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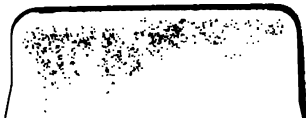
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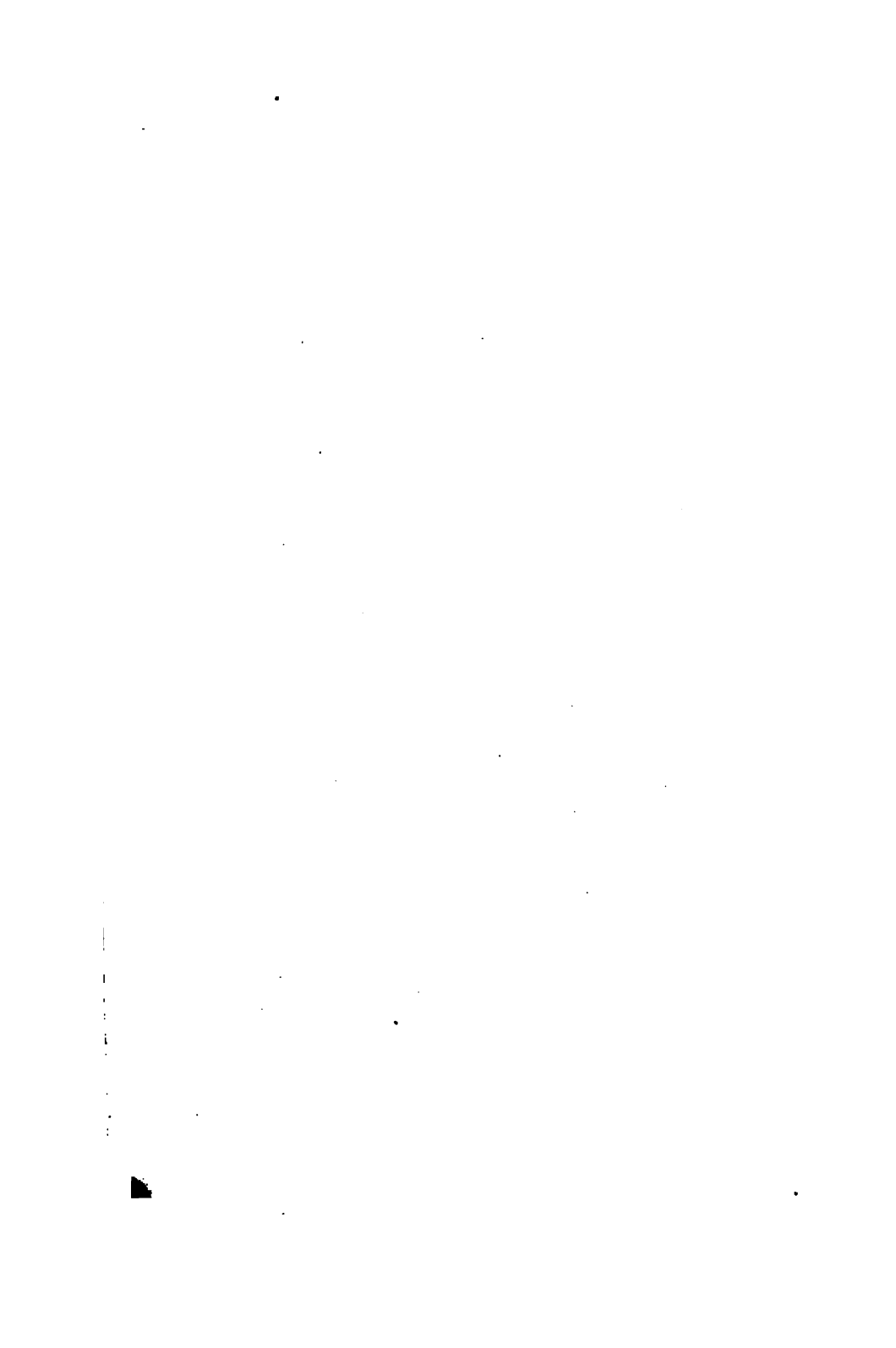




