

# DOWNLOAD PDF AN ENQUIRY INTO THE DOCTRINE, LATELY PROPAGATED, CONCERNING LIBELS

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*An enquiry into the doctrine, lately propagated, concerning libels, warrants, and the seizure of papers: with a view to some late proceedings, and the defence of them by the majority, upon the principles of law and the constitution.*

Another Eschatological view or Heresy? We ought not to refuse or reject a brother or sister in Christ just because they hold a different view concerning the Second Coming! But God is faithful and so is His Spirit which leads us into all truth and exposes the lie. Nothing of our hope is left! With the scoffers of II Peter 3: Hymenaeus and Philetus also taught that the future resurrection had already taken place just as modern consistent Preterism teaches today. Unfortunately, it does not stop with the resurrection, but to be consistent they teach that all prophecy is fulfilled. Beloved, this is not a new doctrine, and is believed and propagated even among those that call themselves Landmark Baptists. Hymenaeus and Philetus might have taught church truth. You may have heard a hearty amen from them hearing a message on the doctrines of Grace; but they taught a deadly heresy, and there are some who do the same. The second coming of Jesus was the destruction of Jerusalem in that year. Preterism holds that the second coming of Christ promised in scripture was exclusively the destruction of Jerusalem in A. Christ came then; the dead were raised then; the final judgment took place then; creation was renewed then. To expect a visible, bodily coming of Jesus, a resurrection of the dead, a final judgment, and a cataclysmic destruction of the present creation in the future on the basis of any prophecy of scripture is a mistake. This prediction was fulfilled in A. It was completely and exhaustively fulfilled in A. You cannot take the scripture and prove such a belief system. You cannot not read your Bible and become a Preterist because they rely extensively on extra-biblical testimony. Let God be true and every man a liar. When He comes, every eye shall see him! The main cardinal doctrine of the Christian faith that Preterism stands contrary to, is on the resurrection, claiming it is already past and even goes so far as to a complete denial of a bodily resurrection, claiming only a spiritual resurrection. In order to make their AD 70 theory fit, their doctrine now has to do something with the resurrection. Preterism, like most dangerous heresies will use the same words as you and I, but apply their own definition to them. For example, if you ask a Preterist if they believe in the resurrection, they will answer yes. If you ask them if they believe in the resurrection of Christ, they will say yes; but what they mean by resurrection and what the bible means by resurrection are two completely different ideas. Very deceptive, is it not? That is why it is dangerous, you must define the terms every step of the way to find out what they truly believe. General questions, unfortunately, will not get you to the bottom of their belief system. Notice, in the frequently asked questions of a prominent website dedicated to Preterism, concerning the resurrection: What kind of resurrection is that? What blatant double talk. What does the word resurrection mean? You have to believe in the resurrection to believe the bible; the problem comes when people make up their own definition as to what words mean. Preterism is directly contrary to the Word of God which very clearly and quite often speaks of the bodily resurrection of the saints of God. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The book is *The Parousia: The resurrection of the dead promised in I Corinthians 15 happened in A. The public, final judgment of Matthew* The renewal of creation described in Romans 8: The entire book of Revelation, with the embarrassing exception of the millennium of chapter 20, found its complete fulfillment in the destruction of Jerusalem pp. Every prophecy of scripture about the coming of Christ and the end of the world was fulfilled in the destruction of Jerusalem in A. Russell admits as much. What is to be the end and consummation of human history? What are our prospects? What were the prospects of the believers and their children after A. The church and the believer are hopeless. Since we are saved by hope, according to Romans 8: The danger of this teaching is if our resurrection is past and if there is no bodily resurrection for us, then there was also no resurrection of Jesus Christ, and if no resurrection of Christ, our hope is in vain! Our future resurrection is tied to the resurrection of Jesus Christ. We have hundreds of eye witnesses, credible witnesses

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of the friends of Christ, also the enemies of Christ, and most of all, the divinely inspired record of the Holy scriptures; and I know by faith, the faith given to me by the risen Lord that He bodily arose from the dead! This makes Preterism a damnable heresy. If you deny our resurrection, you deny the resurrection of Christ, if you deny the resurrection of Christ, you are not saved! No matter what you say about doctrines of Grace, the church, baptism, etc, if you deny the bodily resurrection of Jesus Christ, you are on your way to Hell. But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept.

