before. And indeed, the second Impression is what we have almost every where followed, as the most exact and correct; and the first we have only had recourse to, for the Translation of those Passages of Scripture, quoted in the second Edition according to the Vulgate; it being very absurd to make a Rabbi submit to the Decision of the Council of *Trent*.

Buxtorf was the first who gave Christians any Light into the Customs and Ceremonies of the modern *Jews*; that Treatise of his, which he intitled, *The Synagogue of the Jews*, was printed in the *German*, which was his Mother-Tongue, in the Year 1603, and met with so kind a Reception, even from the Learned, that it was immediately translated into *Latin*, and published the very next Year. *Buxtorf* the Son, not being well satisfied with the *Latin* Version of his Father's Work, made a new one, wherein he made great Alterations, and sent it to the Press in the Year 1641; and about twenty Years after, reprinted it considerably enlarged. He inserted therein Part of the Work of *Leo of Modena*, and we may see, that in order to avoid that Confusion, which before appeared throughout the whole Work, by including too many Particulars under one Head, he has endeavour'd to follow *Leo's* Method. But had he abridged the Book, instead of enlarging it, he had much more obliged the Public. This was the Case of our Rabbi, who touched upon nothing but Matters on all Sides approved, without deviating from his Subject by Digressions or Disputes, and much less by trifling Particularities; equally avoiding to establish any Doctrines whatsoever, or to entertain the Public with Allegories and Absurdities.

THEREFORE, whatever is of any Use, or Value, in *Buxtorf's* large Volume, will be found in this small one, wherein there is nothing superfluous, the Author never wandering from his Subject, or saying more than is absolutely necessary for making it intelligible. And indeed, a clear Head to digest Matters, is generally allowed the distinguishing Character of the *Italians*, as the Strength of other Nations is said to lie chiefly in their Back to bear the Weight of them*. Yet, however small that Work may be, it contains a great many Things which *Buxtorf* has not touched upon.

As our Rabbi's only Aim was to be intelligible, he was content with speaking in a plain succinct Manner; a swelling Style being unnecessary in a Narration. And in order to go beyond him in Perspicuity, we have often broke one of his Periods into two or three, though in other Places we have lengthened some of them, to give a greater Light to his Sentiments.

* The Author's Meaning here is, that whilst the *Italians* excel in inventing, digesting, and making every Subject their own, so other Nations only excel in Strength of Memory; which they crowd with a Number of Particulars of very little Use to them, for want of that happy Genius which is the Propriety of the *Italians*.



He is sometimes so careless of his Style, that, were a Man unacquainted with the Subject which he treats, he would hardly understand him. This obliged me to reduce several of his Periods into their natural Order, by taking the Thought of the Author only, and dropping his Expression; for he speaks *Italian* much in the Style of the *Jewish* Synagogues.

THE Christian Religion taking its rise from Judaism, I make no doubt but the reading of this small Treatise will be of great Use towards the Understanding of the New Testament, by reason of its Conformity and Connexion with the Old. They who composed the Books of the New Testament being *Jews*, it is impossible to explain it any other Way, than by recurring to Judaism; and indeed, Part of our Ceremonies have been taken from thence. Our Doctrines are almost the same, and as to Mortality, the Commandments are common to us both. Even Purgatory, which the Protestants will not admit, is explained at the End of this Work, together with the Belief of Heaven, Hell, the Resurrection, and the Day of Judgment.

THE Christian Religion has likewise this in common with Judaism, that each of them is founded upon the Holy Scriptures, the Traditions of their Fathers, upon the Customs and received Institutions, which, in our Religion, we call, *Ecclesiastical Discipline*. Besides, as our Doctors often express themselves, *this is of Apostolical Tradition*; so likewise do the Rabbies often say, *Halaca le Mosce mi Sinai: This Explanation was delivered to Moses upon Mount Sinai*. Indeed, under the Word Tradition, they often give us strange Chimeras; but this is not so much the Fault of Tradition, as of those who are the Depositories of it.

As to the Prayers of the *Jews*, they are very pious, and are most of them formed upon one Model; tho' composed at different Times, and in different Places. They are hardly any Thing more than a continued Series of Passages out of the Scriptures, containing the Praises of God; and it is very probable, that *Esdras* was the Author of a great Part of this Formulary of Prayers, and that the Doctors who succeeded him, only made some Additions to it. In the Infancy of the Christian Church, our Fathers used to sing the Praises of God, to repeat the Psalms, and read the Holy Scriptures at their Assemblies; that is, those Passages of the Law and the Prophets which were proper for each Day, as it is still the Custom amongst the modern *Jews*. The Church afterwards introduced the reading of the Gospel in the Room of the Law of *Moses*; tho', at the same Time, she has always retained some Passages of the Old Testament, and chiefly of the Psalms, as appears from the Beginning of the Mass, which is only an Abridgment of Psalms, which perhaps at first were repeated thro', and are now shortened only for the sake of Convenience and Dispatch.

BESIDES, it is plain, that the first Fathers of the Church paid the same Respect to *Saturday* as to *Sunday*. And accordingly we find, that the antient Canons made them equal, by equally prohibiting Fasts on either of those two Days. *Celebrate* (says the Book of antient Constitutions, that goes under the Name of *Clement*) *both Saturday and Sunday as Festivals; the one being consecrated to the Memory of the Creation, and the other to that of the Resurrection*. And indeed both these Days were long held in great Veneration, and among the Primitive Christians both *Saturday* and *Sunday* were Days of Assembling; nay, some Footsteps of that Custom still appear on *Easter-Eve*, in our Churches, where several Chapters both of the Law and of the Prophets are read.

WE cannot sufficiently admire the modest and serious Behaviour of the *Jews*, when they are going to their Morning Prayers; for it is not lawful for them to treat of any Business, nor so much as to make a Visit, or salute any one, till they have first discharged that Duty towards God. This Custom is of very great Antiquity amongst the *Jews*, and may serve to explain those Words of Christ to his Disciples, upon sending them to preach the Gospel: *And salute no Man by the Way*, Luke x. ver. 4.



UPON carefully examining into the Order of the *Jewish* Prayers, and the Rubric or Directions for performing them, we shall find, that they differ very little from ours. They have their Prayers for Morning, Noon, and Night; and though they do not use the Terms of Double, Semidouble, or Simple, they nevertheless have Offices of different Kinds, as well common as proper, in the same manner as we have: They likewise have their Commemorations, as will be seen when we come to speak of their Festivals. In short, as we have our Services after the Manner of the *Roman*, *Gallican*, and other Churches, so have they theirs according to that of the *Spanish*, *German*, *Italian*, &c. Synagogues.

THE Description our Author gives of the Tephilin, which they wear in Time of Prayer, shews what the Phylacteries mentioned in the Gospel were, and which most of our Interpreters have explained aukwardly enough. Amongst others, I know not what Father *Amelote*, of the Oratory, in his *French* Notes upon the Version of the New Testament means, by saying, that the Tephilin and Taled were *Jewish* Ornaments, which the Master of each House used to put on, in order to eat the Pascal Lamb in a more grand and solemn Manner. He is here led into an Error by *Genebrard*, who, to maintain this Opinion, quotes *Orab Haiim*; though, in the very Place he quotes out of that Book, there is no mention made of any holy Ornaments, that were necessary to the Celebration of the Passover; but only of a four-corner'd Garment, which the *Jews* were obliged to wear at that Time, but to avoid Ridicule have now laid aside, only wearing under their Clothes, a square Cloth with four Tassels or Strings unravelled at the Ends.

THIS false Notion has been the Cause of ascribing the Use of consecrated Ornaments, at the Celebration of the holy Mysteries, to the earliest of Times; and some People pretend still to shew us the Chasubles of several of the Apostles. But the wisest and most learned Writers believe nothing of it; and I am surpris'd that Cardinal *Bona* should so passionately inveigh against *Nicolas Alemannius*, for insisting that the Apostles never had the Use of consecrated Vestments, and for treating every Thing that has been said on this Subject as imaginary and ridiculous. The Cardinal grounds his Assertion upon the Writings of *Baronius*, *de Monchi*, *Stapleton*, *du Saussay*, and others; who are of Opinion, that *Jesus Christ*, at the last Supper, wore a consecrated Garment suitable to that Ceremony. Whereas Cardinal *Bona* himself, indeed, says no more, than that the Apostles only, celebrated the Mysteries in ceremonial Vestments; but that as to *Jesus Christ*, when he instituted this Sacrament, he had no other than his ordinary Clothes on. Yet neither of these Assertions has any Foundation in Truth; and *Walafrid Strabo* was much in the right when he said, *That in the Primitive Church, they used to celebrate Mass in the Clothes they generally wore*; tho' not for the Reason which *Joseph le Vicomte* gives us, viz. that in those Days the Church was not able to bear the Expence of Clothes that were rich and suitable to her Ceremonies, but because the first Christians, who for the greatest Part had been *Jews*, used to celebrate the Mysteries at their Assemblies, in the same Clothes which they were used to wear in their Synagogues. I am likewise of Opinion, that the Copes which our Priests now use, were taken from the *Jewish* Cloke, or the *Roman* Gown, or perhaps from both. For it is probable, that both the *Roman* and the *Jew*, after having quitted their respective Religions for Christianity, still retained their usual Dress. To which we may add, that Mass was antiently said in Copes, and that the Eastern Priests, at this very Time, chuse to officiate in them rather than in our Chasubles: But as they were found more cumbersome, they are now made shorter amongst us, and opened at the Sides, which makes them much more convenient, and less expensive. In the same Manner, the Albe is taken from the *Roman* Tunic, which being made shorter, and wider, is now become our Surplice. In primitive Times then we see, there was no Difference between the ceremonial Vestments, and the common Dress, Time alone having produced this Difference; the Laity having been perpetually changing their Fashions, while the Clergy have always retained their antient Manner of Dress. Now, as at the Celebration of the Myste-

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ries of Religion, all People put on their best Clothes, and the Church, by Degrees, acquired immense Riches, and built magnificent Temples; in Process of Time it has happened, that rich and costly Vestments have been introduced.

THE vast Number of Blessings and Thanksgivings, used by the *Jews* at the Beginning and End of all their Actions, is also a great Help to us, for the better Understanding of several Passages of *St. Paul*, wherein he speaks of the Praises and Thanksgivings, which we ought continually to give unto God. ^a *For, says he, if I by Grace be a Partaker, why am I evil spoken of, for that which I give Thanks? Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.* I do not hereby mean those Benedictions and particular Thanksgivings, which we find in the tenth Chapter of the first Epistle to the *Corinthians*, concerning the Eucharist; tho' they are perfectly well explained by the Benedictions and Thanksgivings, which the *Jews* observe at the Celebration of their Passover. There are many other Things of this Nature, which cannot be well explained, but by the Manners and Customs of the *Jews*.

IN the *Jewish* Formulary, they have a Prayer which they use in public for those Princes, whose Subjects they are; containing several Articles, and at the End of every one, the People say *Amen*. In order to express their Zeal on this Occasion, they generally, during this Prayer, embrace the Book of the Law. It appears, nevertheless, that whatever they ask of God in Behalf of their Princes, is with a View only to some particular Advantage, which is from thence to accrue to the *Jewish* Nation. *May the King of Kings through his Mercy preserve our Prince, may He incline him to do good to all the Israelites, and under his Reign may Judah be preserved, may Israel remain in Safety, and may the Redeemer come into Zion.* I know not whether we may not conclude from this Prayer, that *St. Paul*, who was so well acquainted with the Customs of the Synagogue, followed this Precedent, when he taught the primitive Christians to pray unto God, for the Kings and Princes of the World: But be that as it will, we cannot disapprove the great Number of Benedictions, which the *Jews* observe on so many different Occasions; since the Christian Churches, both of the East and West, have almost as many in their Prayer-Books and Rituals. And indeed Benedictions of all kinds are ever good and laudable, when performed in honour of God, and without Superstition.

I SAY, without Superstition, because the *Jews* are charged with making a wrong Use of the Name of God and his Angels in some of their Benedictions, in hopes of persuading them by a kind of Magic, to be more familiar and favourable to them, upon an Opinion, that the Patriarchs had Angels, who were as Masters and Guardians to them. But our Rabbi is so far from holding any such Opinion, that, agreeably to the Bible and the Talmud, he here condemns all Magic. We may see too, by the fifth Article of their Belief, that they forbid the Worship of Angels, when they say, *That a Man ought neither to worship them, nor serve them as Mediators or Intercessors.* The *Jews*, however, pay great Honour and Respect to the Angels; and we find by our Author, that formerly when they went to ease Nature in any Place where they might be exposed to Danger, they recommended themselves to their Guardian Angels. And this Invocation is yet to be seen in their Books, expressed as follows: ^b *May ye be honoured, ye venerable and blessed Ministers of God; preserve me, preserve me; help me, help me.* There are, even at this Time, devout *Jews*, who pray after that manner, grounding their Practice on this Passage: ^c *For he shall give his Angels charge over thee, to keep thee in all thy Ways.* In short, the Belief of Guardian Angels was an establish'd Opinion in the Synagogue in the Time of our Lord, as well as it is now in our Church.

It must be allowed, however, that there are some *Jews*, who prophane the Name of God and his Angels, and turn it to an ill Purpose, in order to perform Things out of the

^a 1 Cor. x. ver. 30, 31.

^b Orak. Haiim. n. 3.

^c Psal. xci. ver. 11.

Course of Nature, disguising this evil Practice, under the Pretence of its being authorised by the ^a *Cabala*; that the World may be induced to believe, that in this they only follow the Tradition of their Fathers. And indeed under this Notion of Tradition, they impose upon the more ignorant amongst themselves, and even many Christians, who suffer themselves to be seduced by these cabalistical Imaginations, upon which the whole magic Art is grounded. But what is most surprising, is, that *Reuchlin*, one of the most learned Men of the last Age, should have amused himself with writing on so trifling a Subject. The Extravagances even of the Count *de Gabalis*, which lately appeared, were not disagreeably received: So true it is, that Mankind has a natural Propensity to Superstition. The *Cabala*, in my Opinion, takes its Rise from the Philosophy of *Pythagoras* and *Plato*, which some of the *Jews* have jumbled together with *Judaism*, scattering throughout the whole an infinite Number of strange Notions and idle Dreams, the Children of Idleness and Superstition; as appears by the Books of *Adam*, *Enoch*, *Salomon*, and several others, to which neither our Author, nor any *Jew*, or Christian of good Sense, give the least Credit.

THE *Jews* are not only remarkably devout, but charitable too; and methinks, in their Compassion to the Poor, we may see a Resemblance of the Charity of the primitive Christians to their Brethren: By which the latter, at that Time, only imitated what was then, and still is, practised in the Synagogues; whereas, on the contrary, we have scarce retained the Remembrance of it. I shall not here mention their Discipline, which is perfectly regular, as will appear in the Chapter concerning their Excommunication and Repentance; but shall just observe, by the way, that the *Jews* endeavour not only to make Atonement to God by an inward, but also by an outward, Contrition and Repentance. And for this Purpose, they have their penitential Books, as they were formerly used in the Church; and perhaps in Imitation of them. Sure it is, that they inflict severe Punishments on such as are guilty of heinous Crimes: But this is privately put in Execution; such Things not being allowed by those Princes, whose Subjects they are. But, indeed, as to all other Things, the *Jews* must be owned to give much into external Ceremonies; because (say they) all external Actions are design'd for no other End than to regulate and direct the internal Actions of the Mind. So that by the washing of their Hands, they intend the purifying their Conscience: As by an Abstinence from unclean Meats, they propose the avoiding of Crimes; and look upon all Precepts of external Behaviour, as an immediate Application to the internal. However, it is not my Design hereby to approve the excessive Strictness of some superstitious *Jews*; as to rise for six Days together before the Sun, the better to praise God, or to lie in Bed longer on the Sabbath, to shew the greater Respect to that Precept, that commands us to rest on it; all which appear to me as so many vicious Affectations. I am likewise for dismissing those Anatomists, who are so scrupulous, that a Man can neither eat a Pigeon nor a Chicken without their Approbation: As if the Prick of a Pin, or any other scarce distinguishable Infirmity, or even the Suspicion of them, in an Animal, were a sufficient Reason for abstaining from it.

WE shall, as we go along, farther see the Nature of their general and particular Confessions; and how to ask and obtain Forgiveness of each other by a mutual Reconciliation, in the same manner as it is prescrib'd to us in the Gospel. But one thing that deserves our Attention and Observation amongst the *Jews*, is, that lest they should have been guilty of any Failure during the Course of the whole Year, they have a Day consecrated on Purpose to atone for such Failure. I shall not mention their Care of examining their Conscience in the Time of Sicknes; nor their Zeal in changing their Name, when under any Apprehension of Death. But I have observed, that in this Point, as well as others, they act with a strong Superstition. When they think themselves beyond hopes of Recovery, they give themselves the Names of *Haiim*, *Life*, *Raphael*, *the Cure of God*, and others of the same kind; and if they escape, they, during the Remainder of their Lives, retain them, ascribing their Health to such Change of Name.

^a Tradition.



THEIR Preachers do not so much affect Eloquence, as a profound Knowledge in the Scriptures, and Decisions of their Rabbi's. They apply themselves particularly to the Study of a sort of Books, which they call, *Sceelot Veteſcuvot*, that is *Questions and Answers*; which bear a great Resemblance to those of our Casuists. As every one amongst them is at Liberty to preach, we may easily imagine, how Christ and his Apostles came to preach in the Synagogues, and how we ought to understand what is said by St. Luke, *That Jesus Christ was found in the Temple, sitting in the midst of the Doctors, both hearing them and asking them Questions*: Not that he went thither with Intent to set up for an Instructor of those Doctors, but placed himself amongst such as were Scholars, in order to be instructed himself, which is still practised by the *Jews*; and for this Reason their Synagogues are commonly called Schools. We might here add many other Particulars; but we must remember, that this is a Preface only, and not a Book.

To my Reader I shall leave all such Reflections as may justly be applied to what our Author says concerning Marriages, Divorces, and Degrees of Relation; which give Light into several Passages of the New Testament. I shall say no more upon this Subject, than that the *Jews* strictly enjoin Marriage to every one, without Exception. Rabbi *Moses*, however, is of the same Opinion with several Others, that a Man engag'd in the Study of the Law, may take a longer Time than what is prescribed to others, provided he live chastly during that Time: But otherwise, he is of St. Paul's Opinion, that it is better to marry than burn. The same Thing is now practised in the Eastern Church; and the People themselves, who are naturally jealous, require all Priests either to marry, or become Monks; the very *Maronite*^a Priests themselves, tho' they acknowledge the Bishop of Rome, are obliged to marry, that is to say, before they are made Priests. And this is the Reason why their Bishops are unwilling to receive them into Orders, before they are married, unless (as I said before) they will retire into Monasteries.

As to the Supplement concerning the modern *Karaites* and *Samaritans*, added to this Work, as these two Sects are little known in Europe, I was obliged to mention them, that our Author might not appear in any manner defective. The Rabbinist *Jews*, that is, such as follow the Doctrine and Traditions of the *Talmud*, charge them with many Errors, either out of Malice or Ignorance; in order to discover the Truth of which, I have been obliged to have recourse to the *Karaites* and *Samaritans* themselves. The *Karaite* whom I have produced is one of the greatest Learning and Reputation of his Sect. His Treatise, now preserved in Manuscript in the Library of the Fathers of the Oratory at Paris, was brought over from Constantinople, with a considerable Number of other Jewish Books, by M. de Sancy, on his Return from his Embassy. As to the *Samaritans*, I have taken what relates to them from two Letters, which the Synagogues of ^b *Sichem* and *Egypt* wrote to *Joseph Scaliger*, concerning their Ceremonies and Customs. I was not able to come at the Original, but only a Translation made by M. Morin, one of the Fathers of the Oratory, at the Request of M. de Peyresse, which I found written in his own Hand, as I was turning over the *Samaritan Pentateuch*, a Manuscript now in the same Library.