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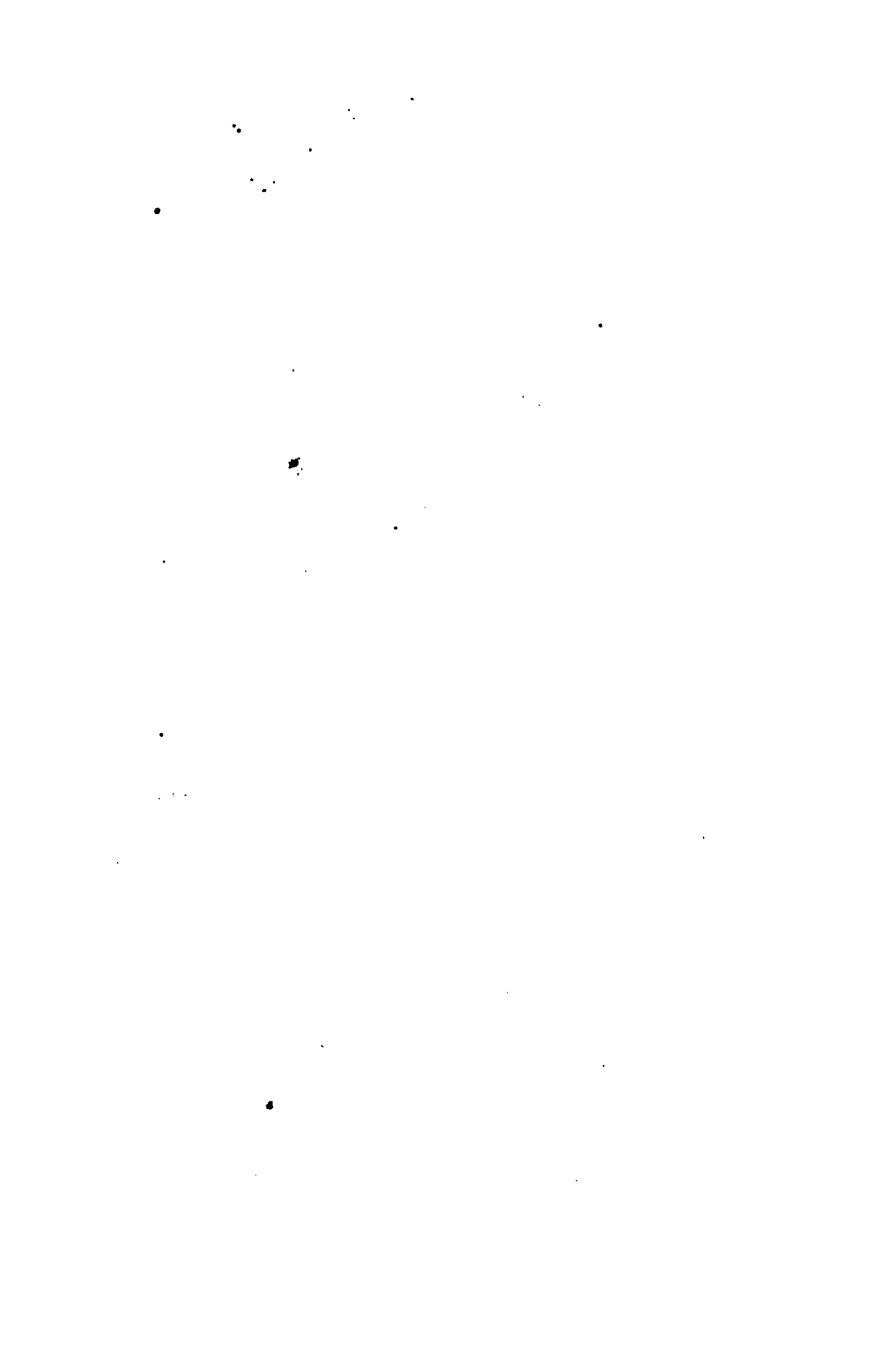






THE  
HISTORY OF THE JEWS  
IN  
GREAT BRITAIN.

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VOL. II.



THE  
HISTORY OF THE JEWS  
IN  
GREAT BRITAIN.

BY THE  
REV. MOSES MARGOLIOUTH,  
AUTHOR OF "A PILGRIMAGE TO THE LAND OF MY FATHERS,"  
&c., &c.

IN THREE VOLUMES.

VOL. II.



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# HISTORY

OF

## THE JEWS IN GREAT BRITAIN.

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The French Ambassador's, in Holland, communication to the French Minister in England—The English made overtures to the Jews—The Jews propose to purchase St. Paul's Cathedral, and the Bodleian Library—The ground upon which the Jews' proposition was discarded—Rabbi Menasseh Ben Israel's address to Oliver Cromwell—God the disposer of Domains—A good Governor a heavenly gift—The persecutors of God's people always punished—The benefactors of God's people always flourish—Many eminent and pious persons amongst the English—Request for the grant of a place of worship—The entertainment of English Ambassadors at Amsterdam—Rabbi Menasseh's address to the people of England—First motive to erect a synagogue—Second motive to bring about the universal dispersion preparatory to the coming of the Messiah—Third motive, the

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IN 1654 the French Ambassador in Holland, writing to the French Minister in England, says, "A Jew of Amsterdam informed me for certain, that the three generals of the fleet have presented a petition to his Highness the Protector, to obtain that their nation may be received in England to draw the commerce thither." A little sound reflection on the history of those days will make it most palpable that the overtures for the Jews' return to this country were first made by the English, through Mr. Secretary Thurloe, which alone can account for the daring proposal, on the part of the Hebrews, of purchasing St. Paul's Cathedral and the Bodleian Library, the former for the use of a synagogue,

and the latter for a warehouse. However fabulous the learned Dr. Jost, the great German Jewish historian, may pronounce this statement, it is nevertheless on record that a discussion on the subject did actually take place, and several debates were devoted to its consideration; and the only ground upon which the Jews' proposition was discarded, was the insufficiency of the Jewish offer. The Hebrews bargained to give five hundred thousand pounds for those edifices, whilst the Puritans demanded eight hundred thousand pounds.\* That the Jews were not in earnest, but simply tried the temper and disposition of the ruling powers of the time, can easily be imagined; else they would have complied with the Parliamentary demand. But the Spanish Jews of Amsterdam were too great politicians to believe that things would remain in *statu quo* with the English Republic.

In the year 1655, however, the celebrated

\* "Eben so unwahr ist, was gewiss nur spottweise erzählt wird, die Juden hätten durch Unterhändler, 500,000 Liv. geboten, damit ihnen die St. Paul'skirche zur Synagoge eingeräumt und die Bodleyanische Bibliothek zum Verkauf überlassen würde." Jost's "Geschichte der Israeliten." Vol. viii. p. 253. Compare Monteth's "History of Great Britain." Page 473.; and "Thurl. Sta. Pap." Vol. ii. p. 652



Rabbi Menasseh ben Israel, made his appearance before the English Parliament and public, pleading the re-admission of his brethren into this realm. The efficiency of his advocacy as an especial pleader must be judged, from a perusal of his inaugural address to Cromwell and the people.

“To his Highnesse the Lord Protector of the Commonwealth of England, Scotland, and Ireland.

“The humble Address of Menasseh Ben Israel, a Divine, and Doctor of Physic, in behalf of the Jewish nation.