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### Chapter 2 : Maseres, Francis, | The Online Books Page

*An enquiry into the doctrine, lately propagated, concerning libels, warrants, and the seizure of papers; In a letter to Mr. Almon from the father of candor. [Father of candor] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. The 18th century was a wealth of knowledge, exploration and rapidly growing technology and expanding.*

Biography[ edit ] White Kennett was born in the parish of St. After his recovery he spent a year at Beaksbourne, in the family of Mr. He was entered a batler or semi-commoner of St. While an undergraduate he began his career as a writer by publishing anonymously, just before the assembling of parliament at Oxford on 21 March 1711, A Letter from a Student at Oxford to a Friend in the Country, concerning the approaching Parliament, in vindication of his Majesty, the Church of England, and the University. About this period Kennett was introduced to Anthony Wood , who employed him in collecting epitaphs and notices of eminent Oxford men. In his diary, 2 March 1712, Wood notes that he had directed five shillings to be given to Kennett "for pains he hath taken for me in Kent". In the following year he contributed the life of Chabrias to the edition of Cornelius Nepos , "done into English by several hands". He commenced MA on 22 January , and having taken holy orders he became curate and assistant to Samuel Blackwell, B. Sir William Glynne presented him in September to the neighbouring vicarage of Ambrosden. Soon afterwards he published An Address of Thanks to a good Prince; presented in the Panegyric of Pliny upon Trajan, the best of Roman Emperors, London, , 8vo, with a high-flown preface expressing his loyalty to the throne. Hearne relates that at the beginning of the revolution Kennett lent Dodwell a manuscript treatise, composed by himself and never printed, offering arguments for taking the oaths of allegiance and supremacy to William and Mary. In January , while shooting at Middleton Stoney, his gun burst and fractured his skull. The operation of trepanning was successfully performed, but he was obliged to wear a large black patch of velvet on his forehead during the remainder of his life. Edmund Hall , and in September was chosen lecturer of St. He was also appointed a public lecturer in the schools, and filled the office of pro-proctor for two successive years. He proceeded BD on 5 May In February 1715 he was presented by William Cherry, esq. He resigned the vicarage of Ambrosden, and did not obtain possession of St. On 15 February he was installed in the prebend of Combe and Harnham, in the church of Salisbury. George Hickes afterwards nonjuring bishop of Thetford , who lived for a time in seclusion with him at Ambrosden, he received instruction in the Anglo-Saxon and other northern tongues. For several years the two scholars were on the most friendly terms, but eventually there was an open rupture between them, owing to religious and political differences. Kennett contributed a life of William Somner to the Rev. His reputation as a topographer and philologist was enhanced by his Parochial Antiquities attempted in the History of Ambrosden, Burcester, and other adjacent parts in the counties of Oxford and Bucks, with a Glossary of Obsolete Terms, Oxford, , 4to, dedicated to his patron, Sir W. Thereupon he entered into a controversy with Atterbury about the rights of Convocation , and ably supported Dr. Wake and Edmund Gibson in their contention that convocation had few inherent rights of independent action. To correct exaggerated statements made about this sermon, Kennett printed it under the title of A Compassionate Enquiry into the Causes of the Civil War, London three editions , , 4to. It elicited many angry replies from his high-church opponents. A copy of this work, bound in two vols. In some booksellers undertook a collection of the best works on English history down to the reign of Charles II , and induced Kennett to write a continuation to the time of Queen Anne. Although it appeared anonymously as the third volume of the Compleat History of England, , fol. His popularity at court was increased by the published denunciations of his views, and he was appointed chaplain in ordinary to her majesty. He was installed in the deanery of Peterborough 21 February 1718. A few days previously he had been collated to the prebend of Marston St. Laurence, in the church of Lincoln. To a second edition, published by John Churchill in , with a dedication to William, second duke of Devonshire , was appended Memoirs of the Family of Cavendish, a separate edition of which was published by Hills in the same year. The imputation against Kennett was fresh in the memory of Alexander Pope when