By the way it must be observed, that *Leo of Modena*, in giving us the *Hebrew* Words in our Characters, has done a Thing unusual to his Nation. At first I had some Thoughts of keeping up to the Orthography of our Tongue, but afterwards resolved to follow his, imagining my Readers would be pleased to see in what manner the *Italian Jews* pronounce *Hebrew*. Nevertheless I have somewhat deviated from it in this Preface, and in the Supplement, in order to come as near as I could to the *French* way of pronouncing *Hebrew*; tho' I am persuaded very few People will take Notice of it. At the same Time it is pleasant enough to see a *Frenchman* write *Hebrew* after the *German* Manner; because he has made use of *Buxtorf's* Dictionary, or some of the *Hebrew* Grammars written by Ger-

^a The Jesuit *Dandini* in his Account of the *Maronites*.

^b *Napoli*.

mans. This different Manner of writing the *Hebrew* Words, proceeds from the different ways of pronouncing them: But were it agreed how they should be pronounced, there would still remain a Difficulty how to agree upon the Way of writing them: Because the *French, Germans, Spaniards, and Italians*, pronounce the same Letters after a different Manner; and are each of them obliged often to use several different Characters to express one single *Hebrew* Letter right. The Authors of the *Greek* Version of the Bible, commonly known under the Name of the *Septuagint*, differ in this from *St. Jerom*; and all the ancient ways of writing *Hebrew* Words in other Tongues, entirely differ from the Modern. This is what the Critics ought to take Notice of, when they print any old Books wherein *Hebrew* Words written in *Greek* or *Latin* Characters are found, such as the Works of *St. Jerom, St. Epiphanius*, and some other of the Fathers.

HOWEVER, I cannot agree with our Author, who believes the *Italians* pronounce the *Hebrew* better than any other Nation. The *Spaniards*, most of whom are now in the *Levant*, are not at all inferior to them in this Point; and I am even of Opinion, that they excel them and all other People, not only as to Pronunciation, but also as to the Manner of writing: For their Manuscripts are incomparably more beautiful than those of the *Italians, Germans*, or other *Levantine*s. And indeed, they have applied themselves to the Study of the Grammar and Language of Holy Writ, much more than any other Nation. When they were driven out of *Spain*, they took Refuge in the Dominions of the *Turk*, and settled chiefly at *Constantinople, Salonica*, and thereabouts; where, to this Day, they are remarkable for the Gravity which they observe in their Ceremonies. It is true, they do not speak pure *Spanish*: But corrupt as it is, they make use of a *Spanish* Translation of the Bible. Their Synagogues in all Parts are more neat, and have more of Ornament and Magnificence than those of other Nations. They are very nice, in having the *Pentateuch* and other Books, which they use in their Synagogues, fairly copied; which I observe by the way, in favour of those who make Collections of *Hebrew* Manuscripts. When I prefer the *Spanish Jews* to all others, I only speak of those who are generally known, not being able to say any Thing of those who live in the farthestmost Parts of *Asia*, of whom we have no Knowledge at all. But I am surpris'd, that among so many Jesuits and other Monks, as travel into those Countries, none have had the Curiosity to give us some Information concerning the *Jews* there, or to bring us some of their Bibles, or let us know in what Manner their Traditions differ from the common Traditions and Customs of other *Jews*.

I MIGHT here say something concerning our *French Jews*, who formerly exceeded all other *Jews* in Riches, till they were banished *France*; from whence we have the Proverb, that *he is as rich as a Jew*. For it is certain, that in those Days they possessed the finest Houses and Estates in the Neighbourhood of *Paris*. The exorbitant Usuries which they were allowed to take, under Pretence of its being beneficial to the Public, had rendered them so powerful, that at last there was a Necessity to destroy them. Yet they were not so much taken up with their Trade, but that they likewise applied themselves to the Study of their Laws and Ceremonies. And as the *Spanish Jews* in those Days excelled in the Knowledge of the Holy Scriptures, so those of *France* excelled in the Knowledge of the *Talmud*. *Paris*, at that Time, was the *Athens* of the *Jews*, and they repaired thither from all Parts in order to be instructed. *R. Solomon Isaaki*, the great Interpreter of the *Talmud*, was a *Frenchman*; and I do not doubt but he publicly read Lessons upon it at *Paris*. He was born at *Troyes* in *Champagne*, and has left us very good Commentaries upon the Bible, which the *Jews* commonly prefer to all others. I am sensible many have affirmed, that this Rabbi was of *Lunel* in *Languedoc*, for this Reason; that the Name of *Jarbi* in *Hebrew*, which is the Name he is generally known by, signifies of *Lunel*: But in my Opinion they are mistaken; because the true Name of this *Jew* is not *Jarbi*, as most of our Writers call him, but *Isabaki*, or the Son of *Isaac*, as the *Jews* stile him. It is true, that *R. Benjamin*, in his Travels, mentions one *R. Solomon* of *Lunel*, whom *Constantine L'Empereur*

pereur pretends, is our celebrated *R. Solomon*; but he does not consider, that he was dead before that Time. This I observe occasionally, in Behalf of our *French Jews*, who have acquired a great Reputation, for having excelled all others in the Knowledge of the *Talmud*; and chiefly those of *Champagne*, who made it their particular Study. They are the Authors of the best Part of what we call *Tosaphot*, *Additions to, or Explanations of, the Talmud*, as may be seen in the Treatise entitled *Jubasin, or of Families*, and in *Tsemah David*. Most of these *Jews* were of *Rheims*, or of *Troyes*, and there publickly taught the *Talmud* to those of their own Nation.

I MIGHT likewise add, that though the Manuscript *Spanish Bibles* are preferred to all others, yet those written by the *Jews* of *Languedoc*, and of the Frontiers of *Spain*, are not at all inferior to them. The City of *Narbonne* is the chief Place in the World where the *Jews* mostly applied themselves to transcribe good Copies of the Bible; and we ought in this Sense to take the Meaning of these Words of *R. Benjamin* at the Beginning of his Travels. *Narbonne is the Mistress of the Law, and from thence the Law hath issued, in order to diffuse itself over all the Parts of the World. It has great Doctors, who are Princes, whereof the chief is R. Kalonimos the Son of Nasci, or most potent Prince, R. Theodore of blessed Memory, of the Family of David, and possessed of Inheritances and Lands, which the Lords of that Country have granted him. M. de Sancy, during his Embassy at the Porte, made strict Enquiry after the best Manuscripts of the Bible that could be found in the Levant. The most correct of all those which he brought over with him, is a Copy written for this Nasci, or Prince Theodore, whom the Jew Benjamin has just now been mentioning; most of them are preserved in the Library of the Fathers of the Oratory at Paris. This Manuscript, as appears at the End of it, was written in the Year 967. which answers to our Year 1207. I have also seen very fine Manuscripts of the Bible copied at Perpignan, which, however, are not to be compared to those of Narbonne. That Copy of the Bible, so famous amongst the Jews, which bears the Title of Hillel, and was the Standard by which, as an Original, they corrected their Books, came from the Kingdom of Leon in Spain, and not from Lyons in France, as some Writers have written. At the same Time we must observe, that it is not of such Antiquity as the Jews pretend, as I could easily prove by the different Lessons of that Manuscript. To conclude, I am of Opinion it would be a very difficult Matter now-a-days to find Manuscripts of the Bible of above 600 Years old, and we ought to suspect such as quote any of a more antient Date. And were there any such to be found, they are corrected according to the *Massora*; as I my self have seen many of them, that were not altogether of so old a Date, and yet were reform'd upon the Corrections of the *Massora*. From the Time that the Jews have prefer'd the *Massora* to Antiquity, the antient Manuscripts have not been so much valued, because they have not been thought altogether correct. I might here give the Reader several Reflections concerning these Manuscripts, in order to distinguish the good from the bad; but this will carry me too far, and I fear I have already gone beyond the Limits of a Preface to a small Book. I shall therefore only add, that this second Edition is more correct than the first, in which the Person, who was desired to revise the Sheets, had made several Additions and Alterations of his own, without the Knowledge of the Author, who did not perceive it till a long Time after, upon reading over the Work.*



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AN HISTORICAL
DISSERTATION
 ON THE
 CUSTOMS and CEREMONIES
 OF THE
PRESENT JEWS.

PART I.

CHAP. I.

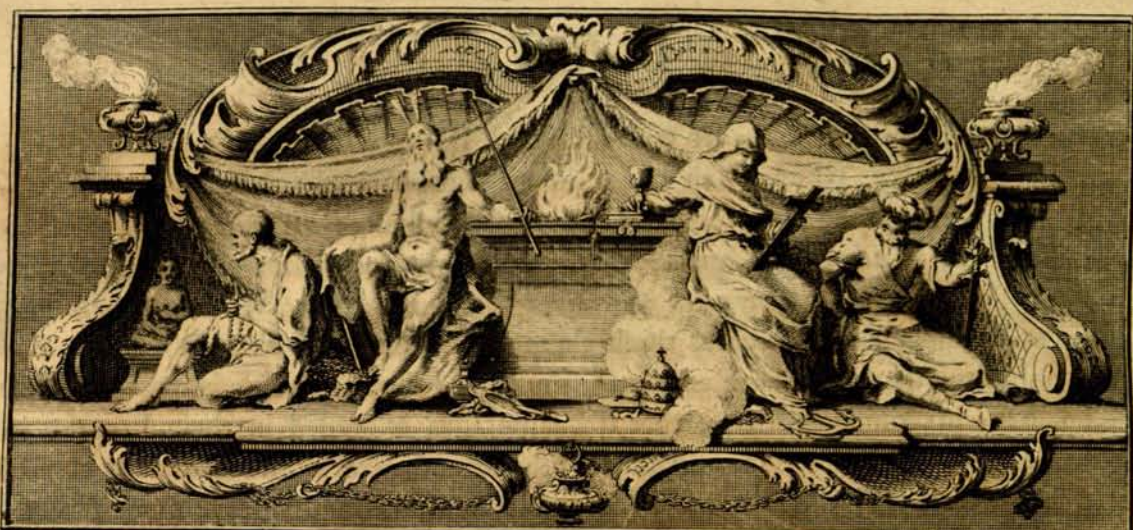
*The Origin of the Customs and Ceremonies of the JEWS;
 their several Divisions; and the various Parti-
 culars wherein they differ.*



THE Ceremonies and Customs of the present *Jews* are not all of equal Authority; neither are they observ'd by all of them alike; for which Reason they are divided into three Classes. The first contains the Injunctions of the written Law, viz. those which are included in the five Books of *Moses*. These Injunctions consist of 248 Affirmatives, and 365 Negatives, which in all amount to 613, and are called *Mizvotb Hatorah*, which signifies, *Commandments of the Law*.

THE second Class relates to the oral Law, or that which was delivered by Word of Mouth; and this Denomination is given to those Comments or Annotations which the Rabbi's and Doctors have made in their Days upon the Pentateuch, and to an infinite Variety of Ordinances and Laws, which they call *Mizvotb Rabanan*, or *Commandments of the Doctors*; and which were collected into one large Volume, called the *Talmud*, of which we shall take particular Notice in the second Chapter of the second Part of this Dissertation.

THE



A

DISSERTATION

UPON

Religious Worship.



THE greatest Part of Mankind would have no Knowledge of a God, if the Worship which is paid him, was not attended with some external Signs. The more dark and confused their Ideas have been of the Supreme Being, the more absurd and extravagant have been these Signs of their Adoration. Ignorance has carried Devotion even to Barbarity ; and the wisest amongst an infinite Number of formidable Zealots, will be the everlasting Objects of Ridicule. Some of these have impiously imagined, that to ^a murder and destroy their Fellow-Creature without the least Remorse, was the best

Service they could pay the Creator ; others, have vainly fancied that by an ^b excessive whirling themselves round they were to stupify their Senses, and throw themselves prostrate on the Ground : Some, have been so fantastic and extravagant as to ^c lash themselves, and swing over a Fire : And others, to continue in ^d Raptures as many Hours as possibly they could. The Foundation of Temples and Chappels, the Ceremonies of Religion, Processions, and the frequenting of Churches, have been called Religious Worship. In short, People have believed that, in order to obtain the Assistance of God and the Forgiveness of their Sins, they were (if I may be allowed the Expression) bound to importune him by endless Exclamations, to dazzle his Eyes with pompous or extraordinary Ceremonies, and with impertinent and very often insupportable Customs : But few have been able to raise their Minds up to the divine Being, and break through those numerous Rites, which were as so many Obstacles in their Way ; all which will more particularly appear in the Sequel of this Discourse.

^a The Scythians, Mexicans, Peruvians, &c.

^b The Turkish Dervises.

^c The Bramins.

^d The Quakers, and those called Pietists.

I WILL not here amuse my Reader with a critical Enquiry into the Origin of Words that express that Duty, which Men have, in all Ages, thought themselves indispensably bound to pay unto the Deity of what Nature soever he be. It is almost needless to inform him, that, to *adore* and *adorare*, are derived from *ad* and *orare*; as if we should say, *ad os referre manum, to pray with the Hand before the Lips*. We leave these and many other Etymologies, to such as think them an Ornament to their Writings: But we shall only say, that Men have extremely multiplied the Terms designed to express a religious Act; imagining, perhaps, that the same Idea expressed in their Prayers, in different Terms; some more submissive than others, and always attended with certain Ceremonies, which they thought most acceptable to God, might prove more successful, and in a more effectual Manner secure the divine Assistance. The *Greeks* and *Romans* thought there was a sort of Magick Charm in some particular Words and superstitious Forms, which they made use of in their Prayers, and were even persuaded, that, by the prevailing Power of them, they could compel the Deity to be favourable to them. I am willing to believe that no Christian can be so stupid and superstitious as to imagine that his Prayers will have any such Virtue: But there are very few Men perhaps, who do not believe they shall obtain what they ask of God, by using a Variety of synonymous Terms, attended with that external Devotion, in which all the Religion of an infinite Number of People does entirely consist.

THERE is no great Difficulty to find out the Origin of Prayer. No sooner had *Adam* fallen, but he was forced to implore the divine Mercy, and beg God's Assistance against the various Evils, which were the unhappy Result of his Disobedience; but although he had retained his Innocence, he could never have been excused from imploring the Help of his Creator, and offering up his most humble Supplications to him; and hence proceeded ^a *Cain* and *Abel's* Sacrifices, though we otherwise know not either the Merit or Manner of them. All that can be said farther is, that it appears from sacred Writ, that at that very Time *Cain* was a wicked Man. After the Death of *Abel*, ^b and when *Seth* was old enough to know and worship God, it is to be supposed that some pious Men began to form a kind of Church, and fall into a regular Way of Worship: But the manner of it is likewise unknown to us.

As all Mankind in general have the same Favours to beg of God, it is no Wonder that their Forms of Prayer should be almost the same, or at least alike in many Respects. They all tend to the same End, and their Necessities are the same; but as Man by Degrees began to lose the true Idea of the divine Being, and took upon him to attribute corporeal Qualities, or human Frailties to him, he likewise lost the true Spirit of Prayer. He added Superstition to his Worship, served God under corporeal Notions, and being no longer capable of contemplating him in Spirit, whether through Pride, Fear, or Weakness, he was pleased to represent him by Images, Statues, &c. He offered up unto him all that could be offered to Men in order to appease them, and arrived at such a Degree of Extravagance at last, that he no longer dared to address himself to him without Formalities, in a short, easy, and a plain Manner, so as to be understood both by the People and himself. Hence arose so many extraordinary Ceremonies, such extravagant Acts of Devotion, and such an infinite Number of Forms, used in Prayer, which must have doubtless a very whimsical Effect, when not understood. Such amongst the ancient Gentiles was the *Io Pean*, which made a Part of their pompous Addresses to *Apollo*, and which, if we may judge of it by the different Ways they have explained these ^c two Words, they did not understand.

^a *Genesis*, Chap. iv.

^b *Ibid.* ver. 26.

^c Some have explained them by *in Palat, heal, O Pean*. *Pean* was one of *Apollo's* Surnames, others have given other Senses to these two Words. And it is possible, that those who derived them from two *Hebrew* Words, which signify, *Eternal Jehovah, look down upon us*, have given them a better Interpretation than either the ancient *Greeks*, or modern Interpreters.



AMONGST the ancient Idolaters, Prayers sometimes preceded Sacrifices; sometimes they were used after them, and often between them. 'Tis very probable, that the first Race of Men did not offer up unto God any Blood-Offerings; and that having no Temples, they used at first to invoke him in the open Fields, or every Man in his own Habitation, without the least outward Shew, Mystery, or any of those human Inventions, which in process of Time produced the Irreligion of some, and the Bigotry of others. This Manner of Worship was too plain and simple; they soon went into the Groves to worship, and there built Chappels. The Silence of the Place inspired them with Devotion. They consecrated unto God the tallest Trees of the Forests, and from thence they went up to the Hills. In short, they carried their religious Worship to the Tops of Mountains, and as they changed their Situation, they took Care to leave Gods behind them wherever they came. God has upbraided the *Jews* with this shameful Idolatry. We see nevertheless in the Old Testament, that before the Promulgation of the Law, the Patriarchs did the same in regard to the true God. After all, there was no other Evil in this Manner of Worship than the Application of it to false Deities. Devotion requires that Silence and Contemplation which Woods and Fields inspire. Mountains and other high Places give us an awful Idea of God's Exaltation and Superiority over us: And 'tis probable, that ^a *Jupiter* for the same Reason (according to *Arrian*) was worshipped upon the Mountains of *Bitbynia*; but had no Temple consecrated to him there, (because of God's Immensity,) and the *Sicyonians* worshipped some of their Gods in the same Manner. The *Getae* and ancient *Indians* likewise consecrated no Temples to their Gods; and as for the ancient *Persians*, it is well known, that in their Irruptions into *Greece*, they destroyed all the Temples which they found there, out of a zealous Persuasion that God being infinite, could not be circumscribed, or lodged within a Temple. The same *Persians* did not represent the supreme Being by Statues; neither did they erect Altars to him; but offered their Sacrifices on high Places. It is certain that the Idolatry of that Nation was much purer than that of the rest of the Heathens, but especially more free from the Rubbish and confused Mass of Superstitions and Fables of the *Greeks*. The learned *Hide* goes still a great deal farther. He assures us, in his *History of the Religion of the ancient Persians*, that for a great Length of Time they preserved the true Religion. The *Romans* themselves, who afterwards multiplied their Gods to that Degree, that they had Deities for all the Necessaries of Life; for Diseases and Health; for the Kitchen, and the Market; for the Table and the Bed, &c. not to mention that Riffraff of lesser Gods, which their Imaginations had framed for presiding over their Marriages; ^b the *Romans*, I say, continued to worship their Gods for above one hundred and seventy Years, without making any Representations of them: And had that been still observed to this Day (says *Varro*) the Worship paid them would have been more pure and holy. It is probable, that *Numa*, the Founder of their religious Worship, had more adequate Ideas of Religion than other Idolaters, and possibly he might have drawn them from such Springs as were not intirely corrupted. Those very *Romans* did not swerve from the Practice of the primitive Times, (that is to say) from the Custom of Worshipping the Gods in Woods, and setting up their Worship in Forests. 'Twas in those Places, that they built the Temple of *Diana Aricina*, and of *Juno Lacinia*; there it was that the Temple of the Goddess *Pomona* was built, in the Form and Manner that *Chartari* has represented it, and which may be seen at the End of this Dissertation; and it is thus, that the modern *Indians* scatter their Idols all over the Woods and Fields. The People of *Guinea*, and those of the Island of *Zocotora*, repair likewise to Groves in order to perform their religious Worship, and make use of the tal-

^a *Jupiter Castus* was likewise worshipped upon a Mountain of that Name, situate between *Syria* and *Egypt*. The same *Jupiter* was also worshipped upon a Mountain of *Moab*, named *Peor*, and from thence it is called *Baal-Peor*.