“Give me leave, at such a juncture of time, to speak to your Highnesse, in a style and manner fitting to us Jewes, and our condition. It is a thing most certaine, that the great God of Israel, Creator of heaven and earth, doth give and take away dominions, and inspires, according to his own pleasure; exalting some, and overthrowing others; who, seeing he hath the hearts of kings in his hand, he easily moves them whithersoever himselfe pleaseth, to put in execution his Divine commands. This, my Lord, appears most evidently out of those words of Daniel, where he, rendering thanks

unto God for revealing unto him that prodigious dreame of Nebuchadnezzar, doth say:— ‘Thou that removest kings, and sets up kings.’ And elsewhere: ‘To the end the living might know that the Highest hath dominion in man’s Kingdom, and giveth the same to whom he please.’ Of the very same mind are the Thalmudists likewise affirming that a good government, or governor, is a heavenly gift, and that there is no governor, but is first called by God unto that dignity; and this they prove from that passage of Exodus: ‘Behold, I have called Bazaleel by name, &c.,’ all things being governed by divine providence, God dispensing rewards unto virtues, and punishment unto vices, according to his own good will. This the example of great monarchs makes good; especially of such, who have afflicted the people of Israel: for none hath ever afflicted them, who hath not been by some ominous exit, most heavily punished of God Almighty, as is manifested from the histories of those kings, Pharaoh, Nebuchadnezzar, Antiochus, Epiphanius, Pompey, and others. And, on the contrary, none ever was a benefactor to that people, and cherished them in their countries, who thereupon hath not presently

begun very much to flourish, insomuch that the oracle to Abraham (I will bless them that bless thee, and curse them that curse thee) seemeth yet daily to have its accomplishment. Hence I, one of the least among the Hebrews, since by experience I have found, that through God's great bounty towards us, many considerable and eminent persons both for piety and power, are moved with sincere and inward pitty and compassion towards us, and do comfort us concerning the approaching deliverance of Israel, could not but for myself, and in the behalf of my countrymen, make this my humble addresse to your Highnesse, and I beseech you, for God's sake, that ye would, according to that piety and power wherein you are eminent beyond others, vouchsafe to grant that the great and glorious name of the Lord our God may be extolled and solemnly worshipped and praised by us through all the bounds of this commonwealth; and to grant us peace in your country, that we may have our synagogues and free exercise of our religion. I nothing doubting, but that your clemency will easily grant this most equitable petition of ours. Pagans have of old, out of reverence to the God of Israel, and the esteem

they had for his people, granted most willingly free liberty even to apostated Jews—as Orias the high priest—to build another temple in their country, like unto that of Jerusalem. Now much more then may we, that are not apostate or runagate Jews, hope it from your Highnesse, and your Christian council, since you have so great knowledge of, and adore the same one only God of Israel, together with us. Besides, it increases our confidence of your bounty towards us, in that so soon as ever the rumour of that most wished for liberty, that ye were a thinking to grant us, was made known unto our country-men; I in the name of my nation, the Jewes, that live in Holland, did congratulate and entertain their excellencies, the ambassadors of England; who were received in our synagogue, with as great pomp and applause, hymns, and cheerfulness of minde, as ever any sovereign Prince was. For our people did in their owne minds presage that the kingly government being now changed into that of a commonwealth, the antient hatred towards them would also be changed into goodwill, that those rigorous laws (if any there be yet extant made under the kings) against so

innocent a people, would happily be repealed. So that we hope now for better from your gentleness and goodness, since from the beginning of your government of this commonwealth your Highnesse hath professed much respect and favour toward us. Wherefore I humbly entreat your Highnesse, that you would with a gracious eye, have regard unto us, and our petition ; and grant unto us, as you have done unto others, free exercise of our religion, that we may have our synagogues, and keep our own public worship, as our brethren doe, in Italy, Germany, Poland, and many other places, and we shall pray for the happiness and peace of this your much renowned and puissant commonwealth."

Rabbi Menasseh Ben Israel knew too well that the voice of the people was of great importance, and that unless the public mind was conciliated, his petition to the protector would prove of little avail ; he therefore prudently determined upon the expedient of paying some deference to the nation at large. He accordingly published the following document, which he scattered very extensively amongst all classes and degrees of the inhabitants of London.

“ A declaration to the commonwealth of England, by Rabbi Menasseh Ben Israel, showing the motives of his coming into England.

“ Having some years since often perceived that, in this nation, God hath a people that is very tender-hearted, and well-wishing to our sore afflicted nation ; yea, I myself having some experience thereof, in divers eminent persons, excelling both in piety and learning, I thought with myself, I should do no small service to my own nation, as also to the people and inhabitants of this commonwealth, if by humble addresses to the late honourable parliament, I might obtain a safe conduct once to transport myself thither. Which I having done, and according to my desire received a most kind and satisfactory answer, I now am come. And to the end all men may know the true motives and intent of this my coming, I shall briefly comprehend and deliver them in these particulars.

“ First and foremost, my intention is to try, if, by God’s good hand over me, I may obtain here for my nation the liberty of a free and public synagogue, wherein we may daily call upon the Lord our God, that once he may be pleased to remember his mercies and promises

done to our forefathers, forgiving our trespasses, and restoring us once again into our fathers' inheritance ; and besides to sue also for a blessing upon this nation, and people of England, for receiving us into their bosoms, and comforting Sion in her distress.

“ My second motive is, because the opinion of many Christians and mine do concur herein, that we both believe that the restoring time of our nation into their native country, is very near at hand ; I believing, more particularly, that this restoration can not be before the words of Daniel, Chapter xii, verse 7, be first accomplished when he saith, ‘ And when the dispersion of the holy people shall be compleated in all places, then all these things shall be compleated ;’ signifying therewith, that before all be fulfilled, the people of God must be first dispersed into all places and countries of the world. Now, we know how our nation at the present is spread all about, and hath its seat and dwelling in the most flourishing parts of all the kingdoms and countries of the world, as well in America, as in the other three parts thereof ; except only in this considerable and mighty island. And therefore this remains only in my judgment, before the

Messia come and restore our nation, that first we must have our seat here likewise.