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in the Essay on Criticism he wrote: Mary Aldermary, London[ edit ] In , desiring more leisure for study, he resigned the rectory of St. Botolph, Aldgate, and obtained the less remunerative rectory of St. Mary Aldermary , London. During this period he published numerous sermons, and his pen was actively engaged in support of his party. Kennett and others who declined to subscribe it were represented as enemies to the crown and ministry. Richard Welton , rector of St Mary Matfelon , Whitechapel, introduced into an altar-piece in his church a portrait of Kennett to represent Judas Iscariot. A print of the picture in the library of the Society of Antiquaries is accompanied with these manuscript lines by Michel Maittaire: To say the picture does to him belong, Kennett does Judas and the Painter wrong. False is the image, the resemblance faint: Judas compared to Kennett is a Saint. Multitudes of people visited the church daily to see the painting, but Henry Compton , bishop of London, soon ordered its removal. For many years afterwards it is said to have ornamented the high altar at St Albans Cathedral. He also founded an antiquarian and historical library at Peterborough, and enriched the library of that church with some scarce books, including an abstract of the manuscript collections made by Dr. The collection, consisting of about fifteen hundred books and tracts, was placed in a private room at Peterborough, and a manuscript catalogue was drawn up and subscribed *Index librorum aliquot vetustorum quos in commune bonum congescit W.* He preached vehemently against the Jacobite rising of , and in the two following years warmly advocated the repeal of the acts against occasional conformity. In the Bangorian controversy he opposed the proceedings of convocation against Bishop Hoadly. By the influence of his friend Dr. Charles Trimmell , bishop of Norwich and afterwards of Winchester, he was appointed bishop of Peterborough; he was consecrated at Lambeth on 9 November , and had permission to hold the archdeaconry of Huntingdon and a prebend in Salisbury in commendam. He was buried in Peterborough Cathedral , where a marble monument with a brief Latin inscription was erected to his memory. His second wife bore him a son, White Kennett, rector of Burton-le-Coggles, Lincolnshire, and prebendary of Peterborough, Lincoln, and London, who died on 6 May ; and a daughter Sarah, who married John Newman of Shottesbrook, Berkshire, and died on 22 February William Newton, admits that his zeal as a whig partisan sometimes carried him to extremes, but he was very charitable, and displayed great moderation in his relations with the dissenters. He is now remembered chiefly as a painstaking and laborious antiquary, especially in the department of ecclesiastical biography. The number of his works both in print and manuscript shows him to have been throughout his life a man of incredible diligence and application. He was always ready to communicate the results of his researches to fellow-students. There might be a discussion about this on the talk page. Please improve this section if you can. January This section has an unclear citation style. The references used may be made clearer with a different or consistent style of citation and footnoting. January Learn how and when to remove this template message Probably his best-known work, apart from his *Compleat History*, was his *Register and Chronicle, Ecclesiastical and Civil: With papers, notes, and references towards discovering and connecting the true History of England from the Restauration of King Charles II*, vol. The original materials for this valuable work are preserved in the British Museum among the Lansdowne manuscripts. The manuscript volumes bring the register to The published volume begins with the Restoration, and only comes down to December The *Excellent Daughter*, ; 11th edit. His addresses to his clergy at Peterborough on his first visitation were issued in Kennett was also the author of the following, besides the works already discussed: *Ecclesiastical Synods, and Parliamentary Convocations in the Church of England, Historically stated, and justly Vindicated from the misrepresentations of Mr. Paul*, London, on 6 February London, , 12mo; 15th edit. London, , 12mo; new edit. *A Vindication of the Church and Clergy of England from some late reproaches rudely and unjustly cast upon them*, London, , 8vo. *A true Answer to Dr. John Barville, alias Barton*, London, , 8vo. *A Letter, about a Motion in Convocation, to the Rev. A Memorial for Protestants on the 5th of Novemb.* *A Letter to the Lord Bishop of Carlisle, concerning one of his predecessors, Bishop Merks; on occasion of a new volume [by George Harbin] for the Pretender, intituled The Hereditary Right of the Crown of England asserted*, London, , 8vo two editions in one year ; 4th edit. Reverend George Hickes, D. This and the two preceding letters to the Bishop of Carlisle, Dr. William Nicholson, gave rise to a heated

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controversy. Snape instructed in some matters, especially relating to Convocations and Converts from Popery, London, , 8vo. Rix in , and manuscript notes by Kennett, written in a Bible, were printed in Notes and Queries for Sir Walter Scott first printed, in his Life of Swift, p. They are now numbered " in the Lansdowne collection. Diaries and Accounts chiefly commonplace books , , Biographical Memoranda, many of them relating to the English Clergy from to , " Materials for an Ecclesiastical History of England from to , "4. Collections for a History of the Diocese of Peterborough; with Particulars of all the Parishes in Northamptonshire, "9. Notes and Memoranda of Proceedings in Parliament and Convocation, Collections for the Life of Dr. John Colet, Dean of St. Materials relating to the History of Convocations, This copy was purchased by Richard Gough, from the library of James West, president of the Royal Society, and it is now preserved in the Bodleian Library. They consist chiefly of extracts from parish registers and from other ecclesiastical documents [1].

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### Chapter 3 : White Kennett - Wikipedia

*An enquiry into the doctrine, lately propagated, concerning libels, warrants, and the seizure of papers; with a view to some late proceedings, and the defence of them by the majority [Father of candor] on calendrierdelascience.com \*FREE\* shipping on qualifying offers.*