^b *St. Austin*, of the *City of God*, Lib. IV. ch. 31. In the same Treatise may be seen a large and particular Account of those lesser *Roman* Deities, who were appointed to preside over all the Actions of Life, and even over those that were the most mechanic and mean.



left of their hollow Trees instead of Temples. The Deities of the Negroes (according to the Relations of Travellers) have no other Sanctuaries. The *Laplanders* placed their *Stor-junkare* upon Mountains amongst Trees, or in Places of difficult Access; in short, we ourselves have likewise in some measure given a Sanction to this rural Devotion, and upon a Supposition that God has appointed the Saints as Protectors of the Universe (which, according to the Scripture, they are one Day to judge) have honoured the Woods, the Hills, and Rocks with their Names.

DEVOTION having thus made her Retreat into the wild and desert Places, it is no wonder that some Men, who were warmer Zealots than the rest of Mankind, shook off the Cares of Life, gave over all bodily Labour, and grew indolent, idle, and even savage from their enthusiastic Veneration for the Gods. Yet this was not sufficient; a mysterious Turn was given to this solitary Worship, and severe Penances were added to it: Thus the *Bramins* for the most part live under Trees, and imagining, with the ancient Idolaters, that their religious Worship can never be too private, or too closely concealed. The Entrance to their ^a Pagods is built so very low, that the Day itself can hardly give any Light to their Idolatry. The Woods and Deserts are for the Generality their favourite Habitations, that they may practise their Worship in a voluntary and affected Misery, in Imitation of the ancient *Brachmans* and *Gymnosophists*, who in their Solitude denied themselves even the common Necessaries of Life; who from the Rising to the Setting of the Sun (as St. *Austin* tells us) *with stedfast Eyes surveyed its Glories, standing in the midst of burning Sands, sometimes upon one Leg, and sometimes upon the other.* The *Turks* have likewise affected this kind of Devotion; witness the austere Lives many of their Dervises lead amongst Rocks, and in solitary Woods, according to the Accounts given us by the most celebrated Travellers. Some Christians too have practised this kind of painful and melancholy Devotion. We have formerly had, and still have among us to this Day, some of these pious Recluses, whose Austerities are no ways inferior to those of the *Indian Bramins*, and who voluntarily undergo the most whimsical, tormenting, or cruel Fatigues that the human Body can possibly bear up under. In short, it is certain, that in all Ages, Men have had a strong Propensity to carry their Devotions into solitary Places, where doubtless they imagined they should find the Means of serving the Deity in a manner more worthy of him, with greater Mystery, and less Distraction; and perhaps took a Pride in expiating those Disorders amongst the wild Beasts, which they had not been able to avoid in the Company of rational Creatures.

WHEN the ancient Idolaters arrived at any Place, they immediately offered up a kind of ejaculatory Prayer to the Deity of the Country. When they were on a Journey, they paid their Adoration to the Gods, which they supposed to preside over those Places through which they passed. *Neither the Fauni, the Dryades, the Napeæ, the Gods who guarded the Limits of Countries,* nor any other were omitted; nay, so great was the Respect which the *Romans* paid to the Gods of their very Enemies, that they would not sit down before any Town^b, till they had deputed Priests to entreat them to retire out of it, fearing their Attempts might prove unsuccessful, should the Gods be the stronger, or that they should be forced to make Prisoners of them in case they were defeated. Upon any Emergency of State, it was the Custom for some heroic Person to sacrifice himself for the Sake of his Country, that the Gods might accept the voluntary Oblation of one Man as an Attonement for all the People. Many Nations offered up Men in Sacrifices; and it was thus that the *Ammonites* worshipped *Moloch*; the *Carthaginians*, *Saturn*; and the *Scythians* of *Tauris*, the Goddess *Diana*; and this is a religious Custom to this Day practised in several Nations of *America*. It was in use

^a This Word here signifies the Temple of the Deity, and is likewise used for the Deity itself.

^b *Coram obseſſa urbe sacerdotes Deos evocabant, &c.* See Brouwer, *de veterum ac recent. adorationibus.*

amongst the *Mexicans*, till the Arrival of the *Spaniards* in the new-discovered World. But other Nations, not of so savage a Disposition, went no farther than scarifying and scourging themselves, in order to appease the Anger of their Gods; and we find amongst ourselves some Remains of this bloody Devotion. There are some Christian Penitents, who in their Processions scourge, and flay, and tear their very Flesh off, to draw down upon themselves the divine Mercy: And these pious Processions are frequently performed in Times of public Calamity, to invoke the Assistance of the Almighty, and those Saints who are appointed the Protectors of our States.

As Men grew more civilized, they built themselves Cities; Devotion shone with a greater Lustre, and removed from its usual Retirements, into the most public Places. We have already hinted, that the *Persians* believed the supreme Being could not be confined within the narrow Limits of a Temple; yet Temples were absolutely necessary both for the Conveniency of Worship, and the Honour of Religion. Nay, those religious Places seem to heighten our Zeal, and give Strength to our Devotion; for God himself is present, and presides over such Assemblies. The most illiterate Heathens believed this, which is exactly conformable to what God himself has declared in his most holy Word: For (saith he) *Where two or three are gathered together in my Name, there am I in the midst of them.* The *Greeks* and *Romans* made their Addresses to their Gods in Temples. All Antiquity is a Witness of this; but under Pretence of Religion, Debauchery soon crept in, and at last became almost an *Act of Faith* in the Worship of various Deities. *Bacchus*, *Saturn*, *Adonis*, *Pan*, *Flora*, *Priapus*, and *Venus* were worshipped after a very profligate, irregular, and indecent Manner. The Women prostituted themselves in Honour of this last Goddess at *Babylon*, where she was worshipped under the Name of ^a *Mylitta*; and the nocturnal Revels of *Ceres* were infamous, and most shamefully obscene. Christianity no longer admits of any of these enormous Practices; and yet Assignations, Declarations of Love, Intrigues, and other scandalous Appointments, continue to be made in our Churches; and the Devotion of Pilgrimages, nine Days Solitude, &c. are very often owing to a Variety of Causes, wherein Religion is not any ways concerned.

HOWEVER, religious Worship being once confined to Temples, the Appointment of Ministers for the Deities became necessary. God himself instituted those whom he designed for the Service of the true Religion, and Mankind established those who propagated that which was the false. Both the one and the other, from the mercenary Views of worldly Interest, have been multiplied to an infinite Number. From hence sprang up a numerous Crowd of worthless Creatures, who pretend a Right to serve at those Altars which maintain them. True Religion by Degrees became less Spiritual, though more over-run with Ceremonies, and the false, more mysterious and fantastical. The Priests found Means to hinder Men from Action till they had been first consulted. They set all the Springs of the Passions in Motion, were at the Head of all Intrigues, and made themselves Masters of the Courts of Princes. In short, they damn'd People for God's Sake. So great has the Authority of Priests ever been in all ^b Religions. We know the Power of the Augurs, Soothsayers, and Priests amongst the *Greeks* and *Romans*, of the Magi amongst the *Persians*, of the Druids amongst the *Gauls*, of the Bards amongst the *Celtæ* and *Britons*; and the World is imposed upon after the same Manner to this very Day. The *Mufti*, and other Doctors of the Mahometan Law, are too often the grand Engines in

^a Vid. Castell. & alios de festis Græc. In Thesmoph. *Muliebree pudendum colebatur.*

^b Amongst the *Germans* the Priests gave Sentence of Life and Death upon Criminals. Many Nations formerly chose their Priests for Kings. In the *East* and *West Indies*, *China*, *Japan*, &c. the Priests and Monks have an unlimited Power. Men are so framed by Nature, that there is an absolute Necessity that Priests should have Respect paid them, in order to maintain the Dignity of Religion; but the main Point is, to set reasonable Bounds to that Respect, so as not to fall into the Excesses of those, who give themselves up blindly to the Passions of Priests.



the most important Debates of the *Divan*. The Inhabitants of the *New World*, *Africa*, the *East Indies*, &c. undertake nothing without the Advice of their Priests and Fryars. I presume it is altogether unnecessary to produce Examples of what is practised among ourselves.

LET us proceed then, to give an Abstract of all the various Customs which Men have introduced into religious Worship in Honour of the supreme Being. The *Romans* worshipped the Gods at the Break of Day; and honoured them with Thanksgivings on Festivals, and other solemn Occasions. The Law of the Twelve Tables was express on this Point. *Let the People worship those Gods who have always been acknowledged as such, and those Men whose Merit has gained them a Place in Heaven; such as Hercules, Æsculapius, Castor and Pollux, &c. Let them consecrate Chappels in Honour of those Virtues, to which those holy Men are indebted for their Deification.* To these the *Romans* made their solemn Applications in Times of Distress, and they had their Days of Penance, as we have ours. They went in Procession ^a bare-footed, &c. The ancient *Germans* sacrificed to their God *Thor* every ^b *Thursday*, in hopes by that Means to avert his terrible Judgments of Hail-stones, Lightning, and Thunder. Vows were had Recourse to, in order, as it were, to bribe the Gods, and bring them over to their Interest by proposing advantageous Conditions to them. ^c The solemn Contract made with them on such Occasions was carried into their Temples, and placed at the Feet of their Statues; and as soon as the Favour implored of their Gods was obtained, it was no more than Justice to fulfil their Vow, and then the Contract was cancelled. This was deemed an absolute Acquittance.

WITH regard to Prayers, *Jesus Christ* forbids his Disciples to lengthen them by vain and impertinent Repetitions. Doubtless a Repetition of the same Thing in Prayer, proceeds neither from Zeal nor Respect. 'Tis very probable, that the Prayers of Idolaters might be very tedious: But it is surprising that Christians should have fallen into the same Error. In my Opinion, to repeat the same Prayer to God fifty Times in the Space of an Hour, is as impertinent, as to present fifty Copies of the same Petition one after another to a Prince. ^d Amongst the *Turks* there are a sort of Bigots, who affect to repeat the Name of God with an irreverent Volubility, which rather resembles Madness than Devotion. The Ancients were very fond of using the Number Three in their Prayers, of which we have here given some ^e Instances. They imagined likewise that their Gods delighted in a long Train of Titles and pompous Appellations to express their Supremacy and Power; and lest they should unhappily distinguish them by any Name that might give Offence, they took peculiar Care to mention those ^f Attributes with a *Salvo* or some modest Restriction. But this is not all the ceremonious Part of Prayer; for when they prayed aloud, a Minister of the ^g Gods rehearsed the Prayer to the People, who repeated it in the very same Terms; and the same Thing is now practised amongst the *Roman Catholic* and *English* Christians, as well as amongst the *Turks*. I shall take no Notice of such Prayers as were uttered in a low Voice in public Assemblies,

^a *Nudipedalia*. V. *Tertull. Apolog.*

^b V. *Olaus Hist.*

^c *Vota concepta Tabellis inscribebant . . . ita conscripta signabant . . . obsignata affigebant Deorum statuis Voti compotes facti Tabellas solvebant, id est lacerabant.* Brouwer de *Adorationibus*.

^d V. *Thevenot*.

^e For Example: *Horace* saith to *Diana*, *Que laborantes utero puellas ter vocata audis.* *Tibullus*, *Ter cane, ter diffis despicie Carminibus.* *Ovid*, *Ter tollit in æthera Palmas.*

^f For Instance this, *Quoquo nomine, quoquo ritu, quaquâ facie te fas est invocare;* and this other, *sive Deus, sive Deæ*: not presuming to ascertain the Sex of the Deity whom they worshipped.

^g *Præco*, ἱερουργεῖ.

nor of the ^a Set Forms consecrated to this pious Use, as well amongst the Ancients as the Moderns. Every Religion has its own particular Forms; and indeed it would be impossible to do without them, unless Men were resolved to introduce Disorder and Anarchy into Religion.

I BEFORE observed, that the *Romans* worshipped their Gods at Break of Day: Nay, almost all the Nations in the World, even the most barbarous and savage, observed this Custom. At Day-break the *Persian* Magi began their Hymns in Honour of their Gods, and saluted the Rising Sun, that Orb of Light, which they looked upon as an Eternal Principle. The ancient *Tartars* likewise began the Day with Invocations to the Sun, to whom they every Morning offered up the choicest of their Meats and Drinks; but Idolaters of a more strict Piety did not confine their Devotion to the Morning only. Every Hour of the Day is proper for the Practice of this Duty; for which Reason the Evening as well as the Morning Hours were set apart for the Service of the Gods. 'Twould be tedious to mention the many Sacrifices, Ceremonies, and nocturnal Prayers in Use amongst the Heathens. The Mahometans call the People to Prayers five Times a Day, and he who will be a faithful Mussulman must be exact herein; they appear at this their Devotion in so modest and humble a Posture, that it is impossible to express a more profound Submission. The ^b *Jews* and ^c *Christians* likewise have their Hours for the Practice of public Prayer, and Worship of the Divinity. We will now proceed to such other Particulars as Men have thought necessary, in order to serve God aright, and what they have imagined the supreme Being might require of them on this Occasion. We shall not however distinguish divine Institutions from those merely human.

'Tis well known that the *Jews* have always, and still to this Day do set apart *Saturday* for the public Performance of divine Worship, which they observe with almost a childish Exactness. Moreover, they have appointed solemn Days in Commemoration of the peculiar Blessings which God of his infinite Goodness has been pleased to vouchsafe unto them. The *Christians* have substituted *Sunday* in the room of it, and observe the Passover and Pentecost of the *Jews* in Remembrance of *Jesus Christ*, their first Founder. They afterwards kept holy some particular Days in Honour of his Apostles. In short, Festivals have been so multiplied out of respect to the Saints, that every Day

^a These set Forms and Catechisms are above all Things necessary for the Common People, who have not Capacity enough to understand their Religion without such Helps; and if among *Christians* the Respect which is paid to them is arrived to a Degree of Superstition, it is no way owing to such as appointed them; nay, the Clergy may be placed in the Rank of common People in this Respect, and perhaps Interest is the Cause; for the more ignorant the Doctor is, the more is he respected by scrupulous Consciences. Ignorance is a sort of indulgent Parent, who pampers a vast Number of idle Children; from thence proceeds Family Religion. The famous Oracle of *Delphos* recommended to the *Athenians* the Observance of their Ancestors Rites: (V. Cicero de legibus.) And some People are to be found, who, of all the Editions of the *Psalms* of David which were translated into Verse by *Clement Marot*, and *Theodore Beza*, chuse those wherein the most obsolete Words are as it were consecrated, in order to sing in the same Language with their Ancestors, and perpetuate a religious Obscurity in the Devotion of their Families.

^b Mr. *Ross*, in his *Religions of the World*, gives us an Account of several Customs which the *Jews* practised during their Prayers; for Instance, he says, that they pray with their Cloaths tucked up, their Faces turned towards *Jerusalem*, and their Hands upon their Heart; that when they are at Prayers, they must not touch their naked Skin, break Wind any way, or suffer their Thoughts to wander; and that nothing must interrupt them, even though they were liable to be bitten by any venomous Creature, &c. The *Jews* pray three Times a Day. V. Father *Simon* in his first Dissertation upon the Ceremonies of the *Jews*.

^c The *Roman Catholics* have their canonical Hours. In several of the Protestant Dominions there are Prayers once a Day, and some of them leave the People to follow their own Inclinations. After all, woe to them that do not pray to God, as it is their Duty; a good *Christian* always makes God his chief Object. Some Casuists have considered all the Occasions proper for Prayer; and have put some pious Queries concerning it, as whether it is lawful to praise God and sing *Psalms*, &c. when a Man is in the Act of Generation; or when he is easing Nature.

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in the Year has its ^a Patron. So that were this heavenly Hierarchy to be honoured according to its Deserts, we shall be under an indispenfible Obligation of leading our Lives entirely difengaged from all worldly Employments. But the *Roman Catholic Church* has wifely provided againft fuch an Excefs, and moft of the *Proteftant Christians* have retained no more than four folemn Festivals in their Reformation, viz. *Chriftmas, Eaſter, the Aſcenſion of our Lord, and Whitſuntide.*

THE Heathens likewise fet apart particular Days for the folemn worſhip of their Gods, on which it was not lawful to do any manner of Work whatever. The ^b *Greeks* made a Law whereby they confirmed the Celebration of thoſe Days. The *Romans* imagined that any manual Operation whatever on a Festival, was an Act of Prophanation; and in order to prevent any ſuch Miſdemeanors, they ordered a Herald to make Proclamation, commanding every one to abſtain from Labour; for if the Prieſt diſcerned the leaſt Work going forward during the ^c Sacrifice, the Ceremony was profaned. All Quarrels and Diſputes were ſuſpended at that Time in honour of the Gods: But as ſoon as the Feaſt was over, all Things went on in their old Courſe, and Law-Suits in all their Courts of Judicature were carried on with their uſual Vigour. No profane Perſons were permitted to aſſiſt at theſe ſacred Ceremonies; and ^d thoſe who were preſent were ordered to obſerve a religious Silence, leſt during the Converſation any ominous Expreſſion ſhould accidentally fall from them. Let no one however imagine that their Devotion on this Account was ever the more ſincere; no, it was only a ceremonial Silence, which in Proceſs of Time perhaps became a real Devotion: For as it is poſſible that ſome Men might be piously attentive during this ſilent Celebration of thoſe Myſteries; ſo it is very probable, that Cuſtom might by Degrees bring over ſome ſincere Proſelytes to Religion by that Practice. However, ^e Silence in the Temples, and at the Altars during divine Service, has ever been looked upon as the greateſt Sign of that Reſpect which is due to the Almighty. The ſame Thing may be ſaid as to a Conſcience void of Offence; for no Man that is guilty of any enormous Sins can be any ways acceptable to the ſupreme Being. 'Twas neceſſary therefore to exclude ſuch an Offender in Form from his divine ^f Worſhip; and if this was the Cuſtom of the Pagans, much more neceſſarily ought it to be confirmed amongſt Chriſtians. The Office of the Sacrament of the Lord's Supper rejects thoſe Chriſtians who lead a ſcandalous Life, and exhorts them to Repentance, denouncing God's Judgments againſt them; And the Church excommunicates them, if, after ſuch wholſom Admonitions, they turn a deaf Ear, and perſiſt in their Perverſeneſs.

THE *Romans* began their public Worſhip with the Invocation of *Janus*, as appears by ſeveral Inſtances in our ^g Remarks; and they obſerved many other Ceremonies which are more particularly ſpecified in the Authors who have written concerning them. The *Romans* imagined, that *Janus* was their Introducator to their Gods, their favourite Meſ-

^a There is no Probability, that God or his Saints ſhould be pleaſed with the Devotions of thoſe Days, which are only employed in the Indulgence of all ſenſual Enjoyments. All that is religious in them conſiſts amongſt ſome Chriſtians in a few Ceremonies which are, of no ſervice to Devotion; and their Zeal is heightened only by ſet Forms and loud Exclamations.