“My third motive is grounded on the profit that I conceive this commonwealth will reap, if it vouchsafe to receive us ; for thence I hope there will follow a great blessing from God upon them, and a very abundant trading into, and from all parts of the world, not only without prejudice to the English nation, but for their profit ; both in importation and exportation of goods. Yet if any shall doubt hereof, I trust their charity towards the people of God will satisfy them, especially when they shall read the ensuing treatise.\*

“The fourth motive of my coming hither, is my sincere affection to this commonwealth by reason of so many worthy, learned, and pious men in this nation, whose loving kindness and piety I have experienced of : hoping to find the like affection in all the people generally ; the more, because I always have, both by writing and deeds, professed much inclination to this commonwealth ; and that I persuade myself they

\* The treatise above alluded to, is only an enlargement of the Address, and the “Declaration.” He also wrote an “Apology for the Jews.” See “Phœnix.” Vol. ii.



will be mindful of that command of the Lord our God, who so highly recommends unto all men the love of strangers ; much more to those who profess their good affection to them. For this I desire all may be confident of that I am not come to make any disturbance, or to move any disputes about matters of religion ; but only to live with my nation in the fear of love, under the shadow of your protection, whiles we expect with you the hope of Israel to be revealed.”

Cromwell giving time for the above documents to be extensively read and circulated, he convened a council in order to debate the subject of Menasseh Ben Israel's memorial. To avoid even the appearance of partiality, he summoned the principal representatives of the constitution, viz., the law, the gospel, and commerce. The representatives of the first department were Lord Chief Justice Glynn, and the Lord Chief Baron Steel. Those of the second department were, Drs. Tuckney, Whitehoo, and Wilkinson ; Messrs. Newcomen, Row, P. Nye, Carter, Caryll, Cudworth, Bridge, Ben of Dorchester, T. Goodwin, Jessey, and Dyke of Essex. The representatives of the third department were Alderman Dobligh, Lord Mayor of London ;

Alderman Tichburn, the two Sheriffs, Mr. Cresset, of the Charter House, and Mr. Kiffen.

The propositions for discussion were the following:—First, was it lawful at all to readmit the Jews into this country? Secondly, if it should be thought lawful, upon what terms were they to be admitted? The legal faculty gave their opinion that “there was no law that forbade the Jews into England.” Lord Chief Baron Steel entered into a long and elaborate disquisition, drawn from ancient records, with reference to the ante-expulsion Jews in this country, and dwelt at some length on the bitter persecution of which they were the victims in days of yore; his Lordship took a retrospective view of the Jews’ coming into England by the means of William the Conqueror, who were afterwards subjected to plunders, massacres, on the most groundless accusations, and concluded that nothing worthy of banishment could be discovered in the whole of their career, whilst residing in this country.

The representatives of the Gospel of peace and good-will towards all men, were materially divided amongst themselves. Some had their fearful forebodings that in the event of the Jews being

admitted into this country, that Judaism might supplant Christianity, and, however anxious they were for the conversion of the Jews, still it would be a hazardous step to allow the unbelieving Jews to tread the same soil, which the Christians, the descendants of the Saxon and Norman settlers, were permitted to do, because the latter were then so unsettled, and would be likely to be led astray by the teachers of Judaism.

Lord Lawrence and General Lambert replied in kind. Persons were then blinded by the notion of an increase of light, and the developments of Gospel truth. So that it was a false alarm, and a fancied danger to think that the devoted disciples of progress would retrograde into Judaism, and their Lordships considered, therefore, the objection as unworthy of notice. Mr. Newcomen took new ground for his argument in favour of the readmission of the Jews into this country. The Hebrews were a mercantile people, they were an energetic race, they were an industrious tribe, and ingenious speculators, their presence in this country might considerably augment the amount of trade, by importing large quantities of foreign goods,

which might have the double effect of lowering the prices of imported articles and raising the prices of exported ones; which, if realized, might prove extremely advantageous to the inhabitants of this country. And the fact of the Jewish merchants coming into close contact with Christian merchants, might have the effect of reconciling the former to the creed of the latter.

Messrs. Nye and Goodwin took still higher ground, upon which they based their opinion. They affirmed that it was a bounden duty to accede to the wishes of the petitioner, for which they gave the following reasons:—First, it was the Almighty's behest that strangers should be kindly treated and hospitably entertained. Secondly, the Jews should be particularly respected and regarded, because Gentiles were "their debtors,"\* and enjoy the blessing of their Messiah, and of their promises, and of their salvation, and that the Jews were, after all, the natural branches, and that the Gentiles were of a "wild olive tree, grafted in among them."† Thirdly, because we were brethren, children of the same parent, even Abraham, they after the flesh, and we after the spirit. Fourthly, because

\* Romans xv. 27.

† Romans xi. 17.

scripture declares that the tribes of Israel shall return to the favour of God, and happy will be the lot of those Gentiles, amongst whom the wandering tribes found a resting-place, and met with kindness. Fifthly, that it would be well-pleasing to Israel's God to see his chosen people befriended.

Mr. Joseph Caryl admitted the truth of the statements made by the rancorous opponents of the readmission of the Jews, that the Jews were under the influence of hardened hearts, yet it behoved Christians to beware not to help forward that hardening, and thus render themselves obnoxious to the wrath of God as "instruments of wickedness." He maintained that, as far as the people of England were concerned, they generally believed the promises of the calling of the Jews, and fervently prayed for their salvation.

