

# The Israelite.

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ISAAC M. WISE, EDITOR & PROPRIETOR.

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## CINCINNATI

Friday Morning, JANUARY 9, 1863.

Leopold Meyer, of this office, \$9 25; he will

Isaac Shire, lately N. Y., has an important letter. Send address immediately.

A sum of money has been sent to Mr. ABRAHAM SOLOMON. Please call and receive it.

### The oldest Document of Governme

Long before Draco, Solon written laws to the Greeks the arrival of Cadmos in the production of letters into the eight centuries before the band founded Carthage; no Rome was yet, and the painted savages over the when in Egypt and India despotism swayed an iron and petty Sheikhs tyrant tribes of Persia and Arab rocious animals and host very time, in the very day the Israelites had already laws, preserved to this v standing the revolutions a time. The ancient Hebrew ple of England, had no ce the Decalogue, which can called so, as it contains no ernment of the people; t laws which, in its totality, protector of the nation and thereof, and to which prin ple were equally subject.

Still at the very dawn o tion, at the first glimpses ence, we meet the most im of constitutional or much n liberty. For instance, "me a kingdom of priests," religious meaning; but p be understood to signify casts in Israel. The prie superior one in Egypt, and nation and every individu be before God and the L other instance, "I Jehovah as the Decalogue begins, have no other Elohim before political sense is the first dom, viz: Thou shalt ha master or king beside God, your Elohim, is your king, Samuel after they deman stances of this kind are Pentateuch; but the most of constitutional liberty Numbers xi, where the i council of the Seventy Eli

When the first great ev of Israel, the redemption bondage, the birth of the enacted, and God sent M Pharaoh, He did not entru demption to one man's har ed Moses. "Go and asser Israel and say unto them, 16.) The elders of the with him to Pharaoh, appe the people, and be in ever, cerned in, closely connect iary to the redemption of Pharaoh and the people sh this; so that the idea of a willed despotism strike no soil of a new-born people was wonderful. Not only not defy the man Mos around them invariably d efactors, and the primiti fifteen centuries later with Jesus of Naza roth; they would not even call him their redeemer from bondage or the author of their nationality, so autocracy had no foothold in the history or traditions of the nation, as it had among all Heathens who dated their traditions invariably back to one great man, to a race of demi-gods whose members reigned as kings or emperors when the people had no definite existence yet.

The second grand event in the organization of the nation certainly was the giving

of the Law. A nation without a common law is a mere collection of barbarous tribes, loosely mome people, tion from soil, an derness this soil with the seeds of justice and law to convert it into one large field. Here again a fine opportunity offered to impress the Hebrew mind with autocratic views.

### GENERAL GRANT'S ORDER.

Steps have been taken to bring this matter in proper shape before the President of the U. S., to see whether a general may with impunity deprive people of their rights, which to protect he is sworn and paid for. In Cincinnati the Rev. Doctors Lillenthal and Wise were appointed; in Louisville, Martin Bijur, Esq., and in Paducah, Ky., Mr. Goldsmith were also sent on the same mission, who as one delegation proceed to Washington, to bring this matter to the notice of the administration. Therefore we abstain from any further publication or comment on this subject.

We have only to say one thing more. The Cincinnati newspapers were timely informed of the outrage committed on citizens because they are Jews. In Cincinnati thousands of Israelites live and contribute largely to the wealth of the city, to every benevolent or charitable institution, contributed largely to the military funds of various descriptions, and read the said newspapers, for which they pay, advertise therein and support them otherwise. What do you think these self-same papers did, on learning of the outrageous order of General Grant?—Nothing, nothing in the world. Shame on such a press!

The Enquirer and the Volksfreund are the only Cincinnati papers which condemned the order of Grant and had the manliness to speak earnest words against a wrong without precedent in American history.

So we know what we have to expect of the Cincinnati press in case of emergency. So we know with what zeal those gentlemen watch over the rights of white people. So we learned what their pretensions at liberality and their declamations on freedom are actually worth. So we are aware now (and facts speak) of what metal they are made.

We can not republish here the pertinent remarks of the Volksfreund, being made in German; here follows the article from the Enquirer of the 3d instant:

#### WRONG DONE A CLASS OF CITIZENS BY GENERAL GRANT.

We published yesterday a most extraordinary military order from General Grant, banishing from his Department the "Jews as a class," for, as is alleged "violating every regulation of trade established by the Treasury Department; also, Department orders." We hesitated to give publicity through our columns to the order, not being able to bring ourselves to believe in its authenticity. The offense must have been a very grave one to have justified General Grant in issuing a mandate whose effect is to set apart a whole class of citizens for opprobrium and insult. Indeed, no offense can be committed by individuals, which will justify the singling out of a whole class, thousands of whom are honorable and esteemed citizens, for condemnation and disgrace. If individuals violate orders, let them be dealt with as befits the offense; but to involve a whole class in opprobrium because a few belonging to it have done wrong, is what humanity, candor and fairness revolt at.

which deserve particular consideration. But we must leave this part to politicians to learn, how representatives of the people should be men who by their age, wisdom and integrity deserve and possess the confidence of the nation, and how they should be no "new hands" but "officers" of the people who by former public services proved

(Exodus 24:1.) We take this passage in a chronological point, as Rashi and Hizkuni do in loc. cit., who themselves only quote from ancient authorities.

their competency and trustworthiness for office. Not as we do in our days, taking

## CINCINNATI:

Friday Morning, JANUARY 9, 1863.