We may conclude, that the Liberty of Britain is gone for ever, whenever any Attempts to wrest away the Liberty of the Press shall succeed. THE following is an attempt towards an Examination into the just grounds of a proposition, which hath been advanced by some sages of the law, and assented to by many other persons; but which the Writer of this little Tract apprehends to be false in itself, and of the most dangerous consequence with respect to public liberty in general, and the Liberty of the Press in particular. If the light in which he considers it be a just one, no subject can be more worthy of the public attention. It is observed by Mr. Hume, that whenever any attempts to wrest from us the Liberty of the Press shall succeed, we may then conclude, that the liberty of Britain is gone for ever. And though the freedom of the press may often degenerate into a censurable licentiousness, yet it is certain, that a free people have much more danger to apprehend from a restraint of the Liberty of the Press, than from any, even the worst abuse of it. The spirit of the people must frequently be routed to curb the ambition of the court; and the dread of rousing this spirit, must be employed to prevent that ambition. And nothing is so effectual to this purpose as the Liberty of the Press; by which all the learning, wit, and genius of the nation, may be employed on the side of liberty, and every one animated to its defence. The liberty which this nation enjoys, has rendered it the admiration and the envy of Europe; the man who is insensible of its value and its importance, is unworthy to live in a free country. With the Liberty of the Press in particular, Civil Liberty in general is closely and inseparably connected: Let us not, then, suffer our opinion of the value of this inestimable Privilege to be lessened, because it is attended, as every thing human is, with some inconveniences; but which are infinitely overbalanced by its advantages; nor let us suffer that Liberty, for which our gallant ancestors have so often and so nobly hazarded their lives and fortunes, to be wrested from us by the quibbling of lawyers. Whether in the following pages any light is thrown upon the subject which is attempted to be investigated, the Public will determine. They are not written to serve the purposes of any party; nor has the Writer, in what he has advanced, been influenced by any motives, but the love of Freedom, and of his Country. THE Importance and Advantages which arise to the liberties of the subject, from trials by jury, are so universally acknowledged, that, to Englishmen; it may be presumed, little need be said upon that head. This great privilege has ever been the pride and the boast of our ancestors; it has excited the highest applause, and been the admiration of foreigners; and is justly considered as the greatest security of our lives and properties, and the best defence against Tyranny and Arbitrary Power. BUT this great privilege, though too strong to be battered down, may yet be so undermined by subtle pretences, as to be rendered, in many cases, of very little worth. In particular, some positions have been laid down by certain Lawyers, with respect to the doctrine of libels, which have the most fatal aspect upon the liberty of the press; if they do not tend to a total annihilation of it. Thus it hath sometimes been asserted, from Our benches of justice, and again repeated at a period of time not very remote from the present, that jurymen, particularly in the case of libels, are judges of the Fact only, and not of the Law. That is, that if any man is charged in any information or indictment, with writing, printing, or publishing, any book, pamphlet, or paper, which is in such information or indictment stiled a libel, it is not the business of the jury to enquire, whether such book, pamphlet, or paper, really be a libel, or not; but only into the simple matter of fact, whether the person so charged be the author, printer, or publisher of such book, pamphlet, or paper; and to leave the matter of the libel, the determination whether it be a libel or not, entirely to the Court. BUT if this principle be once admitted, a very moderate degree of reflexion may be sufficient to convince us, that for the people of England then to pretend to be in possession of a freedom of the press, would be ridiculous. This then being the natural, the unavoidable consequence of this position, That jurymen are not, in these cases, to judge of the law, as well

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as of the fact; a position replete with the most fatal consequences to the liberties of this kingdom; it is of the highest importance to enquire, whether it has any just foundation in law or in reason. Now that jurymen have a legal right to determine the matter of law, as well as the matter of fact, in the case of libels, and in other cases, if they think proper, appears very clear. It cannot be supposed to be consistent with this, that any jury should be arbitrarily directed to bring any man in guilty, when they are not convinced in their own minds, whether the action the accused person is charged with be a crime or not. No man says Magna Charta shall be punished, but by the lawful judgment of his peers; it follows then that they are his proper judges; judges not in part only, but of the whole matter; judges not only whether he hath been guilty of the action alledged against him, but whether he hath been guilty of a crime. AND it is notorious, that, in many cases, juries do constantly judge of matters of law, as well as fact. When persons are indicted for Murther, it is a matter of law, whether the action committed, provided the fact be proved, fall under the denomination of Murther, Manslaughter, Chance-medley, or Self-defence; and yet these matters of law are determined by the jury. They may take upon them the knowledge of what the law is in the matter, or upon the truth of the fact, as well as the knowledge of the fact; and so give in a verdict generally, that the Defendant is guilty, or not" And indeed even the very custom of bringing in special verdicts, in those nice and intricate cases in which juries will not venture to take upon themselves the knowledge of the law, but chuse to leave it to the determination of the judges, appears to be a proof that, in other cases, they do take upon themselves the determination of it. Now if it appears to be the custom and the right of juries to determine the matter of law in other matters, what reason can be assigned, why this right should be taken from them in the case of libels only? For the court is not judge of these matters, which are evidence to prove or disprove the thing in issue. And therefore the witnesses are always ordered to direct their speech to the jury; they being the proper judges of their testimony. And in all pleas of the crown, the prisoner is said to put himself for trial upon his country; which is explained and referred by the clerk of the court, to be meant of the jury, saying to them, which country you are. He is to state the law to the jury, and he may deliver his opinion, where the case is difficult; but they are under no kind of obligation to be guided implicitly by that opinion. The office of a judge, Coke observes, is jus dicere, not jus dare, not to make any law by strains of wit, or forced interpretations; but plainly and impartially to declare the law already established. And the jury are to apply the general rules and maxims of law, or any particular statute or statutes, to the particular fact which is the object of their enquiry. This being the case, the duty of a judge, in the business of libels, as well as of other matters, is very plain: He is to inform the jury what the law says concerning libels, and they are to apply that law to the particular fact in question. This is the method in which the judges act, when they act rightly, in other matters; and in this manner they certainly ought to act in the case of libels. They are not to dictate to the jury what verdict they are to bring in, but only to inform their judgments, by instructing them in such points of law as they, from their situation in life, may reasonably be supposed to be unacquainted with. A judge ought not to say to a jury: And it is therefore clear, that, as the jurors are the proper legal judges of the whole matter, they ought not to bring in any man guilty, in any case, upon the mere ipse dixit of a judge, nor unless the guilt of the person they are appointed to try, be made evident to them. If no evidence is produced sufficient to convince them, that the person has been guilty of a criminal action, of an action which is contrary to the laws; they ought, in such case, to acquit him for want of sufficient evidence; nor ought they ever to bring in a man guilty of a crime, merely because he is proved to have committed the simple fact with which he is charged, unless they are convinced, that the commission of that fact is a crime, a violation of the laws. And every jury should remember, that they may presume nothing but innocency; and that they ought to do, until the contrary be proved. Willing therefore to follow the instructions of the court, and, at the same time, to clear their own consciences, they brought in their verdict only, Guilty of speaking in Grace-church-street. Here, it is plain, the jury had respect, in their last verdict, entirely to the matter of Law; for of the Fact they had no doubt. And though this jury were afterwards fined by the court, and ordered to be imprisoned till they paid their fines; yet this fining and imprisonment were declared, by the court of Common Pleas, to be Illegal; and the jurors were released, and left to the common