^b *Lex apud Athenienſes jubebat, ut ſacra diis rite fierent, non avvocato ad alias curas animo. Vide Brouwer, de Adorationibus & legem apud S. Petrum, de Legibus Atticis.*

^c *A Flaminiſ pramittebantur qui denunciarent opificibus, manus abſtinerent ab opere, ne, ſi vidiffet ſacerdos facientem opus, ſacra polluerentur. Feſtus.*

^d The Formulary of the *Greeks* was, *Favens eſto omnis populus*: That of the *Romans*, *Favete linguis. Ut rite peragi poſſit ſacrum, nulla malâ voce obſtrepente, imperatur ſilentium*, ſaith *Seneca*.

^e The *Imans*, or Prieſts, in their Exhortations to the *Mahometans*, ſtrictly recommend Silence and Attention to them during the Time of Prayer.

^f *Procul eſte prophani. Omnis præſatio ſacrorum eos quibus non ſunt puræ manus ſacris arcet. Tit. Livius*

^g *Te primum pia thura rogant, te vota ſalutant*, ſays *Martial* to *Janus*; and *Ovid*, *Jane, tibi primum thura merumque fero*. This is farther proved by a *Roman Prayer* taken out of *Livy*. *Jane, Jupiter, Mars Pater, Quirine, Bellona, Lares, Divi Novensiles, Dei indigites, Divi, quorum eſt poteſtas noſtrorum hoſtiumque, Deique Manes, vos precor, veneror, veniam peto ſeroque, uti Pop. R. Quirit. vim victoriamque proſperetis.*

essenger to deliver their Supplications, and their best Advocate. They likewise believed, that he first instituted the Worship of the Gods, and built Temples and Altars in honour to them. At the Close of their Devotion they always addressed themselves to the Goddess *Vesta*. She was the Symbol of Religion, the Guardian of the sacred Fire, and Depository of the Mysteries of Religion, *Rerum custos intimarum*, saith *Cicero*. It was but reasonable therefore that she should be remembered at the Close of their Devotion. However the *Greeks* by a contrary Custom began their Devotions with *Vesta*, as you may see by some Instances in ^a the Notes. Thus Fire was the first Object of the ancient *Persians* Adoration.

MEN were excluded from the Temples of the Gods for matrimonial Conversation. Several Passages might be produced from the ancient Historians to confirm the Truth of this Assertion. The *Jews* likewise looked upon all Defilements of Body as capital, but chiefly the Impurities of Women, or such other Uncleanneesses as Men contracted by their Conversation with them. The *Brachmans* by the Laws of their Religion are enjoined to preserve their Bodies chaste; but if we may credit Travellers, they are secretly very vicious, and the most hypocritical Creatures under the Sun. We are assured, that the *Samaritans* do not converse with their Wives during the Sabbath; and the *Mahometans* are likewise strict Observers of every Thing that tends to Purity of Body; for they not only abstain from Women at the Time of their Devotions, but even have divers kinds of *Ablutions*, which they practise more or less according to the Degree of their Pollutions. If we may credit *St. Gregory the Great*, a Man who hath lately conversed with his Wife should not be permitted to enter into a Church, it being an Indignity offered to the divine Majesty. However, we may presume that *St. Gregory* did not think it amiss, if in this case Christians were left to the Testimony of their own Conscience. The *Roman* Catholicks oblige their Priests to live unmarried, and the Laws of their Function condemn them to a ^b perpetual Chastity. But this sort of Abstinence, if I may be allowed the Expression, was not the only one prescribed in former Times. The ancient *Egyptian* Priests abstained both from Wine and ^c Women; and the *Jewish* Rabbi's from all Sorts of strong Liquors. The Priests of *Isis* and *Cybele* abstained from certain Meats; and all *Pagan* Priests in general observed Fasts and Abstinenes on particular religious Occasions. They likewise affected to throw off all the Cares of Life, and depend upon public Charity in honour of some of their Deities, taking up the Profession of a voluntary Poverty, like that which was practised by the Votaries of *Cybele*, the Mother of the Gods. They used ^d to carry the Images of their Deities through the Streets, and from one Province to another, in the most devout and solemn Manner. These Images made a strong Impression on the Mind of pious Heathens, and procured the holy Pilgrims of the Goddess a comfortable Subsistence, which helped them to undergo the Hardships of their Poverty.

^a *Pausanias*. Sacrificant *Vestæ* primum, tum secundo loco Jovi Olympio. *Porphyrius*, A *Vesta* Cælestium Deorum sacra primum auspicati.

^b Intolerable Burthen! the Weight of which was amply perceived by the Reformation of the Protestants. Their Clergy marry, and Religion is no Sufferer by it, though some People pretend that a married State and the Cares of a Family, divert a Minister from his Duty to the Church. But the Clergy who are debarred Matrimony, often keep Mistresses, which certainly must be a Crime of a more heinous Nature than having a Wife.

^c They abstained from Flesh, and Wine, the more effectually to extinguish the Flames of Concupiscence. The ancient *Brachmans* did the same. The *Gymnosophists* lived upon Rice and Fruits. The Priests of *Ceres* abstained also from eating of Flesh, which was one of the three Precepts that *Triptolemus* had given them.

^d It appears, that Men are well enough pleased with seeing a certain Set of Enthusiasts sequester themselves from the rest, which we might almost call the *Corps de Reserve of Piety*. These Bigots profess Poverty, Abstinence, and Retirement; and yet in the midst of their Solitude they by Degrees find themselves richer, better fed, and more at Liberty than the Rest of Mankind. The Men of the World, whose Business or Pleasures will not allow them Time to pray, are over-joy'd to find Men who will take upon them the Care of praying for them, and secure them a Pardon from God, without the former's being at any other Trouble than paying a Sum of Money, and submitting to a few Ceremonies.



THERE were divers Ways of contracting Pollution by Dreams. In the Play entitled the *Frogs*, written by *Aristophanes*, one of the Actors calls for some Water to wash himself after an ill Dream; and a certain Number of Days were requisite for the Recovery of their former Purity; often ten, ^a and sometimes thirty. Seven Days were appointed by the *Jewish* Law for the Purification of a Man that was *Seminifluus*, and a Woman who had her Terms; three and thirty Days for a Woman delivered of a Male Child, and threescore and six of a Female. Amongst the ancient Idolaters, if a Man committed Murder, or any other Act of Violence, he was denied the Privilege of approaching the Altars till he had first washed ^b himself; and amongst Christians, Penance is enjoined in the like Cases. In short, every criminal Action, of what Nature or Kind soever; every Action grounded upon any Impurity either of Body or Mind, was deemed displeasing to the Almighty, and excluded a Man from all religious Privileges. Funeral Rites were placed in the same Rank. The *Jews* pronounced such as had touched dead Bodies impure; and it was a Custom amongst the ^c *Greeks* to hang up the Hair of their Dead at their Door, lest the People should defile themselves by going into the House.

THE Purification of the Body, tho' never so inconvenient and troublesome, is still much easier than that of the Soul; and as there was a Necessity to preserve the latter in their Minds by some obvious and lasting Memorial, the Use of *lustral Water* was introduced, which the Christian Religion has abolished, and instituted *holy Water* in the Room of it. The People as well as the Priests used to dip their Fingers into this *lustral Water*, as they went into the Temples to sacrifice; and amongst the Christians, those who pay a religious regard to consecrated *Water*, ascribe several Virtues almost miraculous to the Use of it. We may allow it one Quality which is indisputable, *viz.* that it is an awful Admonition to Christians not to appear in the Presence of God without a clear Conscience; for otherwise all Aspersions with *holy Water*, however devoutly ^d performed, can have no other Advantage than the Applause of Mankind. Although the Devotion of the Heathens was so curious in the Use of Water for religious Purposes, yet it did not precisely determine whether they should use Spring or Sea Water, &c. ^e They were at perfect Liberty therefore to use that which was most agreeable to them. Nevertheless, Sea Water was much esteemed on this Occasion, which was the reason that abundance of People used formerly to pay their Devotions on the Sea-shore. If a Man found himself polluted with any Crime, all he had to do was, to plunge himself into the Sea, and say some Prayer suitable to the Occasion on the very Place of Purification. It was notwithstanding an established Custom for them to wash in running Water, and as they were obliged to bath often, the Priests of ancient *Egypt* took Care to build their Temples and Chappels on the Borders of the *Nile*. The *Indians* of the present Age observe the same Precautions, most of their Pagods being situated near some River: They pay moreover a peculiar Respect to the Waters of the River *Ganges*: But as they cannot at all Times be near enough to wash themselves in its sacred Streams, the

^a Festus: *Denaria*, faith he, *vel tricenaria ceremonia, quibus sacra adituris decem continuis diebus, vel triginta, certis quibusdam rebus cavendum erat.*

^b We here speak of those Violences only, which Officers of Justice could not come at the Knowledge of, either because of the Dignity of the Offender, or of some other particular Reasons. Water was not always used on this Occasion amongst the Heathens; and *Ovid* justly condemns it in his *Fasti*.

^c *Vide Eurip.* at the Beginning of his *Alcesta*. They likewise kept Water always ready at their Doors in order to wash the Body of the Dead.

^d There is a fine Passage of *Lactantius* upon this Subject *Flagitiis omnibus inquinati veniunt ad precandum, & se pie sacrificasse opinantur, si cutim laverint; tanquam libidines intra pectus inclusas ulli amnes abluant, aut ulla maria purificent.*

^e *Vide Lomejer. de lustrationibus Veterum.* The *Indians* likewise use *lustral Water*. They water the Front of their Houses carefully every Morning with Cows Urin, which they pretend, procures them the Favour of the Gods; they believe too, that this Urine has the power entirely to wash away their Sins.

Bramins tell them that all other Waters will have the same Virtue, if, whilst they are bathing, they pronounce these Words; *O Ganges! purify me.* In like Manner the *Romans* had an extraordinary Veneration for all Rivers and Fountains; for as they believed that those Waters were governed by some Deity who continually resided in them, the People were commanded to be very cautious in their Bathing, lest^a they should any ways disturb the Water. They were enjoined likewise to observe a profound Silence at the same Time, that they might not interrupt the Repose of the Deity.

^b THE *Romans* used likewise to wash the Feet of their new-married Women, it being an Emblem of that Purity which was required of them in the marriage-State. They who approach'd the Altar in order to offer sacrifice, ^c frequently washed their whole Bodies, and sometimes their Heads only. As for the Custom of washing of Hands, it was so constantly practised in all religious Worship, and is so well known, that it would be needless to enlarge upon that Topick. There are abundance of Instances of it both in the sacred Scriptures and prophane Authors. The Custom of washing the Feet with a religious View was not quite so common, but yet often practised; and perhaps *Jesus Christ* alluded to it, when he washed the Feet of his twelve Apostles; though on the other hand it appears, that in the Eastern Countries the Custom of washing the Feet of those who were invited to a Feast, was but a common Civility; and the same Ceremony is now practised by the Pope and other *Roman Catholic* Princes, as an Act of Condescension and Christian Humility.

BUT Ablution, or Bathing, was not at all Times necessary; for they often sprinkled themselves only with a Branch of *Olive*, *Laurel*, or with some Instrument made for that particular Purpose, which they dipp'd in Water; yet the Celebration of the more pompous Mysteries, such as those of *Ceres*, required total Ablution. No one could consult the Oracle of *Trophonius* till he had first bathed himself several Times in the River *Hercyna*; and just before his Admission into the Cave, where this famous Oracle was pronounced, two young Men, Assistants to the Priests of it, washed him over again. In short, Purification by Water was formerly almost an universal Custom amongst the Heathens. The *Jewish* Religion likewise required constant Ablutions: And as People insensibly accustom themselves to look upon Things appropriated to sacred Uses, with a kind of superstitious Awe, those very Things which were at first but Signs, became at length the essential Part of their Religion; an Error with which *Jesus Christ* reproached the *Jews*. At this very Day the same Ablutions are practised with the utmost Strictness by the *Turks*, as well as all *Mahometans*; and indeed Christian Baptism itself may be looked upon as a kind of^d Ablution.

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^a These two Passages prove what is here advanced:

*Hujus Nympha loci, Sacri custodia Fontis,
Dormio, dum blanda sentio murmur aquæ.*

*Parce meum, quisquis tangis cava marmora, somnum
Rumpere, sive bibas, sive lavare, tace.*

NYMPHIS LOCI.

BIBE. LAVA.

TACE.

They are taken from the Dissertation of *Brouwerius de adorationibus.*

^b *Aqua petita de puro fonte per puerum felicissimum, vel puellam quæ nuptiis interest, de quâ solebant nubentibus pedes lavari.* Varro in Briffon. de nuptiis.

Aquâ aspergebatur nova nupta, sive ut pura castique ad virum veniret, sive ut ignem & aquam cum viro communicaret, Idem.

^c *Diis superis sacrificaturi sese lavabant, inferis rem sacram facturi tantum aspergebantur.* Brouwerius de adorationibus.

^d One part of the *Greeks* bath themselves in the River *Jordan*, in Commemoration of the Ordinance of Baptism; and this Ceremony is revived every Year with great Licentiousness. A fine Representation of Baptism! which ought to set before



COVERING the Head was also observed as an essential part of religious Worship, and the *Jews* to this Day keep their Heads covered with a Veil during all the Time of public Devotion in their Synagogues, as they did formerly. The *Turks* who profess a Religion for which they are in a good measure indebted to the *Jews*, imitate them likewise in remaining uncovered during the Time of divine Service in their Mosques. The *Romans* after they had washed themselves always covered their Heads when they approached any of their Deities, partly out of Respect, and partly out of Superstition; but Signs being arbitrary, our great and only Care should be to fix our Attention upon the Object represented by them. We uncover our Heads when we pray to God, or approach any Thing that is sacred. We go into a Church likewise always uncovered: But what an unaccountable Whim it is, that the reformed Protestants cover their Heads during the reading of the Bible, and the Preaching of the Minister, and yet uncover themselves when they pray or sing Psalms! These very reformed Ministers in some Countries preach with their Hats on. But to return to the *Romans*: To be covered, or veil'd during the Time of divine Service, that is to say, whilst they were praying to their Gods, was a general Practice among them. They likewise covered themselves at such Times as they endeavoured to move Compassion; and this Custom was not only preserved on those Occasions, but in nuptial Ceremonies too, to denote the Bride's Modesty, and that Virgin Shame which being then upon the Point of expiring, retired from the Heart into the Face to give it an additional Glow of Beauty. In a Time of Mourning the Face was covered; the same was observed by Criminals condemned to die. It is very probable, that the Use of Veils was first introduced to hinder our Thoughts from wandering upon external Objects during religious Worship; and perhaps to intimate how unworthy we are of beholding the Deity; yet, in Sacrifices to some particular Gods this Custom was not observed; for Instance to *Saturn*, *Hercules*, *Ops* or *Rhea*, &c. But the *Grecians* always sacrificed to their Gods with their Heads uncovered.

THESE Veils with which they covered themselves were generally white, and so likewise were the Vestments set apart for religious Ceremonies. White is the Symbol of that Purity of Soul, and of that State of Innocence in which we ought to appear before the Almighty. It likewise is the Representation of Joy in Opposition to Black, which is the Emblem of Sorrow. The Antients used to offer up white Victims to their Gods in Sacrifices of Thanksgiving, and were of Opinion they could do nothing more agreeable to the supreme Being than to serve him in white: But as for the infernal Deities, as they imagined them to be wicked to the last Degree, and to take Pleasure in the Misfortunes of Mankind; and as they lived in everlasting Darkeness, they must doubtless be of a sad and gloomy Complexion: so they paid them such Adoration as they imagin'd suitable to their Tempers; and for that Purpose cloathed themselves in black. Amongst the antient Christians, such as were newly baptised were always dressed in white; and it is well known, that the *Roman* Catholicks have consecrated this Colour to their reli-

fore our Eyes the Necessity of the Regeneration of that Man who becomes a Christian! We ought not to forget placing the Blessing of Bells, as it is practised amongst the *Roman* Catholicks, into the Number of essential Ablutions. It is a kind of Baptism, since they wash them with holy Water, and give some Saint's Name to them, by whose Invocation they offer them up to God, to the End that the Saint may protect them, and help the Church to obtain of God what she desireth of him, in the Words of the Ritual of *Alet*. This Ablution is so much the more necessary for Bells, since they represent, (as in the Words of the foresaid Ritual) the Church who inciteth the Faithful to praise God, &c. The sounding Metal of Bells which is heard at a great Distance, is a Figure of the Perpetuity of the Gospel, the Sound whereof has been carried all over the World. They are likewise Types of the Ministers and Preachers of the Gospel. The washing of the Bells is attended with a Benediction, to the End that being once blessed, they may have power to make an Impression on the Heart by the Virtue of the Holy Ghost, . . . and that their ringing may drive away all evil Spirits, &c. We may hereto add, that when the Sound of the Bells of Churches strike the Organs of the Ear, it inspires the Heart of many Christians with Devotion.

^a Among the Figures which follow this Dissertation; observe that Medal which represents a Sacrifice of *Hercules*, and that other which represents *Piety* veiled, whereby the Manner wherein Women veiled themselves when they offered up a Sacrifice will appear. Observe likewise that which represents the Emperor *Severus*, veiled for the same Ceremony, and that which represents a *Phrygian* Cap, which they put on upon the like Occasion.



gious Worship; but the reformed Churches in *France*, and the ^a *Calvinists* in general, have after their Example laid aside almost all Ceremonies in the Celebration of their divine Service, and rejected this ^b Colour. Their Ministers even whilst they are preaching are clothed in black. The Protestants generally dress themselves in black when they go to take the Sacrament, or at least chuse some grave Colour on that solemn Occasion. As for the *Turks* they detest ^c black, as being an ominous, unlucky Colour; but they esteem white and green as sacred; the latter being appropriated to the Descendants of *Mahomet*. Green above all, is forbidden to Christians and *Jews*, but they may wear yellow or ^d black.

THE *Gentiles*, in order to testify their most profound Veneration for their Gods, went barefooted when they carried them in Procession. *Cybele* the Mother of the Gods was always shewn this Respect; and the *Roman* Ladies at all Times went barefoot into the Temple of *Vesta*, which Custom of going barefoot was likewise observed at Processions in Times of publick Distress. The same Thing was practised also by the *Jews*, in their Humiliations before God, but in a more awful and severe Manner; for besides this, they mourned in Sack-cloth and Ashes. The Inhabitants of *Crete* would not permit any Person whatever to enter the Temple of *Diana* with Shoes on. The Female Votaries of *Greece* seem in former Times to have been as religiously scrupulous as those of *Rome* in this Particular; for they used to follow the Procession of *Ceres*, not only with their Feet bare, but, as appears by a particular Passage in *Callimachus*, with their Hair dishevelled. The mysterious *Pythagoras* enjoined his Disciples to sacrifice to, and worship the Gods barefooted: But perhaps he thereby intended to recommend that Humility of Soul and Simplicity of Heart, which is so indispensibly necessary in all religious Worship. In this Manner it was that God, whose Views are infinitely above all human Ceremonies, commanded ^e *Moses* and *Joshua* to loose their Shoes from off their Feet.

