

## SONG OF THE SPANISH JEWS,

DURING THEIR "GOLDEN AGE."

BY GRACE AGUILAR.

"It was in Spain that the golden age of the Jews shone with the brightest and most enduring splendour.

"In emulation of their Moslemite brethren, they began to cultivate their long disused and neglected poetry; the harp of Judah was heard to sound again, though with something of a foreign tone."—*Milman's History of the Jews.*

Oh, dark is the spirit that loves not the land  
Whose breezes his brow have in infancy fann'd,  
That feels not his bosom responsively thrill  
To the voice of her forest, the gush of her rill.

Who hails not the flowers that bloom on his way,  
As blessings there scattered his love to repay;  
Who loves not to wander o'er mountain and vale,  
Where echoes the voice of the loud rushing gale.

Who treads not with awe where his ancestors lie,  
As their spirits around him are hovering nigh,  
Who seeks not to cherish the flowers that bloom,  
Amid the fresh herbs that o'ershadow their tomb.

Oh, cold is such spirit: and yet colder still  
The heart that for Spain does not gratefully thrill,  
The land, which the foot of the weary has pressed,  
Where the exile and wand'rer found blessing and rest.

On the face of the earth our doom was to roam,  
To meet not a brother, to find not a home,  
But Spain has the exile and homeless received,  
And we feel not of country so darkly bereaved.

Home of the exiles! oh ne'er will we leave thee,  
As mother to orphan, fair land we now greet thee,

Sweet peace and rejoicing may dwell in thy bowers,  
For even as Judah, fair land! thou art ours.

Oh, dearest and brightest! the homeless do bless thee,  
From ages to ages they yearn to possess thee,  
In life and in death they cling to thy breast,  
And seek not and wish not a lovelier rest.

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(Concluded from page 241.)

## HEBREW RESEARCHES.

BY JACOB I. M. FALKENAU.

OCCASIONALLY we find also the construction **קרא שם שם**, "to give a name;" 2 Sam. vi. 2, and **קרא בשם שם**, "to call one's name by that of another"—to *change a name*, Numb. xxxii. 38.

Something different takes place when *the name of the Lord* be *the object* of the verb **קרא**. It is a matter of course, that both **קרא** and **קרא שם**, as above described in other cases, cannot have the same meaning in this case, and thus here they signify, *to call upon—to invoke—to implore the Lord*. In this case also a distinction obtains, similar to the former, between these terms and **קרא בשם**; as this latter generally denotes "to call a thing by its name," so is **קרא בשם ה'**, *to worship—to acknowledge—to proclaim the name of the Lord*; as, Exod. xxxiii. 19; xxxiv. 5; Isai. xii. 4; lxiv. 6; Jer. x. 25; Ps. lxxix. 6; cv. 1; cxvi. 4, 13, 17, (the Psalmist confesseth that in every situation he trusted in the Lord,) and in that sense it must be understood in Gen. xii. 8; xiii. 4; xxi. 33; xxvi. 25. It signifies the same when applied to idols, and therefore in Elijah's contest with the prophets of Baal, the term **קרא בשם** is used in every passage of the eighteenth chapter of 1 Kings 24th and 26th verses.

We have now done with **קרא**, as far as regards our present subject; still there remains yet to be removed from that root another difficulty, arising from a second signification. **קרא** equally with