He appealed to the sympathies of the council, by directing their attention to the kindness persecuted English protestants experienced in other countries during their exile. He recalled to the minds of the council the many inhuman and atrocious acts of cruelty practised by their ancestors against the poor defenceless Jews during

the middle ages ; and concluded by urging the expediency of making amends for the past national cruelties by future national favours.

The representatives of commerce were vehement in their opposition, prognosticated frightful catastrophes to the Anglo-Saxon and Anglo-Norman merchants. They insisted upon the certainty of foreigners being enriched, and the English being impoverished, by the readmission of the Jews into this realm. On attentive perusal of the debates then, and a critical comparison of the disputes in the houses of parliament as often as the bill for the admission of the Jews into British legislature was discussed, a striking analogy will be made palpable. It need not be told how Providence was better to the nation than the fears of the councillors ; and it may prove the same with reference to existing fears.

The conference lasted four days in deliberation, but the members could not come to any decision how to advise the protector in the important matter. Oliver Cromwell could brook indecision no longer, and therefore addressed his assembled privy council to the following effect : “ As for me, I am in no ways under any obligation to the Jews, beyond what Scripture de-

clared. As it is admitted by all parties that Holy Writ speaks of their conversion to the true faith, means must be used to bring about so desirable an end; and there is no other means than the preaching of the Gospel to them. And this means can not be employed, unless we permit them to reside where the pure Gospel is preached. I have fondly hoped that, by summoning the expounders of the Gospel, they would have facilitated a decision on the important question, and been the means of removing any scruple of conscience, if such did reasonably exist, but they have rendered the problem more intricate and inexplicable than ever, by reason of their disagreement. I hope I shall not be betrayed into doing anything hastily or rashly. I must take a decided position in the affair, as well as the responsibility of the decision which I make. I must only ask you for your prayers, that the Lord would so order my proceedings as to conduce to His glory, and the welfare and prosperity of the nation." This is only a digest of a long address. Sir Paul Rycaut, who was one of the protector's auditors at the time, says, "At this debate, I never heard in my life a man speak so well as Cromwell did on this occasion."

The step he took was to grant the Jews a

dispensation and toleration to come and settle in this country,\* and the Jews were not slack to avail themselves of the privilege. They did not confine themselves to London. Some even found their way into Ireland, and even to the Isle of Man, where at that early period they purchased estates, brought up their children in the Christian religion, and whose descendants now occupy important positions amongst the higher classes of society.† Probably the final decision was not accorded till about May, 1656 ; for the proceedings were not published till the month of April of that year. The whole is a sort of address from Cromwell to his parliament, and ends in

\* Thomas Violet's petition to King Charles II. and his Parliament. "Evelyn's Memoirs," "Bishop Burnett's History of his own Times," and "Lindo's Calendar."

† The Author met with several Christians in the Emerald Isle, who trace their descent to Hebrew families, who settled in that island as early as that year. The Rev. Dr. O'Meara, now a zealous Missionary of the Society for Propagating the Gospel in Foreign parts, is a lineal descendant of Joshua, the son of Nun : a Spanish Hebrew, who arrived in Ireland during the Protectorate. Don Nun's daughters were married to Christians, one of whom was the maternal ancestor of Dr. O'Meara. The author has met with similar cases in different parts of England. See "A Pilgrimage to the Land of my Fathers." Vol. ii. p. 282.



the following words:—"What shall be the issue of all this, the Most High God knoweth. Rabbi Menasseh Ben Israel still remains in London, desiring a favourable answer to his proposals; and not receiving it, he hath desired, that, if they may not be granted, that he may have a favourable dismissal, and return home. But other great affairs being now in hand; and this being a business of very great concernment, no absolute answer is yet returned him under the present day of the conclusion hereof, being vulgarly stil'd April the 11, 1656; but, according to holy Scripture, the 14th or 15th of Abib, the first month, call'd also Nisan."

The same year the Jews chronicle the erection of the first Portuguese synagogue in King-street, Duke's-place,—“The burial-ground at Mile-end, where the Spanish and Portuguese Jews' Hospital now stands, taken on a lease for nine hundred and ninety-nine years.”\*

The same chronicler records that in the year 1657, occurs the first Jewish interment of a member of the synagogue, Isaac Britto by name.

\* Lindo's "Jewish Calendar."

## CHAPTER II.

Charles II. begins to reign—Thomas Violet's Petition against the Jews—Charles trained to sympathize with Exiles—The Jewish Synagogue became an object of attraction—Charles' Marriage with the Infanta Catherine of Braganza—Her Physician—Her Chamberlain—The Family of Da Costa—Jewish Persons and Property threatened—The King's Interposition—The Impostor, "The Wandering Jew"—The Duchess of Mazarine's Letter—Jews indicted for meeting for public Worship—The King's orders to the Attorney-General—Conversions to Christianity—Rabbi Moses Scialitti—Dupas.

No sooner did Charles II. resume his legitimate position on the throne of Great Britain, than the feeling of animosity against the Jews began to display itself. A goldsmith, Thomas Violet by name, proved himself a most violent enemy to the Hebrew congregation. He had the audacity to petition the king and parliament

to banish all the Jews once more from this realm, and to confiscate their property ; and in order to secure the king's prejudice in favour of the cruel petition, Violet gave a succinct and comprehensive account of their readmission into this kingdom ; dwelling, in emphatic terms, on Cromwell's manœuvres to influence his parliament to acquiesce in the act ; how the usurper instructed Secretary Thurloe to invite Rabbi Menasseh Ben Israel into London ; and how that, contrary to the expressed opinion of the majority of his own council, the *soi-disant* protector granted the Jews toleration to reside in this country. These and many other incentives did Violet urge upon Charles II. and the parliament, in order to bring about the desired persecution. This petition was presented January, 1661. But Charles was an exile himself, and therefore learned to bear compassion towards strangers in a strange land, the petition failed therefore in producing the desired effect. Moreover, Charles II. whilst abroad, had many opportunities of coming in contact with many Hebrews, who were justly entitled to his royal confidence and regard. Those settled in England, therefore, were permitted by his majesty to live unmolested, because they lived peaceably and loyally. Their synagogue became an object

of attraction to some ; and we read of a gentleman, Thomas Greenhalagh by name, visiting that house of prayer in 1662, and stating that he found in it upwards of one hundred men, of apparent affluence and wealth, and their ladies in very rich attire.