THIS Pagan Custom of casting off their Shoes upon a Principle of Religion, was converted insensibly into the most absurd and senseless Superstition. The *Romans* used to clear their Gardens from the Caterpillars and other Insects which destroy the Fruits of the Earth, ^f by the magical Aid of Women who walked barefoot round the Trees. Sorceresses likewise in all their Incantations, cast off their Shoes, as is evident from several Passages of *Ovid*, *Horace*, and *Virgil*: But to return to the Custom of going barefoot for the Sake of Religion. The antient Christians observed it in their solemn Processions, of which we have many Instances in Ecclesiastical History. The Emperor *Theodosius the Younger*, and the Patriarch *Proclus*, humbled themselves in this Manner, when they assisted at the Processions made at that Time upon Account of several Earthquakes. *Heraclius* went farther, for he resolved to carry the Cross upon his Back, and bear the Weight of that sacred Burthen during a long Procession, tho' he was almost overwhelmed with the Weight of his Imperial Robes: But as he preferred the humble Weight of the Cross to all the Pomp and Grandeur of a Throne, he cast off not only his Royal Vestments, but his Shoes, to accomplish with more Alacrity his Journey.

^a Our Author, we confess, says, too unadvisedly, *the Protestants in general*; but as that Assertion is a manifest Error, with Respect to the Church of *England*, we humbly hope the Restraint which we have put upon it, will not be deemed an unjust Deviation.

^b I do not believe any just Reason can be assigned for it. They only threw off that Colour perhaps at the Time of the Reformation, the better to distinguish themselves from the *Roman* Catholics; but let a Man be in white, black, or red, that Circumstance has nothing to do with Religion; true Piety is seated in the Heart; for the Choice of Colours is merely the Result of Fancy and Opinion, without the least Reason to support it, which supposes Decency and Purity to be where they are not. There is no Colour but may, if you please, bear some advantageous Relation to Religion; if white be the Emblem of Purity, black is that of Sorrow and Humiliation in the Presence of God; green of Hope; blue of Love, &c.

^c The *Persians* call it the Devil's Colour.

^d The *Jews* of *Morocco* are distinguished by their black Caps from the *Moors*, who wear red Caps. Vide *St. Olen's* State of *Morocco*.

^e Vide *Exod.* Chap. iii. *Joshua* Chap. v.

^f *Plin.* Hist. Nat. Lib. XVII.



to *Mount Calvary*. To this very Day the *Roman Catholick Penitents* for the most part march barefooted at their Processions. The most devout of the *Society of Mercy*, walk after the same Manner both at *Portugal* and *Goa*, when they perform their grand and solemn Procession on *Holy Thursday*. The *Capuchins*, whose Lives ought to be one continued Series of Penance, wear nothing on their Feet but Sandals, which are hardly sufficient to guard them from the Thorns and Briars: But there are some Christians who carry their Humility still much farther, obliging themselves to go up the twenty eight Steps of the ^a *Santa Scala* on their Knees, to pay their Adoration to the *Sanctum Sanctorum*: A fatiguing, but exemplary Act of Devotion, which exceeds all others, as it sets aside the Use of our Feet. As to the laudable Custom of being barefooted, in our Acts of Humiliation before the Almighty, it has been introduced into all the Religions of the present Age. Where-ever any Footsteps appeared of a religious Worship, there likewise was seen a kind of ceremonial Penitence, which Men had established in order to make such a formal Attonement as they imagined might be most acceptable to the supreme Being. The *Indians* of *Peru* observe this Custom as the most incontestable Proof they could possibly give the Gods of their unfeigned Humiliation. They never entered the famous and magnificent Temple of the Sun, till they had first put off their Shoes in the Porch of the Temple; the *Turks* take off their ^b *Pabouches*, before they enter their Mosques; and if their Feet be not quite bare, they are at most covered only with their Trowles. ^c The *Indians* pay the same Homage to their Pagods: But not to be too ^d tedious, we will proceed to those other Customs which human Invention has established, in order to render Mankind acceptable in the Sight of God.

THE Antients always entered into their Temples with their Right Foot foremost. This Punctilio they likewise observed, when they went into any great Man's House: And the *Romans* were exact to Excess, and too serious in Trifles of this ^e Nature. The great *Augustus*, who was a Prince of as fine Parts as any that was ever known, would not suffer an Attendant to put on his Left Shoe before his Right, imagining that the good or bad Success of the Day depended on so trivial a Precaution. *Vitruvius* tells you with an Air of Gravity, ^f that the Steps going up to a Temple ought always to be of an odd Number, with this superstitious View, that the Right Foot being set upon the first Step, the same Foot may be foremost at the Entrance of the Temple. Though we cannot reasonably imagine that the Almighty regards any Ceremonies of so trivial a Nature, yet a very discreet and celebrated ^g Christian has laid it down for an establish'd Rule in the Erection of a Church, that the Upper-End should always front the East. *Alet's* Ritual tells us, that the first Stone laid in the Foundation of a Church, must be solid, angular, and of about a Foot square at least. There are many other trivial Circumstances of the like Nature, which are not in the least worthy of our Notice.

^a The *Santa Scala* or Holy Ladder, is composed of twenty eight Steps, which it is said *Jesus Christ* went up in order to appear before *Pilate*. Good Catholicks ascend these Steps on their Knees, and at each Step obtain Indulgencies for three Years. At the Top of the *Santa Scala* is a Chappel, which is called the *Holy of Holies*, because of an Image made by the Angels.

^b A kind of Slipper made of one single Sole, and the Upper-Part of *Morocco* Leather.

^c The Veneration which the *Indian Mahometans* have for the chief of the *Faquirs*, who are a sort of Monks, is carried so far, as to put off their Shoes when they prostrate themselves at their Feet in order to kiss them. Does it not seem as reasonable for the *Roman Catholick Christians* to take off their Shoes likewise, when they go to kiss the Feet of the Pope, who is the Vicar of *Jesus Christ*, and the visible Head of the Church?

^d We must likewise inform the Reader, that the *German Priests* observed this Custom of going barefoot, out of respect to their Idols; that the *Celts* and the *Gauls* did the same; and that the *Christians* of *Aethiopia* enter their Churches barefooted. Nor must we omit observing, that it was a Custom amongst the *Romans* to go barefoot at their Funeral Obsequies.

^e These are *Suetonius's* Words. *Si mane sibi calceus perperam ac sinister pro dextero induceretur, ut dirum abhorrebat.*

^f *Gratus in fronte constituendi sunt, ut semper sint impares; namque cum dextro pede primus gradus ascenditur, idem in summo templo primus erit ponendus.*

^g *Durant.*

The Antients used moreover to go to the Temple and invoke their Gods with downcast Eyes. This laudable Custom, when the pure Effect of the Conversion of our Hearts to God, was used to denote the greater Humility during divine Service. * Nor is it ever more commendable, saith *Seneca*, than on this Occasion. A devout *Mussulman* must likewise go to his Prayers after the same humble Manner. But as Vice in Disguise is not easily distinguished from Virtue, such a downcast look as is here recommended, is very often suspected for Hypocrisy under the Veil of Religion. What would the World now think, to see a Crowd of Christians going to Church, with their Eyes fixed on the Ground, and returning home in the same dejected Manner? But if a downcast Look be a Sign of Modesty, the Eye erected to Heaven is a Mark of that Confidence which we ought to repose in God; and for this Reason, it is often observed, that we cast our Eyes upwards to Heaven when we direct our Prayers to God with a becoming Zeal.

ACCORDING to the Antients, the Forehead, which is the Seat of Modesty, was consecrated to their particular Genius; in paying their Adorations therefore to the Gods, they sometimes laid their Fingers on their Foreheads; a Custom which is still observed among the *East Indians*. According to *Tavernier*, they fold their Arms in the Act of Adoration, and carry their Hands to their Forehead: they come very near the same Practice in several other Places of the *Indies*. They oftentimes carry their Hand to their Head out of Respect, and even prostrate themselves on the Ground in the Fervency of their Devotions. This they likewise practised in the East in Honour of their Sovereigns: yet in former Times, the devout Women did not confine their religious Worship to that alone; but untied their Hair too, and said their Prayers in that humble Manner. However, this was only practised when they were to implore the Assistance of the Deity upon some extraordinary Occasion; and this some Christians themselves do at this very Day. This kind of Humiliation, I must confess, has something in it very affecting; nor can we see Women with their Hair hanging loose about them, drowned in Tears, and lamenting and beating their Breasts, without being sensibly concerned. *St. Gregory* of *Tours* gives us a pathetic Description of a solemn Procession in his Time composed of Devotees of both Sexes, who, out of a pious Resolution to humble themselves in the most conspicuous Manner before the Almighty, being dressed all in Mourning, and covered with Sack-cloth, and their Hair being all dishevelled, marched after the sacred Tunick of *St. Vincent*; under the Protection of which, and in full Confidence of its miraculous Virtues, they proceeded, and grounded their Hopes of procuring the divine Mercy, and the Absolution of their Sins. We still preserve this religious Custom, and carry the venerable Relicks of the Saints at the Head of our Processions, that their Merit may procure us the Grace of God, and avert his Judgments.

WE just now observed, that the Eastern People throw themselves on the Ground in the Fervency of their Devotion. The antient *Romans* likewise used to prostrate themselves before the Statues of their Gods, and at as great a Distance too, as they could perceive them at entering their Temple. We are credibly assured, that certain Monks

* This is likewise greatly recommended to Christians: But can we give that Name to a fantastical Mixture of Pride and Humility, which is often met with in Christian Assemblies? It is a fine Sight, that of seeing People humble themselves before God, and valuing themselves less than the vilest Insects, with all the splendid Attendants of Vanity: A Pastor speaking to the People in all the Pomp of worldly Eloquence; all the while scrupulously exact in flattering the Ears of his Audience, whilst he is speaking to God in their Behalf: shewing his Wit in the Confession of their Sins and his own, and making a shew of his Parts to the supreme Being, whilst he is acknowledging himself guilty before him. It is a pleasant Scene afterwards to see these Pastors and Auditors going out prodigiously satisfied with each other, and so pleased with what has passed, that they are already thinking of improving the same, and rendering it still more magnificent and agreeable on the first Occasion.

belonging to a Monastery near *Cairo*, never presume to sleep, till they have first thrown themselves with their Faces to the Ground one hundred and fifty Times, and kissed the Dust of the Pavement. This too is practised by the *Turks*, who fall down on their Faces, whenever they hear an *Iman* pronounce the Name of God with a loud Voice. The antient *Egyptians* used, after the same Manner, to prostrate themselves before *Anubis*, whereof you may see a Representation, in a Medal at the End of this Dissertation. The different Postures which are practised by the *Turks*, when they pray unto God, ^a have something peculiar in them, and which we should doubtless think very indecent and preposterous in our Churches. You may form a Judgment of them by the Figures hereunto annexed. Nothing can be more shocking, in my Opinion, than to see a Devotee, who, under the Notion of rendring himself acceptable to God, addresses himself to him in any affected Posture whatsoever. The *Banians* prostrate themselves before their Idols with their Hands on their Heads. ^b As for bowing the Body, or only the Head, it hath ever been practised in religious Worship, as being a natural Demonstration of the Respect which we owe unto the Almighty. The *Roman* Catholicks, the *Grecians*, and some other Christian Communities, have preserved this Custom in their religious Worship. The reformed Churches content themselves with taking off their Hats, when the Preacher hath concluded his Sermon; and when they pray, they stand upright. ^c Some of them indeed pray on their Knees; the *Roman* Catholicks always rise at the Time of their singing *Deus in adjutorium*, *Magnificat*, &c. The People kneel during Prayers; stand up at the *Gospel*, and sit at the Sermon, &c. The Protestants of the Church of *England* kneel at their Prayers. The Rule of all Christian Churches is, that Order and Decency should be observed during the Time of divine Service. The Sermon should be attended to with Respect, and the Prayers with ardent Devotion; to both which it is the Minister's bounden Duty to exhort them. The most devout of the modern *Jews* wrap the Veil they wear on their Head round their Neck during their divine Service in the Synagogue, that they may listen to the Prayers with the greater Attention. In order ^d to see with how much Devotion they perform this Duty towards God, the Reader should turn to the Treatise of *R. Leo of Modena*, concerning their Customs and Ceremonies. The Litanies which are sung by the *Roman* Catholicks and *Greeks* ought likewise to be taken Notice of as remarkable Customs in religious Worship; being intended to excite in the Hearts of the Faithful, but more particularly of the Vulgar, an holy Contrition and Sorrow for their Sins. As to the Custom of counting Prayers by Beads, it contributes very much to the Ease of such devout Persons Memories as are under an Obligation of offering up to God a set Number of Prayers, as an Atonement for their Sins. This Custom is more antient and universal than perhaps we may imagine: For it appears, that the antient ^e *Romans* had a sort of Beads in use among them, and we refer you to four Medals which will justify that Custom.

^a When an *Iman* pronounces the Name of *Mahomet*, the *Turks* bow down their Heads upon their Knees, to express the Veneration they have for the Founder of their Religion.

^b The People of *Japan*, *Tartary*, *China*, &c. likewise prostrate themselves before their Idols: But this has ever been so general a Custom in the East, that it would be needless to enlarge on it.

^c The most devout bow their Body, or their Head, or hold their Hands before their Faces; but at the same Time we shall see many of them who pray in a careless indolent Posture, and being seated on a downy Cushion, with great Patience expect the End of the longest Prayer, after a comfortable Nap during the whole Sermon. It is with just Reason, that the *Jews* blame those who pray to God sitting. *Nemo nisi stans rite orat*, saith *Maimonides*. We may see, by the Accounts of Travellers, that the Idolaters of the East and West Indies worship, or pray unto their Idols, standing at least. Nevertheless, the Ancients used to sit at certain religious Ceremonies; as for Instance, at the Sacrifices and Feasts of Funerals, called *Parentalia*, &c. The Idolaters of the Island of *Hispaniola*, after a great many Ceremonies in Honour of their Idols, used to seat themselves cross-legged in a Ring, and pray with their Faces towards their Idols.

^d The ancient *Jews*, by four different Words, expressed four Kinds of Submission to God. 1. The Act of Prostration. 2. The bowing of the Head. 3. The sinking of the Head and half the Body even with their Knees. 4. Kneeling.

^e See *Du Choul*. The Mahometans, as well as *East Indians*, and ancient Inhabitants of *Mexico*, according to some Accounts, use Beads at their Prayers.



Dissertation: Vol. 1. N. 1.



H. P. delin.

C. D. Sculp.

The various postures of the Turks at their prayers



As to bending the Knee in Adoration of the Deity, this too is one of the most antient Customs in the World; yet I cannot forbear observing to my Reader, that *St. Basil* discovered a Type both of Sin and Grace in this Act of Devotion. *We bend the Knee*, saith he, *and this representeth our Fall by Sin; we afterwards rise again, and this is a Type of the divine Mercy that raises us again, and gives us Assurance to look up to Heaven.* The Justness of this Type will strengthen, we hope, the Minds of all well-disposed Persons against the depraved Notions of those who would destroy all such Representations for the Advancement of Reason in their Stead. But let us go on with our Enquiry into the Customs established in religious Worship. In former Times, during divine Worship, the Face was turned towards the East. Many Passages from the Antients might be quoted to prove this Assertion: But it will be sufficient, I presume, barely to name the Authors in whose ^a Works they are to be found. *Vitruvius* has laid it down for a Maxim, that a Temple should be disposed in such Manner, ^b that those who go to sacrifice at the Altar, may turn themselves to the East. The Altar too (according to *Vitruvius*) ought to be turned towards that Part of the World. Probably the Origin of this Custom ^c is owing to the Idolatry of those who first of all worshipped the Sun; an Idolatry which obtains to this Day, ^d amongst the *East Indians* and *Americans*. *St. Austin* has very plainly proved, that the primitive Christians borrowed the Custom of their turning to the East from the Heathens. This Custom is come down to us, and still observed amongst the *Roman Catholics*: But the antient *Jews*, on the contrary, turned themselves towards the West, that they might not copy the Idolatry of the Heathens. When they were on a Journey, or obliged to live without the Walls of *Jerusalem*, they used to pray with their Faces towards that City. As for the *Mahometans*, they turn to the South, upon Account of the City of *Mecca*, where stands the famous Sepulchre of *Mahomet*.

NATURE hath endued Mankind with particular Motions, whereby he expresses, almost without any Design, the Troubles of his Soul, and the anxious Cares with which his Mind's oppress'd. Such, for Instance, is the Motion of his Hands, when he begs a Favour of God on any emergent Occasion, or endeavours to move the Pity and Compassion of a powerful Adversary. It would therefore, methinks, be very absurd, to place those Motions in the Number of Ceremonies, since they are, as it were, innate; and yet they have thought fit to blend them, simple as they are, and expressive of Nature, with Ceremonies. Thus, when the antient Heathens address'd themselves to their infernal Deities, they extended their Hands downwards; when to the Sea-Gods, they stretched out their Hands towards the *Ocean*. The *Turks* cross their Hands over their Breasts. Christians clasp them, or twist them one within another: Some distinguish themselves in their Prayers by the Sign of the Cross. Those who are fond of Quotations might here find a fair Opportunity of shewing their Learning, both from the Antients and Moderns. We shall leave that Province to them, and content ourselves with this one Remark, that these Customs are liable to no Objection, when they only contribute to fix the Mind during the Time of Prayer: Yet there are (even amongst Christians) an infinite Number of Devotees, who look upon outward Signs as the Es-

^a *Apuleius* in his *Metamorph.* *Ovid* Lib. iv. de *Fastis*. *Valerius Flaccus* in *Argonaut.*

^b *Ædes sacræ deorum immortalium ad regiones, quas spectare debent, sic erunt constituende, ut ædis signum, quod erit in cellâ collocatum, spectet ad verspernam cæli regionem, ut, qui adierint ad aram immolantes, aut sacrificia facientes, spectent ad partem cæli orientis, & simulacrum quod erit in æde, & ita vota suscipientes contueantur ædem & orientem cæli.* *Vitruv.*

^c The Sun was formerly worshipped by most Nations in the World. And that Day of the Week which we have dedicated to God, the Antients dedicated to the Sun, whose Name it still has retain'd amongst the *Germans* and *Englisb*.

^d The Sun is worshipped in the Kingdoms of *Bengal*, *Guzarat*, *Decan*, &c. These People, when they pray or wash themselves, turn their Faces towards the rising Sun. In *Canada*, *Florida*, *Peru*, &c. the Sun is acknowledged as a Deity; as likewise amongst the Idolaters of *Africa*.

^e *Cum ad orationem stamus, saith St. Austin, vertimur ad orientem, ut admoneatur animus ad naturam excelsoiorem se convertere, &c.*



sence of religious Worship: And many recommend joining of Hands, or making the Sign of the Cross to their Families, without one Word concerning that Attention, and Elevation of the Mind towards God required in Prayer.