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law, for remedy and reparation of the damages which they had sustained. THIS jury certainly deserved great commendation for their courage and constancy; but yet, if they had been better advised, they might have brought in their verdict simply, Not Guilty, at first. For as they were not convinced, that Penn and Mead had been guilty of any criminal or illegal action, they could not honestly and conscientiously do any thing but acquit them:

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### Chapter 4 : History of antisemitism - Wikipedia

*An enquiry into the doctrine lately propagated concerning libels, warrants, and the seizure of papers / Author: by Father of Candor.*

Origin and usage in the context of xenophobia Etymology statute of the Antisemitic League The origin of "antisemitic" terminologies is found in the responses of Moritz Steinschneider to the views of Ernest Renan. As Alex Bein writes: He coined the phrase "the Jews are our misfortune" which would later be widely used by Nazis. Observed from a non-religious perspective in which he used the word Semitismus interchangeably with the word Judentum to denote both "Jewry" the Jews as a collective and "jewishness" the quality of being Jewish, or the Jewish spirit. The pamphlet became very popular, and in the same year he founded the Antisemiten-Liga League of Antisemites , [24] apparently named to follow the "Anti-Kanzler-Liga" Anti-Chancellor League. So far as can be ascertained, the word was first widely printed in , when Marr published Zwanglose Antisemitische Hefte, and Wilhelm Scherer used the term Antisemiten in the January issue of Neue Freie Presse. In this sense, the term is a misnomer, since there are many speakers of Semitic languages e. Arabs , Ethiopians , and Assyrians who are not the objects of anti-Semitic prejudices, while there are many Jews who do not speak Hebrew , a Semitic language. Because of this bad nature: It was anti-liberal, racist and nationalist. According to Lewis, antisemitism is marked by two distinct features: Jews are judged according to a standard different from that applied to others, and they are accused of "cosmic evil. The United States Department of State states that "while there is no universally accepted definition, there is a generally clear understanding of what the term encompasses. It also lists ways in which attacking Israel could be antisemitic, and states that denying the Jewish people their right to self-determination, e. A spokesperson said that it had never been regarded as official and that the agency did not intend to develop its own definition. The definition has been adopted by the European Parliament Working Group on Antisemitism, [43] in it was adopted by the United States Department of State , [44] in it was adopted in the Operational Hate Crime Guidance of the UK College of Policing [45] and was also adopted by the Campaign Against Antisemitism, [46] and in it was adopted by the International Holocaust Remembrance Alliance , [47] making it the most widely adopted definition of antisemitism around the world. Judaism, there is the enemy! Cuza organized the Alliance Anti-semitique Universelle in Bucharest. In the period before World War II , when animosity towards Jews was far more commonplace, it was not uncommon for a person, an organization, or a political party to self-identify as an antisemite or antisemitic. The early Zionist pioneer Leon Pinsker , a professional physician, preferred the clinical-sounding term Judeophobia to antisemitism, which he regarded as a misnomer. The word Judeophobia first appeared in his pamphlet " Auto-Emancipation ", published anonymously in German in September , where it was described as an irrational fear or hatred of Jews. According to Pinsker, this irrational fear was an inherited predisposition. Judeophobia is a psychic disorder. As a psychic disorder it is hereditary, and as a disease transmitted for two thousand years it is incurable Thus have Judaism and Jew-hatred passed through history for centuries as inseparable companions Having analyzed Judeophobia as an hereditary form of demonopathy, peculiar to the human race, and represented Jew-hatred as based upon an inherited aberration of the human mind, we must draw the important conclusion, that we must give up contending against these hostile impulses, just as we give up contending against every other inherited predisposition. It has no desire to have its rights restricted or to be provoked in the future by parasites of the Jewish race. This marked a full circle shift in usage, from an era just decades earlier when "Jew" was used as a pejorative term. The word has gone out of fashion.