God commanded Moses to select seventy men of the Elders of Israel, i. e., the most renowned among the elders, "of whom thou knowest that they are elders of the people and elders thereof." This is so simple a republican theory that one should think, e it is lea theless cratic of the inte munity, dence o ple by is the r This in the liberty, and be

We can not believe that General Grant has been imposed upon by parties with whose arrangements for speculating in cotton certain Israelites, engaged in the same business, interfered. It is well known that, in more than one instance, military officers took to themselves a monopoly of the cotton trade in certain portions of the South where they had the command, and made fortunes thereby for themselves and relatives. In other instances, military officers would grant permits to certain persons only to buy cotton; and these officers would receive a percentage on the cotton purchased as a price for the permit. These are well-known common occurrences. It may be that Israelites at Memphis and other points, have been purchasing cotton without any regard for the

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nice little percentage which it is expected cotton traders shall pay for the protection of Federal bayonets and the use of government transportation. But, if that is the case, the order is too sweeping and unjust as it embraces the innocent as well as the guilty. The more we reflect on the order the more we dislike it. Its injustice is gross and flagrant.

Among the condemned class there are good and bad, as in all classes. There are black sheep in every flock. But as a class, our observation enables us to say that a more law-abiding class of citizens we do not know. We can bear this testimony of them: They interfere with nobody's religion. They are not mischief-makers, or intermeddlers in the affairs of other people. They do not go about the country lecturing on either women's or negro rights, stirring up strife, contention, ill will and hatred. Politically, we are sorry to say, they are mostly of the party that has LINCOLN for its leader, having voted for him for President. While that may have shown their want of judgment and the vicious character of their politics, yet we believe them, as a class, to be as honest in their opinions and conduct, as citizens, as any other. General Grant has done them, as a class, great wrong, and should immediately, with the frankness and fearlessness of a true soldiers withdraw or modify his order, and apologize for the insult he has put on the Israelites as a class.

letter to Ronge.

from No. 28.

say (p. 11).—That those who previous to Christ of the priests, did not either, because they ordinances of religion old hierarchy, and con to the mere abolition Christ, however, was of repentance, attacked at once laid his hand sm and the old ordina-

unprejudiced on the pro of the Old Testament, anything like this hypo the contrary it might that the prophets some energy and with more to their object, than the ty; wherefore they are centuries to come effe- rews (for whom they

nces, the Law, are con- e for the Jews, more so e prophets; Jesus him- to Matthew 5:17. &c.— m come to destroy the : I am not come to de- For verily I say unto earth pass; one jot or wise pass from the Law, Whosoever therefore se least commands, so, he shall be called ngdom of heaven; but and teach them, the same in the kingdom of hea- signify, that the Law, is everlasting.

frequently advanced the sages in Matthew 5:21, no means intend the w; it is, much more a y or an amplification of the Law, as this was usual in the Midrash literature of that and succeeding ages, viz: to connect moral theories with biblical passages or old proverbs and then, as it is done in the sermon on the mount, the theory is so carried out, that the verbal sense of the passage quoted is decidedly enlarged and applied to analogous moral cases. As for instance, 'Thou shalt not kill' is to contain also the prohibition of injuring a man in his honor, which is considered moral homicide.

"When it says (Matthew 15:11) 'Not that which goeth into the mouth defleth a man; but that which cometh out of the mouth, this defleth a man;' it certainly is not intended to abolish the dietary laws of Moses (which the Apostle according to his own statement 1 Acts 10:14, strictly observed after the death of Jesus;) it does not even abolish the rabbinical observance to wash the hands before the meals: It is a mere admonition, not to attach too much importance to such observances and on their account neglect the moral laws, analogous with what Isaiah (58, 3, &c.) says much clearer in regard to fastdays. This is also expressed clear enough in the Talmud (for instance Maccot) where it says, that David reduced all the Mosaic laws to eleven moral doctrines in Psalm 15; Isaiah (33, 15) reduced them to six moral principles; Michah [6, 8] has but three such principles; [Amos 5, 5] and Habakuk [2, 4] teach only one, viz: confidence in God.

Similar expressions, that evil words,