ALTARS have ever been peculiarly regarded in divine Worship; for which Reason they ought by no Means to be omitted. In former Times this was the Place ordained for Prayers, Vows, and Oaths, ^a and then the Hands were laid with Reverence upon it. It was a Custom amongst the antient *Jews* to confess their Sins unto God at the Altar. The Ceremony was this: They laid their Hands between the Horns of the Oblation, as near to the Altar as conveniently they could, where the Sacrifice was then to be made; and in this Posture they repented them of such Sins as they came to confess. Great part of the Christian Church hath preserved the Altar for the Ceremonies of sacred Worship. There Mass is said, God is worshipped, the Saints invoked, and there too their Relicks are exposed. We shall not enter into a long Detail of all the different Ceremonies practised at the Altars of the *Roman* Catholicks; but shall only make this one Remark, that by an Abuse, which is a Shame and Discredit to Christianity, they ^b are, in *Italy*, made Sanctuaries for the most profligate and abandon'd Wretches. It is true indeed, that this is a very antient Custom, and that the *Jews* and Heathens countenanced it; but the *Jews* tolerated it only in case of Crimes committed by meer Accident, and without Malice prepenſe; and we presume, that the Respect due to the Christian Religion should require all bad Customs to be entirely abolished, which were introduced by the antient Heathens. To this Respect paid to the Altars, the Idolaters added that ^c of embracing the Doors of their Temples, and the Statues of their Deities; weeping and wailing at their Feet, tearing their Hair, and promising to lead a new Life; and after these Ceremonies, those likewise of caressing their Deities, ^d embracing their Knees, putting small Crowns on their Heads, and making them Presents of Fruits and Flowers. And these are Customs ^e which some of the Christians have consecrated to God, and to the Saints, but in a more peculiar Manner to the blessed Virgin, whom they crown in many Parts of *Europe*; and to whom they offer up their choicest Flowers and Fruits, in hopes to procure her Favour; whom they load with the noblest Appellations and most pompous Titles, and in their Adorations make use of the softest and most engaging Expressions. The *Grecians* made an Addition to the Customs which we have just mentioned; they took Branches, with Wool twisted round them, and touched the Knees of the Deities to whom they made their Applications in the Times of their Distress: And when there appeared any Prospect of Success, the Suppliant took the Liberty to be more familiar, and with his Branch touched the Right Hand, and even the Chin and Cheeks of the God to whom he made his solemn Petition. The Christians have likewise, in some Manner, preserved this Custom in Honour of the Saints, and it is well known with

^a The *Roman* Catholicks take Oaths at the Altar, either by laying their Hand on the Gospel, or receiving the Communion from the Hands of the Priest, &c.

^b Not only the Altars, but likewise the Convents. A Murderer, a fraudulent Bankrupt, and such other Rascals, fly boldly thither for Protection; and should a Magistrate have the Assurance to oppose it, he would be deemed guilty of Sacrilege, which the Inhabitants of those sacred Places, and the Ministers of the Altar, would not let pass unpunished. The Prayers of the Monk, the Sermons of the Priest, and the Excommunications of the Bishop, would ever attend him: So that People are often obliged to see the Majesty of God, and that of his Saints and their Relicks prophaned by Malefactors, whom the Charity of Priests and Monks protect, in Opposition to the secular Power.

^c Vid. *Tit. Liv.* i. Decade Lib. ii. & *Virg. Æneid.* Lib. ii. *Plaut.* in *Rud. Stat. Sylo.* Lib. v. *Lucan.* Lib. iii.

^d They made use of the softest Terms, and the most tender and passionate Expressions; and took Care never to utter any Thing, unless they thought it of equal Weight with what they knew ought to be most agreeable to the Gods. The Reader may with very little Pains collect a great Number of Instances of this Kind, from the Writings of the Heathens.

^e Vide in the *Life of St. Gertrude*, printed at *Lovain* in 1637. remarkable Instances of divers miraculous Cures, &c. which *St. Gertrude* wrote in Favour of those Devotees who honoured her after this Manner. Each Saint, in Proportion to his Power, hath shewed a great Regard to those who served him in this Way; and this kind of Devotion was ever attended with some extraordinary Favour.



what surprising Advantage many, among the Faithful, have touched the Images of Saints with Handkerchiefs, Linen Cloths, &c. and how many valuable Blessings have been entail'd on whole Families, for having kiss'd these Images in the Fervency of their Devotion.

THE Antients likewise made it a constant Practice to turn themselves round when they worshipp'd the Gods; and *Pythagoras* seems to recommend it in his Symbols. By this circular Movement, saith *Plutarch*, some imagine that he intended to imitate the Motion of the Earth: But, adds he again, I am rather of Opinion, that this Precept is grounded on this other Notion, that as all Temples are built fronting the East, the People at their Entrance turn'd their Backs to the Sun, and consequently, in order to face the Sun, were obliged to make a half Turn to the Right; and then, in order to place themselves before the Deity, they compleated the Round in offering up their Prayer. M. *Dacier*, who translated these Words from *Plutarch*, insists, that by this manner of turning, *Pythagoras* intended to give us a Precept for the Adoration of God's Immensity, which fills the Universe. How wild and extravagant is human Imagination! ever taking Delight to stifle, under the Practice of some dark and mysterious Ceremonies, that Simplicity which the Father of Light and Truth requires of us. But be that as it will, the *Romans* used to turn to the Right, and the *Gauls*, on the contrary, to the Left. The *East Indians* observe the same Ceremony. They turn to the Right in walking round the Statues of their Deities; and at every Round are obliged to prostrate themselves with their Faces flat on the Ground. The antient *Jews* also practis'd this Way of turning to the Right. They went up on the Right Side of the Altar, and came down on the Left, as appears by a Precept of the *Mischna*. In this Custom of turning round, the antient *Persians* had in View the Immensity of God, who includes and comprehends all things in himself. This Ceremony is still observed in the *Mosses*, and, doubtless, contributes very much to the Merit and Majesty of that august Sacrifice: For it raises Devotion in the Heart, and turns a Christian from sensual to spiritual Objects, by taking him off from the Vanity of exterior Ceremonies, and from the Pleasure arising from the Pomp and Pageantry of Religion, as if they were really Religion itself.

WERE we to enlarge on the Topick of religious Kisses, on the Hymns, and sacred Dances performed in Honour of the Deity, three capital Points in ceremonious Religion, we might there find Matter enough for a compleat Dissertation. We shall therefore say as little of them as possibly we can. ^a It was customary to salute the Hands, and often the very Mouths of the Gods. ^c It likewise was usual to kiss their Feet and Knees: In short, it was a part of Devotion ^f to kiss the Doors of the Temples, the Pillars and Posts of the Gates, ^g the Ground of any foreign Country on their first Arrival; and indeed, what would they not have kiss'd? since it was sufficient, for the Extravagance of Superstition, to find out any odd and fantastical Object, to persuade Mankind to have Confidence in and rely upon it. It is from a Superstition of the like Nature, that the *Turks* and other *Mahometans*, who go in Pilgrimage to *Mecca*, ^h kiss the black Stone

^a *Dac.* in the Life of *Pythagoras*.

^b *Plutarch* in the Life of *Camillus*, *Plaut. Cure.*

^c *Plin. Hist. Nat.*

^d *Vid. Cicer. 5. in Verrem Lucret, Lib. i. Tacit. Ann. Lib. xv. &c.*

^e *Apul. Miles. 11. Prudent.*

^f *Tibul. Lib. i. Eleg. 5. Arnob. Lib. i. Virgil Aeneid. Lib. ii. &c.*

^g *Homer. in Odyss. N.*

^h The *Mahometans* have a great Veneration for this Stone, calling it the Pearl of Paradise, which, by its Brightness, formerly gave Light to all the Territory of *Mecca*; but the Sins of Mankind, as they tell us, have made it black. *Jacob Ben Sidi* says, that *Mahomet* ordered the People to confess their Sins before this Stone, and there weep, lament, and implore the divine Mercy, &c. The *Kaba*, or Square Chappel, was built by the Angels, according to the Tradition of the *Mussulmans*; but was carried by them up to the sixth Heaven, to be preserved from the Waters of the Deluge. The *Daba* which they have at present, was made by *Abraham*, to whom God sent the Shadow of the first for a Model from Heaven. *Vide* the little Book intitled *Respublica Arabia*.

which



which they call *Hagiar Alafuad*, and the four Corners of the *Kaba*. The modern Idolaters in the *East Indies* and *America*^a observe likewise that Part of the religious Worship which the *Roman* Catholicks have consecrated in Honour of the Cross, and Relicks of Saints; the latter have likewise consecrated it on Occasions of Ceremony; as in the sprinkling of holy Water, the Priest kisses the *Aspergillum*, or holy Water-stick; and at the Procession on Palm-Sunday, the Deacon kisses the Palm which he presents to the^b Priest. It would be tedious, if not impertinent, to enlarge upon this Subject, or to be particular as to the Time and Manner of the Priest's kissing the Altar, of the Kisses bestowed on the Incensory, Patin, and Chalice, the white Stole, the Priest's Hand, &c. When People could not with any Convenience kiss the Object of their Devotion, they used to kiss their own Hands, and so throw up Kisses to the Gods. This religious Practice is daily observed amongst the *Spaniards* and *Portuguese*, who cross their Thumb with the Fore-Finger, and kiss their Hand afterwards in Honour of any distant Image.

As to Music in divine Worship, it has been in Use in all Ages, and the Custom is universal. There is scarce a Nation in the World, in all Probability, that does not think it their Duty, after their own Mode, to sing the Praises of the supreme Being; and it appears that the antient Heathens were of Opinion, that^c Music appeased the Anger of their Gods, and brought them down upon Earth: For which Reason the Pagan Devotion was generally attended with Concerts of vocal and instrumental Music. The first Musicians, such as *Linus*, *Orpheus*, &c. were regarded as a kind of Prophets, and in all Probability were at the same Time Priests, Physicians, and Magicians, like the Priests of the *East Indians*, the *Lamas* of the *Tartars*, and the *Bonzes* of *Japan*. But, be that as it will, the *Romans*, the *Grecians*, and the *Egyptians*, had Music continually at all their religious Exercises, as at Sacrifices, and other solemn Rejoicings in^e Honour of the Gods. Their Hymns were for the most part composed and digested in nonsensical Terms, and the Eulogium of the Deity was sometimes as obscene as it was impertinent. It was customary to turn into Verse, and sing with the most ardent Devotion whatever was most inconsistent and romantic in the Legends of their Gods and Heroes, who were the Saints of the Heathens: For the Unity of a supreme Being was a Point generally allowed by them, and all other Deities were look'd upon as subordinate to him. These Deities had, each of them, their particular Jurisdictions and Employments; and the Eulogiums or Hymns sung in Honour to them for the most part turned on their Abilities to discharge their respective Functions, the Blessings they bestowed on their Votaries, their Miracles, &c. The *Jews* and *Christians* have likewise consecrated Music to Religion. The former made use of Trumpets, Drums, and Cymbals for this Purpose, joined with the Voices of the *Levites* and the People. Nothing could be more plain and artless than the Music of the primitive Christians. They sung the Praises of God with a loud Voice, as the reformed^g Protestants do at this very Day. There are more Ceremonies, more Art, and a greater Variety in the Music of the *Roman* Catholicks: But it sometimes may be lawful to mix the agreeable and useful together in Devotion; in case these Graces are not carried to such an extravagant Pitch as to smother, as it were, and stifle the Flames of Devotion.

^a Vide the History of the Conquest of Mexico, the History of the Yncas's, the Voyages of Dellon, Tavernier, &c. to the East Indies.

^b Vide the Rituals.

^c Vide Apul. Minut. Felix. Job. ch. xxxi.

^d Vide Horace Od. Lib. i. Od. 36. Et thure & fidebus juvat placare Custodes Numida Deos. Arnob. Vos avis tinnitibus & Tibiarum Sonis Persuasum habetis Deos delectari, &c.

^e On this Occasion they used different sorts of Instruments, according to the Deities which they worshipped.

^f Vide Proofs of this in the Hymns ascribed to Homer and Orpheus. Vide likewise the Hymns of Callimachus, and the Chorus's of the antient tragic Authors. Aristophanes in Acharnans. speaks of Phallic Verses sung in Honour of the Phallus, or membrum virile, which was carried in Pomp in the Bacchanalia. Those Verses and that Figure must needs inspire a ludicrous Devotion.

^g In many Places the singing of Psalms is accompanied with Organs.



THE modern Heathens, even the most barbarous amongst them, have Hymns and Music, both vocal and instrumental, in Honour of their Gods. The greatest part of the Religion of the *Americans* consists in Dances and Songs, whereby they imagine they appease the Anger of their Gods, and pay the true Tribute of Respect which is acceptable to them: A Sentiment which was very antient, and which drew down upon Poets and Musicians the profound Veneration of all the World in the earliest Ages: For then they were look'd upon as the Interpreters of the Gods, and inspired Persons; but Religion, however, made no Advancement thereby. The *Jewish* Prophets were animated by the Sound of Instruments. We have an Example of this in ^b *Elisba*. ^c *Saul*, who was tormented with an evil Spirit, found Relief by the Charms of Music. Without presuming even to glance at what was supernatural or divine in these two Instances, I will be bold to say, that the antient Heathens have endeavoured to effect as surprising Things by the prevailing Power of Music; and if we may credit all that Antiquity has transmitted to us relating to the ^d extraordinary Cures of *Zenocrates*, *Thales*, *Empedocles*, &c. the violent Enthusiasm of the Pagan Diviners, their Prophecies, and Oracles, they have still done much more surprising Things: But Truth generally is handed down to us with a large Addition of Falshood.

THOUGH dancing naturally enough succeeds Music, yet it would be no easy Task to find any just Conformity between that and Religion. The Deity, it is true, requires a chearful Service; yet this Chearfulness ought to consist in Freedom of Mind, and such an inward Complacency as is the natural Result of that Freedom. The greatest Part of Mankind has no Idea of this kind of Chearfulness, and imagine that the only true Gaiety consists in sprightly Dances and melodious Songs. From this mistaken Notion it was that the Idolaters introduced sensual Pleasures into religious Worship: Wherefore we must not be surpris'd to see Debauchery, and the sacred Mysteries of Religion go Hand in Hand together; it being the natural Result of a Religion wherein the Deity was made to serve the Turn, and promote the Interest of Mankind. ^e They danc'd about the Statues and the Altars, and ^f invented round Dances out of pure Love and Zeal for their Gods; nay, once a Year they sent certain Pilgrims to some consecrated Place, in order to dance before the particular ^g Deity whom they intended to honour. Men and Women, young and old, bore a Part in these Dances. At *Rome*, the *Salii* themselves, who were Priests of *Mars*, led up the Van round the Altars of the Deity, all the while devoutly singing his Praises. In short, these Dances were so much the Taste of the antient Pagans, that the Poets made no Difficulty of making the Gods themselves ^h dance. The Idolaters of the *East* and *West Indies*, and indeed almost all Idolaters whatsoever, have the same Esteem for this Custom. The principal part of their divine Worship consists in Dances; nay, some of them never cease their antic Gestures till they drop down senseless, and raving mad. The Inhabitants of *Brasil*, and other Barbarians, oblige the very Prisoners whom they intend to sacrifice, to sing and dance. Can any Thing be conceived more savage or inhuman?

^a We are not here to take the Word *Music* in its genuine Signification: For most of these Idolatrous People rather make a hideous Noise than sing. They know nothing at all of the Harmony, or Charms of Music.

^b Second Book of *Kings*, chap. iv. ver. 15.

^c It is probable that this evil Spirit was a violent Fit of melancholy Madness, which possibly Music might calm. *Asclepiades*, a Greek Physician, cured Phrenesies this Way.

^d *Zenocrates* healed some kind of mad People by the Sound of Instruments. *Thales of Crete* cured the Plague by playing on the Guitar. *Empedocles* began to sing, in order to appease the Anger of a furious young Fellow. The Verses of *Tyrtæus* the Poet revived the drooping Courage of the *Lacedemonians*. Most of the Oracles were given in Verse, in the midst of Transports and Fits of Enthusiasm.

^e Vide *Callimachus* in his Hymns, and *Euripides* in his *Iphig.*

^f V *Aristoph.* in his *Frogs*, &c.

^g Vide *Callim.* *hymno in Delum.*

^h *Hesiod* in his *Theogony*, makes the Muses dance; *Horace* does the same by *Venus*, the *Graces* and *Nymphs*. And in the Poets, *Diana*, and all the rural Deities are often said to dance.



THE Christians themselves can scarcely suppress this indecent and licentious Custom in their religious Worship. They who have travelled in *Europe*, know very well what shameful Abuses are committed in some Countries, in the Celebration of their solemn Festivals. Neither Dances, Masquerades, nor the grossest Buffooneries of the Stage, are omitted. Not the Festivals of the Sacrament, nor the Passion of *Jesus Christ*, are free from them; and on these Occasions there is often seen an odd Medley of Penitents and Buffoons, who, all of them, no doubt, pretend to do Honour to the Religion they profess.

WE must not forget the Crowns which the Antients put on the Heads of their Gods; this too was an Instance of a very singular Veneration. Particularly it was their Custom, to crown the Household Gods, the Genii, the tutelary or guardian Gods, and those whom they invoked on any emergent Occasion: But indeed the antient Heathens in general, had no God whom they did not crown out of a Principle of Religion. They deck'd them with Flowers, and offered up Perfumes and Incense to them; and all this was nothing but a long Series of *religious Careffes* due to their Goodness. The scrupulous Ideas which Men entertain from a Principle of Religion, are of a boundless Extent. As all the Actions of Life were depending upon some Deity, it was but reasonable they should pay some Regard to the famous *Priapus*, the God of Gardens, a Deity so venerable for some particular Qualifications. The Ladies that had the least Taste for Gallantry, offered Crowns and Flowers to him: But the most zealous of his Admirers used to ^a crown a very remarkable Part of his Body. As that favourite Part was the particular Object of their Gallantry, they, in Gratitude, thought it their Duty to make it likewise the Object of their Devotion. They were not contented with crowning the Deities only; but the Priests, who sacrificed, were crowned as well as they, and very often the People too attended the religious Solemnities with Crowns on their Heads. The Crowns which were offered unto the Gods, ^b were oftentimes hung up at the Doors of their Temples. In short, it was a received Custom, both amongst the *Greeks* ^c and *Romans*, to crown those Deities whose Favour they were ambitious of procuring by so solemn an Acknowledgment of their Pre-eminence. However, it was not deemed sufficient barely to give them Crowns. To gain their Favour effectually, it was likewise necessary to pitch upon the choicest Trees that stood on their Demesne, and were most acceptable to them; and from thence to take the Materials of those Crowns. Thus the Oak was made choice of for *Jupiter*, the Myrtle for *Venus*, the Laurel for *Apollo*, the Pine for *Cybele*, the Poplar for *Hercules*, Wheat-Ears for *Ceres*, the Olive for *Minerva*, Reeds for all River-Gods, Fruit for *Pomona*, the Alder for *Pan*, and Hay for poor *Vertumnus*, whose Power and Merit were too inconsiderable to deserve a better Allotment. But as the least Deity amongst them had a Vote in the celestial Court, it was therefore requisite that he should wear a Crown too, that when it was his Turn to speak, he might not say any Thing inconsistent with the Interest of the Suppliant, who might have been so uncivil as to forget him. As for the illustrious *Priapus*, 'tis well known, that his Head was not the Part whereon the Crown was fixed; his extraordinary Talents were supposed to lie elsewhere, and there he chose to have the Marks of Veneration, due

^a *In Liberi sacris honesta matrona pudenda virilia coronabat, spectante multitudine. St. Aug. de Civit. Lib. viii. c. 21.* Another saith, *Quæ si contigerit fruenta nobis, totam cum paribus Priape nostris, cingemus tibi men . . . coronis.* A *Priapus* crowned in this Manner, must have been a delightful Sight. I know not whether the Ministers of the Heathen Religion found their Account in it. Possibly it may be imagined that our Age can afford no such Example; But it is a Mistake: Some Years ago, in a certain Town of *France*, the Women, grieved at not being able to produce any Proofs of their Fruitfulness, went and offered up their Prayers to *St. Rene*; but their Prayers alone not proving efficacious enough, they began to fall on him with their Teeth; and their Devotion was so great, that they had stript the Saint of his Virility, and were going on in this extravagant Manner, to demolish him, had not the Bishop of the Place prevented them, by wisely putting a Stop to their Zeal.