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*An enquiry into the doctrine, lately propagated, concerning libels, warrants, and the seizure of papers; In a letter to Mr. Almon from the father of Father of caor vyÅjla v roce a obsahuje stran.*

Classical period[ edit ] Early animosity towards Jews[ edit ] Louis H. Feldman argues that "we must take issue with the communis sensus that the pagan writers are predominantly anti-Semitic". Feldman concedes that after Manetho "the picture usually painted is one of universal and virulent anti-Judaism". The first clear examples of anti-Jewish sentiment can be traced back to Alexandria in the 3rd century BCE. Manetho , an Egyptian priest and historian of that time, wrote scathingly of the Jews and his themes are repeated in the works of Chaeremon , Lysimachus , Poseidonius , Apollonius Molon , and in Apion and Tacitus. Hecataeus of Abdera , a Greek historian of the early third century BCE, wrote that Moses "in remembrance of the exile of his people, instituted for them a misanthropic and inhospitable way of life". Manetho , an Egyptian historian, wrote that the Jews were expelled Egyptian lepers who had been taught by Moses "not to adore the gods. Agatharchides of Cnidus wrote about the "ridiculous practices" of the Jews and of the "absurdity of their Law", and how Ptolemy Lagus was able to invade Jerusalem in BC because its inhabitants were observing the Sabbath. Statements exhibiting prejudice towards Jews and their religion can also be found in the works of a few pagan Greek and Roman writers, [16] but the earliest occurrence of antisemitism has been the subject of debate among scholars, largely because different writers use different definitions of antisemitism. The terms "religious antisemitism " and " anti-Judaism " are sometimes used to refer to animosity towards Judaism as a religion rather than to Jews defined as an ethnic or racial group. Roman Empire[ edit ] Relations between the Jews in Judea and the occupying Roman Empire were antagonistic from the very start and resulted in several rebellions. According to the Roman historian Suetonius , Tiberius tried to suppress all foreign religions. In the case of Jews, he sent young Jewish men, under the pretence of military service, to provinces noted for their unhealthy climate. He dismissed all other Jews from the city, under threat of life slavery for non-compliance. Four thousand were sent to Sardinia but more, who were unwilling to become soldiers, were punished. Cassius Dio reports that Tiberius banished most of the Jews, who had been attempting to convert Romans to their religion. Some accommodation, in fact, was later made with Judaism, and the Jews of the Diaspora had privileges that others did not. Unlike other subjects of the Roman Empire, they had the right to maintain their religion and were not expected to accommodate themselves to local customs. And although Hadrian outlawed circumcision as a mutilation normally visited on people unable to consent, he later exempted the Jews. It has been argued that European antisemitism has its roots in Roman policy. Antisemitism in the New Testament Although the majority of the New Testament was written, ostensibly, by Jews who became followers of Jesus , there are a number of passages in the New Testament that some see as antisemitic, or that have been used for antisemitic purposes, including: He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. In an essay regarding antisemitism, biblical scholar Amy-Jill Levine argues that this passage has caused more Jewish suffering throughout history than any other in the New Testament. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it. However, the relationship between the followers of the new religion Islam and the Jews of Medina later became bitter. At this point the Quran instructs Muhammad to change the direction of prayer from Jerusalem to Mecca , and from this point on, the tone of the verses of the Quran become increasingly hostile towards Jewry. Antisemitism in early Christianity Attacks on synagogues[ edit ] When Christianity became the state religion of Rome in the 4th century, Jews became the object of religious intolerance and political oppression. Christian literature began to display extreme hostility towards Jews, which occasionally resulted in attacks and the burning of synagogues. This hostility was reflected in the edicts both of church councils and state laws. In the early 4th century,