The same year died the first leader of the newly-formed Anglo-Jewish congregation, which appears from a Hebrew epitaph, of which the following is a translation, in the old Jewish cemetery.

HERE LIETH CONCEALED ONE PERFECT TOWARDS HEAVEN,  
 UPRIGHT HE WAS TOWARDS MEN ;  
 HE EXECUTED RIGHTEOUSNESS AT ALL TIMES,  
 TO HIS CHILDREN AS WELL AS TO THE POOR AND  
 NEEDY ;  
 THE GENTLE AND MILD WARDEN AND LEADER OF THE  
 CONGREGATION,  
 THE NOBLE, THE EXALTED, THE WORTHY,  
 RABBI NAPHTALI HIRSH,  
 THE SON OF  
 RABBI ABRAHAM.  
 MAY THE MEMORY OF THE RIGHTEOUS BE BLESSED.  
 WHO DEPARTED ON THE EVENING OF TUESDAY,  
 AND WAS BURIED ON THE MORNING OF WEDNESDAY,  
 THE SECOND DAY OF THE MONTH, TAMUZ,  
 IN THE YEAR 422,  
 ACCORDING TO THE SHORTER DATE, HERE AT  
 LONDON.\*

\* The long date is that which has the thousands prefixed to the hundreds. The above corresponds to the month of August, 1669.

When that monarch discovered the secret that “it is not good that the man should be alone,” and set his heart on the virtuous Infanta, Catherine of Braganza; General Monk, the faithful and confidential friend of the king, was instructed to make the overtures for that purpose, which he accomplished by a Portuguese Jew. And when the Infanta was on her way to England, and taken ill at Castile with an erysipelas, Antonio Mendes—a Jew, and physician to John IV. of Portugal, the Infanta’s father, as also professor of medicine at Coimbra—was dispatched to attend the Princess. Antonio’s brother, Andrea Mendes, was appointed to the honourable post of Queen Catherine’s Chamberlain. Her Majesty was very solicitous that the talented brothers should accompany her to England and settle there. They had no objection to comply with the wishes of their royal mistress, but they communicated their intentions to their third brother, who was anxious to bear them company; and thus all the three Mendes settled in London, and openly threw off their hypocritical garb, and became strenuous and undisguised Jews, and assumed the name of Da Costa—by which name their descendants are known to this very day.

The congregation became augmented; fresh

members were daily added to the synagogue. Rich and poor continued to land at different ports; and of such extent was their number in 1664, that two important charitable institutions were organized for the benefit of the poor of the congregation—viz., one for the study of the law, which was designated “Tree of Life;” and another for the education and clothing of poor boys. The latter was remodelled in 1822, and designated “The Gates of Hope.”

This, as may naturally be supposed, had a double effect—the favourable opinion of the king, and the unfavourable opinion of the populace. By the latter the Hebrews were threatened with divers threats affecting the security of their persons and property. The Jews had no alternative, therefore, but to represent their precarious condition to the king, which they did in a respectful petition; to which the king replied on the 22nd of August, 1664, by an order in council, that “As long as they [the Jews] demean themselves peaceably and with due submission to the laws, they may promise themselves the same favour as formerly.”

In the year 1666, when the number of Hebrews was already considerable, Charles II. formally

granted the Jews free permission to reside and to practise their religion in this country ; and Jews from all parts of the continent began to flock hither. Among the mixed multitude of Jews that landed on the shores of this favoured island during that year, was a barefaced impostor, who gave himself out as “ the Wandering Jew.” We are indebted for the particulars of the impudent imposition to the learned Calmet, who gives a copy of a letter written by the Duchess of Mazarine—who was then on a visit to this country—to her sister, the Duchess of Bouillon, who was then at Paris. The following is an extract of her Grace’s epistle relative to that worthy :—

“ He says he was an officer of the Sanhedrim at the time that Pilate condemned Christ, and remembers every particular relating to the Apostles ; that he struck our Saviour at the time of his coming out of the judgment hall, and was therefore condemned to live till his last coming. That he had travelled into every corner of the world ; and pretends to cure diseases by a touch. He speaks several languages, and gives such a just account of past ages, that people do not know what to think of him. The two Uni-

versities sent several doctors to examine him, who with all their skill were not able to discover the least contradiction in his discourse. One very learned man spoke to him in Arabic, and he answered in the same tongue—telling him that there was scarce a single history in the world that was true. The same gentleman asked him what he thought of Mohammed? he answered, he knew him very well; that he was a man of good understanding, but subject to mistakes, as well as other men—particularly in denying that Jesus was crucified; ‘for I saw him!’ says he, ‘nailed to the cross, with mine own eyes! I was likewise present at the burning of Rome by Nero!’ He said likewise, that he saw Saladin returning from his conquests in the Levant, and told several particulars relating to Soliman the Magnificent. He affirmed also, that he had seen Tamerlane and Bajazette; and gave an ample relation of the wars in the Holy Land. The common people give out that he works miracles; but the wiser sort look upon him as an impostor.” Perhaps the same individual personified elsewhere the Messiah, for it is singular that that very year Shabthai Zevi, the great impostor, laid claim to the Messiahship of Israel.