^b *Flava Ceres tibi sit nostro de rure Corona
Spicea, quæ templi pendeat ante fores.*

^c *Vide Tibull. Plat. Πολύτ. Sophocl. Oedip. &c.*

to him, placed. The^a Performance of that sacred Office was a Privilege peculiar to the Ladies.

WE shall enlarge no farther upon these Crowns, which have been the Subject of ^b several learned Dissertations. We shall with much more Pleasure endeavour to do Justice to the Piety of the *Roman* Catholicks, who have purified what the Superstition of the Pagans had prophaned. ^c The Images of the immortal Saints have not usurped these Crowns, like the worthless Deities of the Heathens: They have only asserted and taken what was always their Right, and what the Vicar of *Jesus Christ* hath appointed them to the End of the World, by the Canonization of such as those holy Images represent.

IN short, when the Heathens had the good Fortune to be preserved from Shipwreck, or any other apparent Danger, or to recover from a dangerous Fit of Sickness, ^d they set up a Picture in the Temple of that particular God whom they had applied to in their Distress, and to whose Mercy and Goodness they imagined themselves indebted for their happy Deliverance. They likewise hung up the Cloaths which they had on at the Time of Danger, in the Temples. Pictures are to this Day consecrated to the Saints, in some Part of their Churches, and are as lasting Memorials of the Miracles wrought by them; and these Offerings are sometimes made even in Gold and Silver, &c. representing those particular Parts of the human Body, upon which it is imagined that these Saints have performed some miraculous Cure. But we shall say very little relating to this Article, presuming what has been already offered is sufficient; neither shall we enter into a long Detail of some private Devotions of Christian Invention. We shall therefore only hint at the prevailing ^e Power of *Ave-Maria's*, the Devotion of Chaplets, the Virtue of Beads blessed by the Pope, and Indulgences; the Merit of the Rosary, Scapulary and *Agnus Dei's*; ^f and the miraculous Power of the Relicks of the Saints belonging to the Church. All these Things are look'd upon ^g as essential Parts of religious Worship; and we refer the Readers to the Folio Tracts of *Bollandus*, *Papebroke*, *Ribadeneyra*, and all those who have wrote the Lives of the Saints; of *Molanus*, who wrote the History of Holy Images; of the Author of a Book intitled, *Sacrarum Cereemoniarum Ecclesiæ Romanæ, Libri III.* and of an infinite Number of other learned Men, whose Labours were designed for the Consolation of devout Persons.

THIS Sketch will be sufficient, 'tis presum'd, in a Discourse intended as an Introduction to the *Religious Ceremonies of all the Nations of the World*. It was absolutely necessary for me to give the Reader some Idea of an infinite Number of different sorts of Devotion, which have been practised in all Ages, consecrated in all Religions, and in short, look'd upon as the only Refuge of devout Persons, who have neither the Courage nor the Virtue which they should have, to be simple and plain in the Worship of the supreme Being.

^a See the foregoing Page. *Honestæ Matrona pudenda virilia coronabat, spectante multitudine.* See *St. Austin de Civitate Dei*.

^b Vide *Paschalius de Coronis*, and other learned Authors.

^c The first Saints of Christianity are commonly crowned with Rays, which represent the Glory they enjoy in infinite Light, and the Brightness of their Knowledge, which places them near the supreme Being. *St. Dominic*, *St. Francis*, and all the Saints, whom the Piety of the modern Christians has placed in the same Rank as the twelve Apostles, and the Fathers of the Church, bear likewise these glorious Tokens, which their Virtue gained them.

^d *Horat. . . . me tabula sacer,
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris Deo.*

There are an infinite Number of Passages to this Purpose.

^e According to *Father Sepp*, in his *Account of Paraguay*, even the Serpents themselves are kept in Awe by Virtue of *Ave Maria's*.

^f There hath been something mentioned hereof in this Dissertation.

^g This is true, yet with some Restrictions.

IT is a difficult Task for those who are unacquainted with the World, to act freely, without Affectation, and live amongst Men in a plain and easy Manner. With all their Ceremonies, they find it a hard Matter to pass in the World for Persons of an agreeable Conversation. We beg leave to compare such People to those who adhere to all religious Customs, as if they were the very Essence of Religion itself. It is painful for them to address themselves to God without Formality, and to pray to him without Ceremony; and if it should be their unhappy Lot not to get over this outward Ostentation, one would not easily be induced to consider and esteem them as Persons of a solid Piety; with which Reflection we shall conclude.

*An EXPLICATION of several antient MONUMENTS,
referr'd to in the Dissertation upon religious Worship,
and represented in this PLATE.*

I.

THE FIRST FIGURE represents a *Temple of Pomona* in a Wood, or more properly an Orchard. *Pomona* was a Nymph, and afterwards became the Wife of *Vertumnus*, who was look'd upon, by the *Romans*, as the God of Autumn. It was likewise their Opinion, that he was concerned in all Contracts relating to Commerce, and that he determined, or altered the Minds of Men in civil Affairs. *Vertumnus* courted this *Pomona* under several Shapes; yet none of them proved any ways successful, till he appeared before her in the Form of a Youth in all his Bloom. Had he been so wise at first, he had saved himself a World of unnecessary Trouble.

AFTER *Vertumnus* succeeded in his Addresses, and *Pomona* became his Wife, she was acknowledged as a Goddess. She presided over Gardens; or, more properly, it may be said, that her Jurisdiction extended only over some particular Fruits, which were offered up to her in Sacrifice. She was represented young and gay, like *Hebe*, and with her Head adorned with Flowers. Her Priest, amongst the *Romans*, was called *Flamen Pomonalis*, and the Regard which was paid him was in Proportion to the Power of the Goddess whom he served; for he was ranked amongst the Priests of the most inferior Order, and was distinguished by the Name of *Flamen*.

II.

THE various kind of Instruments which were used in ASPERSIONS, and are represented in the Medals placed next the Temple of *Pomona*, were used in *Lustrations*. It would be too great a Digression, barely to mention a part of what relates to so curious a Subject, on which *Lomeierus* has obliged the World with a very learned Dissertation in a large Volume in Quarto. Persons of all kinds were not indifferently admitted to perform this sacred Office. For as *Lustration* was a Ceremony in some measure practised as an Expiation for the Sins of the People in general, or of some particular Family, or single Person for the Redemption of his Soul from God's Wrath, and his temporal Deliverance from Afflictions, &c. it was requisite, that whoever performed the *Lustration*, should bear a Character, with respect to his Birth, Age, Profession, and sober Deportment, which became that holy Function. Priests, Consuls, young Boys and Virgins, frequently assisted in this Ceremony. Such Families as had an hereditary Right to any Degree of Priesthood, were always prefer'd whenever a *Lustration* was required. This Ceremony was observed, at a Person's first Admission to any Divine Mystery; and before he might presume to approach the Gods, or be employed as an Assistant at any Sacrifice;

^a Vide *Lomeierus* in his *Treatise de Lustrationibus*, cap. 13.

Fig.

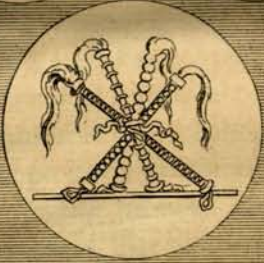
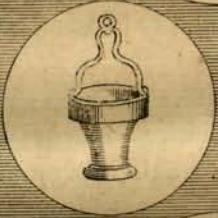


Fig.



Fig.



Fig.



it was also practised after unlucky Dreams and Funeral Rites, in order to their Purification from some Pollutions of the Body ; but more particularly from those which were generally thought to attend the carnal Conversations of married Persons.

Lustrations were performed either by the Means of Water, Fire, or Air : And they always used such Water as was naturally consecrated, if it could possibly be procur'd, *i. e.* River, or Spring-water, which were deemed sacred ; because the Gods, Nymphs, and *Genii* resided in them. If they could not, it was usual to consecrate common^a Water ; and the Custom was, to keep large Vessels full of Water at the Doors of the Temples of the Gods, wherein burning Firebrands, taken from the Altar in Time of Sacrifice, had been quenched. The People used to besprinkle themselves with this Water ; but commonly the Priests were the Ministers of this holy Asperision.

Lustrations by Air, were performed by a Fan, with which they dispersed the Air for the Purification of Souls. *Oscillation*, or moving the Body by swinging to and fro in the Air, was also a kind of Purification.

Lustration, or Purification by Fire, was very frequently used amongst the ancient Pagans. For the Performance of this Ceremony, the Force of Fire, or Smoke only, was used. Tryals by ordeal Fire and hot Irons, which were in great Repute in the Church about the eighth Century, in all Probability, took their Rise from this way of *Lustration* by Fire. The *Lustration* performed by Smoke was made with Perfumes. On this Occasion they used Sulphur, Rosin, Incense, sweet-scented Herbs, Laurel, &c. At connubial *Lustrations* they made use of Fire and Water too ; and the same was often practised at Funerals. Honey was sometimes used instead of Water ; and for the Attonement of the heinous Sin of Murder, they often mingled Blood with the Water. They also made use of Eggs, because it was a received Notion, that they contained in them an Abstract of the four Elements. In short, it would be needless to enlarge upon *Lustrations* performed with human Blood, or with certain Fruits ; or upon others which were made with the Blood of^b Dogs, Cats, and other Animals : Though their Lives were preserved, yet they continued loaded with the Sins of the People. *Lomeierus*, in his Treatise, gives us a very particular Account of several other *Lustrations* for Men, Cities, Armies, Fields, Fruits, and living Creatures : To which curious Work we shall refer the Reader.

THE Asperisions performed with Branches of Laurel, Olive, or Rosemary, with a Sprig of Hyssop, or any other Instrument made for that Purpose, may all be looked upon as *Lustrations*.

AFTER these Ceremonies of *Lustration* and Asperision were over, the People imagin'd themselves in a State of Regeneration, and accordingly ranked themselves amongst the Number of the Blessed. All expiatory Ceremonies concluded with an *Illicet*, very much resembling the usual Benedictions of our Clergy, when they dismiss the People. *Illicet* is a Term used for, *depart in Peace*, or *Pax vobis*.

III.

As the Sacrifice of *Hercules* is represented in one of these Medals, we think ourselves obliged to say something relating to that particular Ceremony. This Deity was so condescending and indulgent, as to take the trouble upon himself to teach too illustrious Families that particular Form of divine Worship which would be most acceptable to him. These two Families, who held the first Rank amongst the *Aborigines*, a

^a *Lomeierus de Lustrationibus*, cap. 17.

^b *Id. Ibid.* cap. 23.



People of *Italy*, bore the Name of *Potitians* and *Pinarians*. It was the Custom, when they sacrificed to *Hercules*, to offer up a young Heifer which never had borne the Yoke. The *Potitians* had the Superiority over the *Pinarians*, because the latter were one Day too dilatory in their Attendance, after they were honoured with a solemn Invitation to the Sacrifice. When an Oblation was made to him at the Altar called *Ara Maxima*,^a the whole Congregation were obliged to be bare-headed, to testify their profound Veneration for *Hercules*; for as this Deity was represented with his Head covered, it would have been an Act of Irreverence and Disrespect in a mortal Man, to be covered as he was, or in his Presence.

THE *Romans* used to repair to the *Ara Maxima*, in order to confirm, by a solemn Oath, their Promises and Contracts.

IV.

PIETY, who presides over Sacrifices, and for the most part over all religious Worship, was of necessity to be veiled; since covering the Head is only intended to fix the Eye on the Object of Devotion, and to prevent all mental Distractions. The Manner in which *Piety* is here represented to be veiled before an Altar, is almost the same as that of the *Roman Ladies*, when they paid their Worship to the Gods. The Emperor *Severus* is likewise veiled in that Medal, where he is represented with an Olive Branch in his Hand.

It was necessary, that they who sacrificed to PUBLIC FAITH, who is here represented in a^b Medal with a Horn of Plenty in her Hand, and a Crown of Laurel on her Head, should be covered with a white Veil. This Veil was an Emblem of that Purity and Innocence, which are the inseparable Companions of Faith; as the Horn of Plenty is the Emblem of Prosperity, which is generally the Consequence of this Virtue.

V.

It was also the Custom sometimes to make use of the *Phrygian Cap*, here represented in the last of the four Medals, that are under the *Temple of Pomona*.^c Though we are not certain that this Cap was made always after the same Form, yet it is generally agreed upon, that it covered a part of the Cheeks, and was tied under the Chin.

VI.

ANUBIS, before whom a Man is represented as lying prostrate on the Ground, was one of the Gods of the *Egyptians*. For they generally appeared under the Figure, or with the Head of a Dog, and his very Name seems to intimate what he was; for *Anubis*, according to the Interpretation of some learned Authors, signifies *one that barks*, and is originally a *Hebrew* Term; *Hanubé* being a *Hebrew* Participle, to which is joined the Aspiration *H*. This *Egyptian Anubis*, and *Mercury*, are thought to be the same Deity. By the Form of a Dog was hieroglyphically represented the extraordinary Penetration of the God; no Animal being so sagacious as a Dog, which makes the Emblem very apposite. The God of Thieves, Merchants, and publick Ministers, had need of a perfect Sagacity for a proper Discharge of their respective Administrations.

ANUBIS, in some Medals, is represented holding a *Caduceus* in his Hand.

THE four other Medals, which follow that of *Anubis*, represent the different Postures of Suppliants.

^a Vide Serv. in *Virg. Æneid.* Lib. iii.

^b *Apud* Rosin. in *Antiquit.*

^c Vide Soler. de *Pileo*.

THE third Class includes such Things as Custom hath given a Sanction to in different Times and Places, or which have been but lately introduced: And therefore they call them *Minbaghim*, or *Customs*. Of these three Classes then, the first and second, which comprise the written Law by *Moses*, and the oral Law, transmitted from their Doctors by Tradition, are received by all the *Jews* in general, wheresoever scattered and dispersed, without any considerable Variation among them in that Respect, as appears by the *Talmud*. But as for the third, which has Relation to their Customs only, they vary very much from one another; because the *Jews*, dispersed into divers Parts of the World, have fallen into the Names and Manners of those Countries: They differ therefore from each other in this third Class only; and principally the Eastern, German, and Italian Nations. In the Eastern, I likewise comprise those of the *Morea*, *Greece*, *Barbary*, and those who are called ^a *Spanish*; and under the Name of *Germans*, I take in the *Jews* of *Bohemia*, *Moravia*, *Poland*, *Muscovy*, and others. According to this Order and Distinction, therefore, I shall endeavour, as far as I am able, to shew in this Dissertation, what is grounded as well upon their written Law, as upon the Commandments of their Doctors, and upon meer Customs: But I must apprize the Reader beforehand, that where-ever he shall meet with any Variation amongst the *Jews*, it has Reference only to their Customs, to which, without great Difficulty, they will not believe, that the Name of Precept can with any Propriety be given: Though they hold the Precepts of the first and second Class as essential.

CH A P. II.

Concerning their Houses.

I. **W**HEN any *Jew* builds a House, he is obliged to leave some Part of it incomplete, pursuant to the Directions of the Rabbi's on this Topick, that he may the better remember the present Desolation of *Jerusalem* and the Temple; and in order to testify his unfeigned Sorrow, he must express himself in these Words of the Psalmist: *If I forget thee, O Jerusalem, may my Right Hand forget her Cunning*. Or, if he builds, he must leave at least a Cubit Square of the Wall free from Lime, and write thereon in large Capitals those Words of the Psalmist just mentioned; or these, *Zecher la Chaban*, which signifies a Memorial of Desolation.

II. At the Doors of their Houses, Chambers, and all Places of publick Resort, they fix up against the Wall, at the Right Hand of the Entrance, a Reed, or any other Pipe, with a Parchment in it prepared for that Purpose, whereon are written after a very correct Manner, these Words from *Deuteronomy*: ^b *Hear, O Israel, the Lord our God is one Lord*, &c. as far as these other Words, ^c *and thou shalt write them upon the Posts of thy House, and on thy Gates*. Then leaving a small Blank on the Parchment, these Words are continued: *And it shall come to pass, if ye shall hearken diligently unto my Commandments*, &c. as far as these Words, *and thou shalt write them upon the Door-Posts of thine House, and upon thy Gates*. This Parchment is rolled up, and enclosed within the Reed, and at the Bottom is written the Name ^d *Sciaddai*. And whenever the *Jews* come in or go out, they touch this Place very devoutly; then kiss that Finger which touched it; and this is what they call *Mezuza*.

^a The *Spanish Jews*, being banished the Dominions of the King of *Spain*, took Refuge for the greatest Part of them in the *Levant*, where they remain to this Day.

^b Deut. vi. ver. 4, 5, 6, 7, 8, 9.

^c Deut. xi. ver. 13, 14, 15, 16, 17, 18, 19, 20.

^d This is one of God's Names.



III. THEY have neither Picture, Image, nor Statue ; neither will they permit any such Representations in their Houses, much less in their Synagogues, and other Places set apart for divine Worship ; conformable to that negative Commandment in the 20th of *Exodus*, and in several other Places of the Old Testament, which expressly saith, *thou shalt not make unto thee any graven Image*. But in *Italy* there are abundance of *Jews*, who are not so strict and conscientious, but have both Portraits and History Pieces in their Houses. They avoid, however, having any *Relievos*, especially those where the Bodies are compleat.

C H A P. III.

Concerning their Kitchen and Table-furniture.

I. **A**LL their Kitchen-Furniture must be perfectly new ; for if they have been made use of by any Persons beside their own People, particularly if they are earthen, or have had any Thing warm in them, they are rejected and thrown away ; because some of their forbidden Meats, which are numerous (as will fully be shewn in the sixth Chapter of the second Part) might have accidentally been put into them, and the Juices thereof might have pierced them. But if these Utenfils are of Metal, or Stone, which are not porous like earthen Ware, they may be used, after they have been set upon the Fire, or thrown into scalding Water.

II. WHEN they have purchased any of these Implements of Household, whether made of Glass, Earth, or Metal, they plunge them directly into the Sea, a River, a Well, or into some large Quantity of Water, to denote a more than ordinary Neatness ; conformable to the twenty third Verse of the thirty first Chapter of *Numbers*.

III. They make use of a Variety of Vessels both for the Kitchen and Table, some of them being appropriated for Milk, and other Spoon-Meats only, whereof that is one Ingredient ; and others for Flesh ; for they must not, as I shall observe in the sixth Chapter of the second Part, eat both Meat and Milk at the same Time.

IV. THEY have also particular Kitchen Furniture and Dishes set aside for the Service of the Passover, which, as will appear in the third Chapter of the third Part of this Work, ought never to touch any leavened Bread.

C H A P. IV.

Concerning their Sleep and Dreams.

I. **S**UCH *Jews* as comply with the Precepts of their Rabbi's, place the Head of the Bed whereon they lie to the North, and the Feet to the South, or the Reverse ; for they scruple to place them East and West, in Observance of the Respect due to *Jerusalem*, and the Temple, which were so situated : There are but few, however, who are now so very precise.

II. WHEN they lie down to Rest, they beg of God, in their Prayers, to preserve them from the Dangers of the Night, to grant them the Enjoyment of a sweet and uninterrupted Repose, and to raise them the next Morning, when they awake, in perfect Health. To



these Prayers, they add the fourth, fifth, sixth, seventh, eighth, and ninth Verses of the sixth Chapter of *Deuteronomy*, and the ninety first Psalm, *Who dwelleth in the secret Place of the most High, &c.* and the hundred and twenty first, *I will lift up mine Eyes unto the Mountains, &c.* and the fifth Verse of the thirty first Psalm, *Into thine Hand I commit my Spirit.* To these some of the *Jews* add other Passages, according to their different Customs and Inclinations.