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intermarriage between unconverted Jews and Christians was prohibited under the provisions of the Synod of Elvira. The conversion of Christians to Judaism was outlawed. Discrimination became worse in the 5th century. The edicts of the Codex Theodosianus barred Jews from the civil service, the army and the legal profession. Synagogues were confiscated and old synagogues could be repaired only if they were in danger of collapse. Synagogues fell into ruin or were converted to churches. Other synagogues were confiscated: Urfa in , several in Judea between and , Constantinople in and , Antioch in , Vannes in , Diyarbakir in Terracina in , Cagliari in and Palermo in . In the context of Christianity, deicide refers to the responsibility for the death of Jesus. The accusation of Jews in deicide has been the most powerful warrant for antisemitism by Christians. Melito does not attribute particular blame to Pontius Pilate , mentioning only that Pilate washed his hands of guilt. During the Middle Ages in Europe there was a full-scale persecution of Jews in many places, with blood libels , expulsions, forced conversions and killings. In the 12th century, there were Christians who believed that some, or possibly all, of the Jews possessed magical powers and had gained these powers from making a pact with the devil. Judensau images began to appear in Germany. Jewish martyrdom depicted in a woodcut from The persecution of the Jews in Europe reached a climax during the Crusades. Anti-Jewish rhetoric such as the Goad of Love began to appear and affect public consciousness. In the Second Crusade in , the Jews in France were the victims of frequent killings and atrocities. In the first large-scale persecution in Germany after the First Crusade, thousands of Jews were killed by Rintfleisch knights in . Following these crusades, Jews were subject to expulsions, including, in , the banishing of all English Jews. In , , Jews were expelled from France and in , thousands were expelled from Austria. Many of those expelled fled to Poland. Rumors spread that they had caused this epidemic by deliberately poisoning wells. Hundreds of Jewish communities were destroyed by the ensuing hatred and violence. Pope Clement VI tried to protect Jews by a papal bull dated July 6, , and by an additional bull soon afterwards, but several months later, Jews were burnt alive in Strasbourg , where the plague had not yet affected the city. Faced with the choice of either death or conversion, many Jews and Christians took a third option if they could, and fled. Jews were forced to convert to Islam or face death in parts of Yemen, Morocco and Baghdad. Local rulers and church officials closed many professions to Jews, pushing them into marginal roles considered socially inferior, such as tax and rent collecting and moneylending , occupations only tolerated as a "necessary evil". Catholic doctrine at the time held that lending money for interest was a sin , and it was an occupation forbidden to Christians. Not being subject to this restriction, insofar as loans to non-Jews were concerned, Jews made this business their own, despite possible criticism of usury in the Torah and later sections of the Hebrew Bible. Unfortunately, this led to many negative stereotypes of Jews as insolent, greedy usurers and the understandable tensions between creditors typically Jews and debtors typically Christians added to social, political, religious, and economic strains. Peasants who were forced to pay their taxes to Jews could see them as personally taking their money while unaware of those on whose behalf these Jews worked. Even moneylending and peddling were at times forbidden to them. The number of Jews permitted to reside in different places was limited; they were concentrated in ghettos and were not allowed to own land; they were subject to discriminatory taxes on entering cities or districts other than their own and were forced to swear special Jewish Oaths , and they suffered a variety of other measures. The Jewish badge was introduced in some places; it could be a coloured piece of cloth in the shape of a circle, strip, or the tablets of the law in England , and was sewn onto the clothes. Implementation was in the hands of local rulers but by the following century laws had been enacted covering most of Europe. In many localities, members of Medieval society wore badges to distinguish their social status. Some badges such as those worn by guild members were prestigious, while others were worn by ostracised outcasts such as lepers , reformed heretics and prostitutes. As with all sumptuary laws , the degree to which these laws were followed and enforced varied greatly. Sometimes, Jews sought to evade the badges by paying what amounted to bribes in the form of temporary "exemptions" to kings, which were revoked and re-paid for whenever the king needed to raise funds. German Crusade, ; History of the Jews and the Crusades ; Siege of Jerusalem ; and Letter of the Karaite elders of Ascalon The Crusades were a series of military

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campaigns sanctioned by the Papacy in Rome, which took place from the end of the 11th century until the 13th century. They began as endeavors to recapture Jerusalem from the Muslims but developed into territorial wars. Entire communities, like those of Treves , Speyer , Worms , Mainz , and Cologne , were murdered by armed mobs. About 12, Jews are said to have perished in the Rhineland cities alone between May and July Before the Crusades, Jews had practically a monopoly on the trade in Eastern products, but the closer connection between Europe and the East brought about by the Crusades raised up a class of Christian merchant traders, and from this time onwards, restrictions on the sale of goods by Jews became frequent. Both economically and socially, the Crusades were disastrous for European Jews. The Jewish defenders of Jerusalem retreated to their synagogue to "prepare for death" once the Crusaders had breached the outer walls of the city during the siege of The few who could not be rescued were either converted to Christianity or murdered. Organised and official persecution of the Jews became a normal feature of life in southern France only after the Albigensian Crusade , because it was only then that the Church became powerful enough to insist that measures of discrimination be applied. In his son Raymond VII, underwent a similar ceremony. Blood libels and host desecration[ edit ] Main articles: The child would be tortured by Jews, and a crowd would gather at the place of execution in some accounts the synagogue itself and engage in a mock tribunal to try the child. The child would be presented to the tribunal naked and tied and eventually be condemned to death. In the end, the child would be crowned with thorns and tied or nailed to a wooden cross. Finally, the child would be killed with a thrust through the heart from a spear, sword, or dagger. Its dead body would be removed from the cross and concealed or disposed of, but in some instances rituals of black magic would be performed on it. This method, with some variations, can be found in all the alleged Christian descriptions of ritual murder by Jews. A 15th-century German woodcut showing an alleged host desecration. In the first panel the hosts are stolen, in the second the hosts bleed when pierced by a Jew, in the third the Jews are arrested, and in the fourth they are burned alive. The story of William of Norwich d. It was claimed that the Jews had tortured and crucified him. The legend of William of Norwich became a cult, and the child acquired the status of a holy martyr. Simon of Trent d. During the Middle Ages, such blood libels were directed against Jews in many parts of Europe. The believers of these accusations reasoned that the Jews, having crucified Jesus, continued to thirst for pure and innocent blood, at the expense of innocent Christian children. Expulsions from France and England[ edit ] Further information: History of the Jews in France and History of the Jews in England The practice of expelling Jews, the confiscation of their property and further ransom for their return was utilized to enrich the French crown during the 13th and 14th centuries. When the moneylenders could no longer pay the tax, they were accused of disloyalty. Already restricted to a limited number of occupations, Edward abolished their "privilege" to lend money, restricted their movements and activities and forced Jews to wear a yellow patch.