Though the Jews continued to multiply in this dominion, they were nevertheless objects of jealousy to the middle classes of the English. Several zealous members of the Church contrived to get the Jews indicted for meeting for public worship. The members of the synagogue were forced again to present a petition to the king, soliciting his Majesty's protection during their stay in this kingdom; and if the request could not be granted, to give them time to withdraw quietly from this realm. The king, in council, ordered, "That the Attorney-General stop all proceedings, and that they [the Jews] receive no further trouble on this behalf." This took place in the year 1673.

The first Catechism of the Jewish faith was printed in London, 1680. Towards the end of this reign, the celebrated Rabbi Jacob Abendana, a native of Amsterdam, was appointed head of the synagogue in London. He wrote a translation of the famous work, the "Cuzari," which translation is preferred before others. He died the same year with the king. His brother, Rabbi Isaac Abendana, settled at Oxford, where he became professor of Hebrew. He was an indefatigable writer; he translated the "Mishna,"

along with the commentaries of Rabbi Jacob Bartenora and Moses Maimonides, into Spanish. Surenhusius is deeply indebted to that work for his celebrated Latin translation. Several distinguished personages of the synagogue embraced Christianity during this reign. Two of them are particularly noticed. One was a certain Rabbi Moses Scialitti, from Florence. He was admitted into the Christian church by the sacred ordinance of baptism, which was administered to him on Trinity Sunday, 1663, by the Very Rev. Dr. Warmestre, Dean of Worcester, at St. Margaret's, Westminster.\* He was named Paul, and proved himself a zealous witness for the truth of the religion he embraced. He addressed a letter to his brethren in the flesh, which was published the same year, and displays a considerable amount of Jewish learning, as well as the most genuine piety.†

The second was a very wealthy merchant, Dupas by name, who is noticed in the life of Sir Lionel Jenkins.

\* The sponsors, or godfathers and godmothers, on the solemn occasion were the Right Rev. Father in God, George, Lord Bishop of Chester, Dr. Samuel Collins, and the Right Honourable the Countess of Huntington.

† See "The Voice of Israel."

## CHAPTER III.

Opposition did not deter the Jews from settling here in the Reign of Charles II—Twelve years' silence—The Ebullition of strong feeling in the beginning of the Reign of James II—The arrest of thirty-seven Jewish merchants—The Jews petition the king—His Majesty's council—His order—The remittance of Alien Duty—The anomalous effect produced upon English merchants—The petitions for the Repeal of the Remission of the Alien Act—The petition of the merchants of the City of London—King James took a different view.

IN spite of all opposition which the Jews experienced from the common people, during the reign of Charles II., they nevertheless increased and multiplied to a considerable amount. Not only did the Jews of Holland, of Italy, the Netherlands, the Nuovo-christianos of Spain, continue to come over and join the Synagogue of

London, but also many Hebrews from Germany, from Poland, from the Province of Lithuania, were daily added to the members of the Jewish population in London. There is much evidence amongst the epitaphs in the oldest Jewish cemetery, engraved on tablets of stone, to prove that the German and Polish Jews had already formed themselves into a separate congregation.

Charles' determination to protect the exiles of Judah was a *bona fide* encouragement for them to come and dwell under the benign influence of "the Charter of the Land," of which they took advantage, notwithstanding that they had to encounter "the battle and the breeze" of a raging host of foes. Indeed, for the space of twelve years, the last of the reign of Charles, the enemies of Israel were silenced, and made up their minds to bring no more any railing accusation against a people who were the objects of the king's favour; at least, as long as that monarch was in possession of the throne.

The feelings, though for a time smothered, of many of the English, were nevertheless most unfavourable towards the newly-established Hebrew congregations; and as soon as a new king arose—as soon as James II. ascended the throne of

England—the hitherto pent-up feelings exploded. That very year, the first year of the reign of James II., A. D. 1685, thirty-seven Jewish merchants were arrested on the Exchange for not attending any church. How vigilant must their enemies have been, so as to ascertain to a nicety that the thirty-seven victims attended no church whatever. The writs were procured under the statute twenty-third of Elizabeth. This was done, probably, to try the disposition of the new king towards his Hebrew subjects. The Jews, however, petitioned the king to extend to them the same protecting and fostering hand which his predecessors had done, and to grant them free exercise of their religion. To the honour of James II. be it recorded, that in the presence of his lords spiritual and temporal, viz., his Royal Highness Prince George, the Archbishop of Canterbury, the Bishop of London, the Lord Chancellor, the Treasurer, Privy Seal, and Chamberlain; the Dukes of Ormond and Queensbury; the Earls of Huntingdon, Bridgewater, Berkeley, Nottingham, Plymouth, Craven, Peterborough, Middleton, Sunderland, Moray; Viscounts Fauconberg, Preston and Melfort; Lords Dartmouth and Godolphin; and the Chancellor of the

Exchequer;—in the presence of these twenty-five illustrious personages, James II. ordered, “that the Attorney-General do stop all the said proceedings, his Majesty’s intention being, that they should not be troubled upon this account, but they should quietly enjoy the free exercise of their religion whilst they behaved dutifully and obediently to his government.” This took place on the 13th of November.

James II. did not stop there; he continued to show favour towards the Jews in a more substantial manner than did his predecessor. The Jews seem to have procured the esteem and friendship of several influential Englishmen of the time, and those Englishmen, headed by Sir Peter Vandeput, petitioned the king to remit to the Jews the export duties, alias “Alien duties.” The king granted the request of the petitioners. This remission had just the contrary effect upon the generality of Englishmen from what it might have been expected. It might naturally have been thought by thinking men, that such a step would be conducive to extend English manufacture throughout the whole of Europe, and thus increase the prosperity of English merchants; but British manufacturers did not take

the same view of the case ; they rather dreaded that the same remission would be made in favour of goods imported, which would of course have proved detrimental to the mercantile pursuits of the natives. Parliament was therefore inundated with petitions against the measure. We are told by Dr. Tovey that “the Hamburgh Company, the Eastland Company, the merchants of the west and of the north of England,” presented petitions for the repeal of that favour.\* The same writer furnishes us with a copy of such a petition, which was signed by eighty-three metropolitans, and is the following :—

“ TO THE KING’S MOST EXCELLENT MAJESTY.