III. THEY lay a peculiar Stress on Dreams, out of Regard to those of *Jacob, Joseph, Pharaoh, Nebuchadnezzar, Daniel*, and others, mentioned in the sacred Scriptures; and to that particular Passage in the thirty third Chapter and fifteenth Verse of *Job*, *In Dreams and Visions of the Night, &c. then he openeth the Ears of Men, &c.*

IV. AND indeed they put so much Confidence in them, that should any one be made uneasy by a frightful Dream, particularly if it has any Relation to any of the four ^a Kinds which the Rabbi's have explained, he fasts all the next Day in all the Forms of Fasting, of which I shall treat more at large hereafter. In short, nothing but a Dream can oblige a Man to fast on the Sabbath, or on any other solemn Festival.

V. AT Night after the Fast is over, the Person that dream'd, sends for three of his Friends before he presumes to eat, to whom he saith seven Times, ^b *May my Dream be fortunate!* to which they answer at each Time, *Amen, God grant it may be so.* After this Ceremony they add some Passages of the Prophets; and that he himself may have some propitious Omen of his being in Peace, they repeat to him these Words of *Ecclesiastes*, ^c *Go thy Way, eat thy Bread with Joy, &c.* then he who has fasted, sits down to his Supper.

CHAP. V.

Concerning their Clothes.

I. THE *Jews* are strictly forbidden to dress themselves in any Stuffs made of Woollen and Linnen mix'd together. In ^d *Deuteronomy* it is said, ^e *Thou shalt not wear a Garment of various sorts; and therefore they never sew a Woollen Vestment with Thread, nor a Linnen one with Wool.*

II. BOTH Men and Women are likewise forbidden to disguise themselves by wearing promiscuously one another's Apparel. ^f *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment.* Moreover, the Men are forbidden the Practice of all effeminate Actions, such as Painting, or making use of depilatory Plaisters: The Women likewise are enjoined not to practise such Things as are only proper for the Men.

III. AND this very probably is the Reason why Men are forbidden to shave their Beards from the Temples down their Cheeks, and even any Part of the Beard; ^g *Neither shalt thou marr the Corners of thy Beard.*

^a These four Kinds of Dreams are, the seeing the Book of the Law in Flames; the seeing the Day of Absolution at the Hour of *Neila*, that is to say, of the Evening Prayer; the seeing the Beams of your House tumbling down, or your Teeth falling out; some add, the seeing of your Wife with another Man.

^b This Ceremony concerning Dreams, is related at Length in the Order of the *Jewish* Prayers, according to the Ritual of the *Italians* of the *Mantuan* Impression.

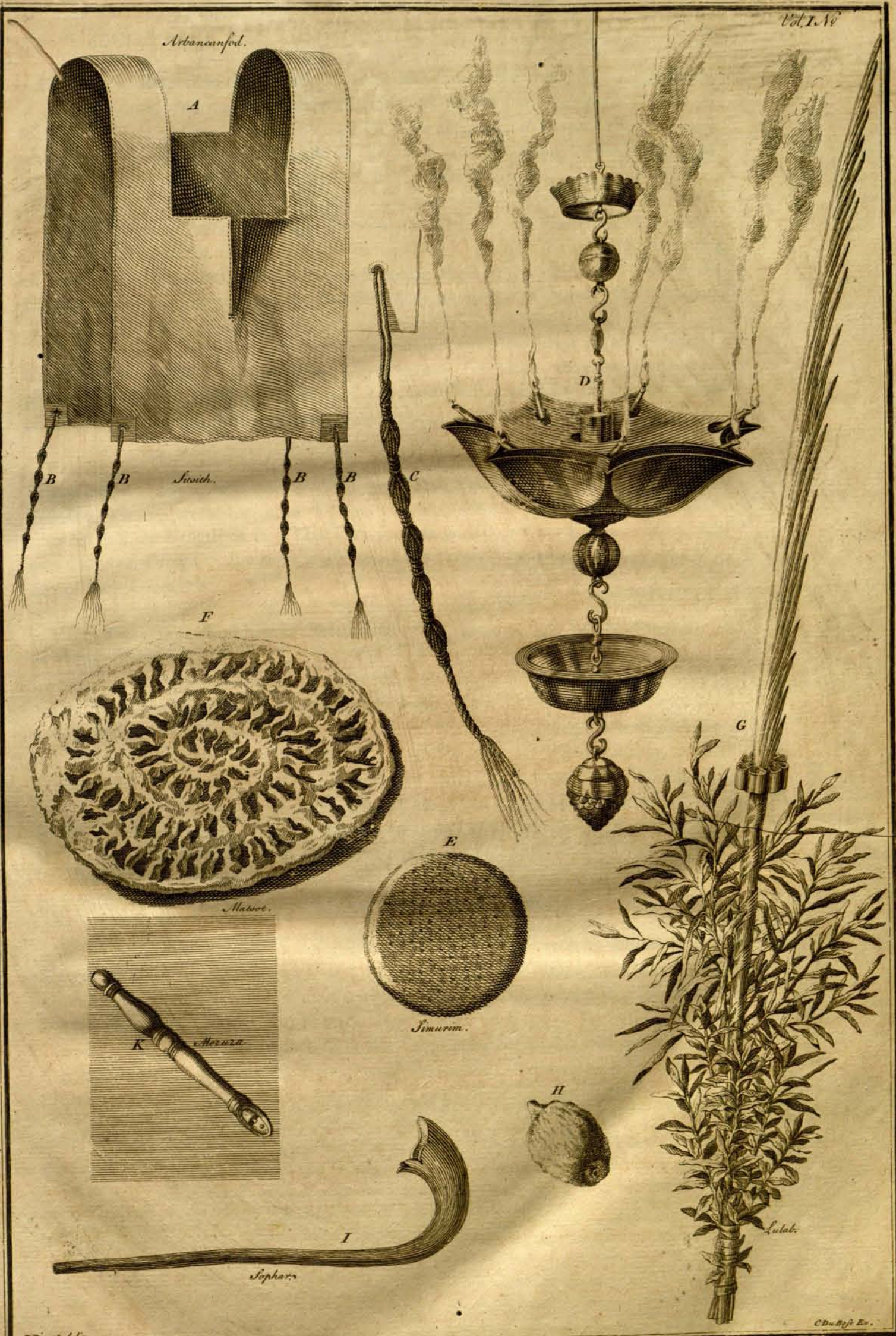
^c Chap. ix. ver. 7.

^d Deut. xxii. ver. 11.

^e Levit. x. ver. 19.

^f Deut. xxii. ver. 5.

^g Levit. xix. ver. 27.



B. Picart delin.

C. Du Rofe Exc.

A. an ancient robe of the Jews, which they now wear under their usual cloths, for fear of deviating from the customs where they live, in point of dress. B. Four strings one at each corner. C. One of these strings of a larger size, with 3 knots, which represent the Name of God. D. The Sabbath lamp. E. Plain unleavened bread for the celebration of the Passover. F. Common unleavened bread which they eat during the Festival. G. Branches of Palms, Willows, and Myrtle, tied together and held in their left hand, to which they conjoin with the right hand, the citron. H. and shake all together towards the 4 winds. I. A Rams horn which they sound on new-years day, and some other festivals. K. A stick, or hollow cane fixed on the right cheek of their doors, wherein they enclose a scroll of parchment, containing some passages out of Duteroch. 624. 3c. and ch. 2. v. 32.

A. Vêtement que les juifs porteroient autrefois, et qu'ils portent maintenant sous leurs habits ordinaires pour ne point choquer les manieres des païs où ils vivent. B. Les Cordons qui sont aux 4 coins. C. Un des dits Cordons représenté plus grand à 3 noeuds qui signifient le nom de Dieu. D. Lampe Sabbathique. E. Pain sans levain avec lequel ils font la Pâque. F. Pain ordinaire sans levain qu'ils mangent pendant la fête. G. Rameau de Palme, de Saule, et de Myrthe joints ensemble qu'ils tiennent à la main gauche, et le Citron. H. dans la droite qu'ils approchent l'un contre l'autre et les agitent vers les 4 vents. I. Corne de Belier avec laquelle on sonne aux jours de l'An et aux autres fêtes. K. Baton ou Canne creusée attachée aux chambranles de toutes les portes au côté droit, dans lequel est renfermé un parchemin où est écrit les passages du Duteroch. 624. 3c. et chap. 2. v. 32.

IV. WITH Respect to their Dress, 'tis with Reluctance that they follow the Fashions of other Nations, and only comply with them, to prevent their being the Objects of Ridicule. They are not allow'd, on any Pretence whatever, to have a Crown, or any particular Lock of Hair on the Middle of the Head, or any Thing in Resemblance of it; but in all Countries long Gowns are their favourite Dresses.

V. THE Women dress themselves according to the Mode of the respective Places in which they live, except only on their Wedding-Days, at which Time they wear a sort of Peruke, or Head-Dress of false Hair resembling their own; yet so as to preserve the Fashion of the Country externally: But still, they industriously conceal their own Hair.

.VI. THE Men esteem it very indecent and disrespectful to have their Heads uncover'd; nay, they never practise it in their very Synagogues. However, they sometimes comply with it, as they observe it to be an Act of Complaisance and Civility paid to Persons of Distinction amongst the Christians.

VII. EVERY Vestment which they wear must have four Corners, and at each of them a Fringe hanging down, which is called *Zizit*. This Fringe is generally made of eight Woollen Threads twisted together for that Purpose, with five Knots upon each, which takes up half the Length of it. That Part that has no Knots when it is unravelled, falls into a kind of Fringe, ^a *Let them make themselves Fringes, saith the Law,* ^b on the Borders of their Garments.

VIII. THIS Injunction has no Relation to their Women, and for that Reason none of them observe it.

IX. NAY very few of the Men themselves wear these four-corner'd Garments now-a-days, to prevent the Contempt and Ridicule of the People amongst whom they live; but content themselves with wearing a Piece of square Stuff with a Fringe at each Corner under their other Garments, which they call ^c *Arban Cansoth*, in Commemoration of the Commandments of God; because it is said in the same Chapter of *Numbers* at the fortieth Verse, *That he may remember and do all my Commandments, &c.* But at the Time of divine Service in their Synagogues, they cover their Heads with a square Woollen Veil which they call *Taled*, and has a Fringe at each Corner, of which I shall take further Notice in the eleventh Chapter.

X. IT is likewise a Duty incumbent on the Men always to wear on their Forehead a *Totafot*, so called in the Scripture, and which the Jews call *Teffilin*, as it is recorded in *Deuteronomy*, ^d *Thou shalt bind them for a Sign upon thine Hand, and they shall be as Frontlets between thine Eyes.* We shall give an Account of their Quality and Form in the eleventh Chapter; but to avoid being ridiculed by the People, for complying with a Thing which they hold as sacred, and wear with the utmost Precaution, they only tie it on in Time of divine Service.

XI. MOREOVER, to wear a Girdle, or some other Thing over their Clothes, to divide the upper Part of the Body from the lower, is, in their Opinion, very decent and becoming.

^a Numb. xv. 38.

^b Dent. xxii. ver. 12.

^c Four Wings.

^d Chap. vi. ver. 8. ch. xi. ver. 18.



C H A P. VI.

Concerning the Decency which ought to be observed when they retire to ease Nature.

I. **T**HE Rabbi's have laid down several Directions relating to the Place designed for their necessary Occasions, and their manner of Deportment there, which wholly regard Health, Decency, and Modesty; grounded upon what is written in *Deuteronomy*, ^a *Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad, and thou shalt have a Paddle upon thy Weapon, &c. and it shall be when thou wilt ease thy self abroad, &c.*

II. **THEY** must make it their constant Practice to ease themselves every Morning as soon as ever they rise, and then wash themselves that they may go clean to their Devotions.

III. **WHENEVER** they find the least Motion, they must comply with it, because the Suppression of it is look'd upon as an Abomination, and a Contradiction to what is written in *Leviticus*, ^b *Ye shall not make yourselves abominable, &c.*

IV. If, on these private Occasions, they suspect that they shall be seen, they are directed, for Decency's sake, to conceal themselves with the utmost Precaution. ^c And forasmuch as at first they had no commodious Apartments in their Houses for that Purpose, and were exposed to publick View, they had various Instructions for the Preservation of a due Decorum. And as that Action was then look'd upon as dangerous, they usually invoked their Guardian Angels to protect and preserve them at that Time: But that Custom is now abolished.

V. **AFTER** this, they are obliged to wash their Hands, and in a short Ejaculation to return God thanks not only for Man's Creation, but his Preservation too; since the least Obstacle in their Evacuations might prove fatal: And this, when Necessity requires it, they always observe.

C H A P. VII.

Concerning their Manner of washing their Hands and Face.

I. **THEY** wash their Hands and Face every Morning as soon as they get up, and never touch any Meat, Bread, Book, or sacred Thing till this is done.

II. As to the Properties of the Water, and the Manner of using it, the Rabbi's, who have refined hereupon, have been over nice, and too tedious in their Instructions. But particularly they prohibit the throwing the Water with which they have washed themselves upon the Ground; for it is an unclean Action, according to their Notion, to walk over the Place where it is spilt.

^a Chap. xxiii. ver. 13.

^b Chap. xi. ver. 44.

^c They have struck out of the second Edition what follows to *Numb. v.* as useless, there being now no Occasion for practising it.



III. WHILST they are wiping their Hands and Face, they repeat the Blessing, which I shall mention in the ninth Chapter.

CHAP. VIII.

Concerning their Purity.

IN *Leviticus* we read, that he was unclean who touched a dead Corpse, a Leper, or any creeping Thing, &c. and, as such, was denied Admission into the Temple: But since the Destruction thereof, the *Jews* pretend, that all those Precepts, relating to unclean Things, are abolished. There is an Institution, however, in *Esdra's*, which continued some considerable Time after, purporting, that he who had shed his Seed was unclean: And this is grounded upon what is written in the fifteenth Chapter and sixteenth Verse of *Leviticus*: *And if any Man's Seed of Copulation go out from him, then he shall wash all his Flesh in Water, and be unclean until the Even.* But as the Observance of this Injunction would be very difficult and troublesome on Account of their legal Commerce with their Wives, it is now neglected and laid aside.

CHAP. IX.

Concerning their Benedictions.

ITHE Rabbi's have directed the *Jews* to bless and praise Almighty God, not only in their Prayers, and at such particular Times as they receive Favours from him, but even on all Occasions, and in all their Actions, whether they eat or drink; and, in short, for every Precept of the Law, and of the ^a Rabbi's; which they extend to every Occurrence which is new, or any Thing extraordinary; for they have different Benedictions for all kinds of Things; and as they are so numerous, it cannot be expected that we should here give a particular Account of them all. But the Rabbi's have composed a large Treatise upon this Topick, in which they are all comprised.

II. IN the Morning, as soon as they rise, they say, *Blessed be thy Name, O Lord our God, Sovereign of the Universe, who givest Life unto the Dead, Light unto the Blind, and who spreadest the Earth upon the Waters,* and many other Ejaculations of the like Nature. When they wash their Hands, in Compliance with that Precept, they say, *Blessed be thy Name, O Lord our God, Sovereign of the Universe, who hast sanctified us by thy Commandments, and who hast enjoined us to wash our Hands.* When they apply themselves to the Study of the Law, *Blessed be, &c. who hast given us the Law.* When they eat Bread, *Blessed be thou, O Lord, &c. who bringest forth Bread from out of the Earth.* When they drink Wine, *Blessed be thou, O Lord, &c. Creator of the Fruit of the Vine.* When they eat of the Fruit which grow upon the Trees, *Blessed, &c. Creator of the Fruits of the Trees:* When of the Fruits of the Earth, *Blessed, &c. Creator of the Fruits of the Earth.* When they are refreshed by any agreeable Smell, *Blessed, &c. who hast created such a Thing odoriferous.* When they see a high Mountain, or a vast Extent of Sea, they say *Blessed, &c. Creator of all Things from the Beginning.* When they see, eat, or dress themselves

^a Besides the Precepts contained in the Law, the *Jews* have other kinds of Commandments, which they call the Precepts of *Hacanim*, or Wise Men; who appointed these Precepts each in their Time, according to the different Reasons they had to ordain them for the Worship of God.



in any new Thing, and even at the opening their solemn Festivals, they say, *Blessed, &c. who hast made us to live, and supported us to this Day.* When any one dies, *Blessed, &c. Judge of all Truth.* In short, in every Thing, before or after any Action; and sometimes before and after too, they repeat the same Blessing to God, imagining, that it is a Sin of Ingratitude to make Use of any Thing, or enjoy any Convenience of Life, without first humbly confessing by some Terms of Thanksgiving, that it is wholly owing to his Goodness that they hold it, and that he is the sole Lord and Proprietor of all Things.

III. THEY lie under an indispensable Obligation of repeating a hundred Benedictions at least every Day; and as most of the *Jews* say them every Morning in the Synagogue with their Prayers, they call those Morning Benedictions, *Meath Beracoth*, which signifies a hundred Blessings.

CHAP. X.

Concerning their Synagogues or Schools.

I. THEY make their Synagogues, which they likewise call Schools, either large or small, above or below, in a House, or some separate Place, as it suits best with their Convenience; because it is not in their Power to erect any lofty or magnificent Fabrick. The Walls of these Synagogues are all white-washed within, and either wainscotted or hung with Tapestry; and all round about are select Passages and pious Exhortations, to be attentive at their Prayers. There are likewise Seats fixed round, and in some of these Schools there are little Chests, to lock up their Books, Robes, &c. In the Middle, or against the Walls, there are Candlesticks, or Lamps, hung up to hold Oil or Wax-Tapers, to give Light to the Place. At the Doors stand Boxes for Charity, which is afterwards distributed amongst the Poor.

II. AT the East End in every Synagogue, is an Ark, or Chest, call'd ^a *Aron*, in Commemoration of the Ark of the Covenant that was in the Temple: And in this Ark they lock up the Pentateuch in Manuscript, written upon Vellum, with a particular Ink, and in square Characters which they call ^b *Merubaad*, transcribed with the utmost Accuracy ^c and Circumspection from the Original written by *Esdra*s, whereof, we are told, there is a Copy at *Grand Cairo*, which *Esdra*s made from the Hand-writing of *Moses* himself, as is mentioned in the eighth Chapter of the second Book of *Esdra*s: These Transcripts must be so correct, that the Want or Addition of a *Vau*, or a *Jod*, corrupts the Whole, and renders it useless and invaluable. The Transcriber too must take Care to observe all the numerous Formalities required and commanded by the Rabbi's on this Occasion. These five Books of *Moses* are not in the Form of our Modern Books, but like a Volume, or Scroll of the Ancients; that is, written upon Skins of Vellum, not sewed with Thread, but with the Sinews of some clean Beast. The Skins, thusstitch'd together, and written upon, are rolled on two wooden Sticks, one at each End. The Book, thus rolled up, is covered with a Piece of fine Linen or Silk embroidered, which is generally wrought after the most exquisite Manner by some Female Artists, wherein they endeavour to exert their utmost Skill, which they consecrate to this Use, together

^a Ark.

^b Square.

^c The *Jewish* Doctors have invented a vast Number of Rules to be observed in writing a Copy of the Law for the Use of any Synagogue, but most of those Rules are trifling Superstitions. Some of them indeed may contribute towards having a correct Copy; as to that ancient Copy, ascribed to *Esdra*s, it is a mere Fable.



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I N D E X,

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