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### Chapter 6 : An inquiry into the doctrine lately propagated concerning Muslims - Democratic Underground

*An enquiry into the doctrine, lately propagated, concerning libels, warrants, and the seizure of papers; with a view to some late proceedings, and the defence of them by the majority Paperback - 16 Jun*

Messenger The crime of blasphemy has had a bit of publicity lately. British comedian Stephen Fry was recently reported to police in Ireland on accusations of blasphemy, for comments made on TV about what he would say to God if he had the chance. Jakarta Governor Ahok was recently convicted and sentenced to two years in prison for blasphemy in Indonesia. You might also find yourself reported to police or sent to prison for blasphemy in Australia, where it is still a crime. The crime of blasphemy is a crime against the common law the body of judge-made law we inherited from England. Only Queensland and Western Australia have abolished it. The crime of blasphemy is not about vilifying or inciting hatred against people on the basis of their religion. Some states have separate laws against that. The crime is about protecting God and Christian doctrine from scurrilous commentary, and Christian religious sensibilities from offence. The Federal Court has described the elements of the offence of blasphemy as follows: The essence of the crime of blasphemy is to publish words concerning the Christian religion, which are so scurrilous and offensive as to pass the limits of decent controversy and to be calculated to outrage the feelings of any sympathiser with or believer in Christianity. A temperate and respectful denial of the existence of God is not an offence against the law, which does not render criminal the mere propagation of doctrines hostile to the Christian faith. The crime consists in the manner in which the doctrines are advocated. Whether in each case this is a crime is a question of fact for the jury. Blasphemy has a loose similarity with Section 18C of the Racial Discrimination Act, which makes it unlawful but not a crime to offend someone on the basis of their race. No person shall be liable to prosecution in respect of any publication by him or her orally, or otherwise, of words or matter charged as blasphemous, where the same is by way of argument, or statement, and not for the purpose of scoffing or reviling, nor of violating public decency, nor in any manner tending to a breach of the peace. Blasphemy can be committed by speech, writing, art or other form of communication. The crime of blasphemy is only about Christianity. You are legally free to blaspheme against any other religion. There have been no recent prosecutions in Australia. However, in George Pell tried unsuccessfully to get a court injunction to prevent the National Gallery of Victoria from displaying the Piss Christ artwork on the basis that the artwork was blasphemous. Why blasphemy laws are bad The crime of blasphemy is wholly inconsistent with a secular and religiously diverse Australian society. The crime of blasphemy gives official preference to Christianity over other religions, since it is lawful to outrage the religious feelings of adherents of non-Christian religions. The law should not play favourites among religions. It also involves the state enforcing religious orthodoxy correct belief and religious orthodoxy correct behaviour and threatening people who do not conform with criminal punishment. This is not a proper role for the law. Blasphemy laws are also contrary to international human rights norms, which Australia is supposed to uphold. The United Nations Human Rights Committee has said in its General Comment 34 , outlining its official interpretation of the right to freedom of thought, conscience and religion , that: Prohibitions of displays of lack of respect for a religion or other belief system, including blasphemy laws, are incompatible with the [International Covenant on Civil and Political Rights]. When might the crime of blasphemy be abolished? The commission also noted that every law reform commission that has considered the offence of blasphemy has recommended it be abolished. Due to lack of political will, NSW has never acted on this recommendation. Abolition in Australia might occur soon. A federal parliamentary committee is currently conducting an inquiry into the right to freedom of religion or belief. As yet there is no indication of when the committee will hand down its recommendations.

### Chapter 7 : Criminal Libel and the Duty of Juries

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### Chapter 9 : Antisemitism - Wikipedia

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