“ The humble Petition of several English Merchants of the City of London,

“ Sheweth,

“ That in January, 1685, Sir Peter Vandeput, and a few others, having petitioned your Majesty for the remission of the Alien Duties OUTWARDS ; upon hearing the Commissioners of the Customs, your Majesty was pleased to declare your pleasure in favour of the Petitioners, and to remit the Alien Duty for all goods exported of the native production and manufacture of this kingdom, until

\* Tovey’s “ Anglia Judaica.” Page 288.

your Majesty should find cause to alter your royal pleasure therein.

“And your Petitioners being informed that some persons are attempting to get the Alien Duty INWARDS remitted also, in all humility, do represent to your Majesty, that the remission thereof, either inwards or outwards, is a public damage to the interest of your Majesty’s kingdom, and a diminution of your revenue, and the trade of your English merchants, and a means to transplant that, and the mysteries of our artificers, into the hands of foreigners, to the ruin, not only of the trading and working people at home, but also of the several English factories abroad.

“Your Petitioners therefore most humbly beseech your Majesty’s leave, that they may be heard, to demonstrate to your Majesty the consequence of such remission.

“And your Petitioners (as in duty bound) shall ever humbly pray.”

The following eight baronets headed the signatures.

Sir Matthew Andrews.	Sir Henry Tuffe.
Sir Benjamin Newland.	Sir Robert Jeffery.
Sir Thomas Griffith.	Sir Samuel Dashwood.
Sir John Chapman.	Sir Benjamin Aylofffe.



King James, however, took a different view ; his Majesty could not see the danger, which seems to have terrified the English merchants, and paid no attention, as a matter of course, to the solicitations of the Petitioners.

The Christians of that time, however, scrupled not to borrow money from the Jews, and refuse payment on the plea that an old law existed, which forbade a Jew to bring an action against a Christian. The following anecdote is characteristic of all parties therein concerned :—Chief Justice Jeffries was called upon to give judgment in a case where a Jew was plaintiff for a considerable sum of money, from a Christian defendant. After the Jew had stated his matter-of-fact case ; the Christian defendant replied, that though he had nothing to advance against the facts deposed by the plaintiff, he did not think that he was called upon to pay the debt. This extraordinary defence puzzled the judge. “ What may be your reason for so strange a conduct ? ” asked Baron Wem. “ Because the Jew had no right, by the laws of England, to bring an action against a Christian,” replied the defendant. More astonished than ever, the judge continued to ask,—“ Is this all ; have you no other plea, whereby to justify your

defence?" "No, my lord, I insist on this plea," obstinately rejoined the debtor. "Then as judge I tell you, that even according to your defence, you are bound to pay his demand, for he did not bring the action against a Christian, but against a Jew, and one greater, by far, than himself."\*

A ramble through the old Jewish cemetery, the grave of many a distinguished Hebrew can be discerned, not only of those of Spanish extraction, but also of those who came hither from Germany and Poland.

A curious pamphlet is extant which throws considerable light on Judaism, Popery, and Protestantism in this country, just before James abdicated. The pamphlet was printed in 1687, and consists of two letters addressed by a Christian merchant of London, to his friend at Amsterdam. The first letter contains an account of a conference between Father Saliam, a Jesuit, and a Rabbi Jonathan, which took place at the London merchant's house. The poor Jesuit was completely worsted in the argument, by the Jew's attempt to nullify the evidence of Christ's miracles, by adducing the greater miracles ascribed by the Romish church to Christian saints; such

\* See "Lilly's Pract. Reg." Vol. 1. p. 3.

as St. Kentigern's mother, St. Patrick, St. Aidan, Odo, St. David, St Bernard, &c., &c.

The second letter contains an account of a discussion between the same Rabbi Jonathan and a Mr. Beza, a Protestant, at the same merchant's house ; and the result was that Rabbi Jonathan, after a short pause, thus replied,—“ Sir, I am abundantly beholden to you for your free and familiar discourse with me, for which I shall ever honour and esteem you. You have spoken much in a little, and fully removed those blocks that I mentioned, as lying in my way. I shall shortly visit you, with your leave, at your house, and there advise further with you about the things we have now discussed. Mr. Beza told him he should at any time be welcome to his house : and so they parted, &c., &c.”

## CHAPTER IV.

The accession of William Prince of Orange to the throne of England—A little circumstance but big with importance—The origin of the English National Debt—The Hebrews, the cause of the Protestant stability, as well as of the permanence of the credit and prosperity of England—William III was not ungrateful to his Jewish benefactors—A copy of the Noli-Prosequi Order—The discontent and restlessness of the English Merchants—The Representatives of the Commissioners of the Customs—The King from motives of expediency yields to their clamours—The Hebrews plead in vain—The King repeals the Remittance Act—A Copy of the Order—The Jews submit without a demur—The King continues kindly disposed towards them—The Petition of the non-Jewish Inhabitants of Jamaica—The great and rapid increase of the Jewish Population in this country—The German and Polish Synagogue built—The Spanish Jews built a new synagogue—The far-famed Rabbi David Nieto appointed Rabbi of the Spanish Congregation.

It is beside the object of the Jewish historian to

indulge in his own private opinions respecting the political revolutions which occur in the kingdoms where the Hebrews are located. It is thought, therefore, expedient to be quiescent, in this field of research, with reference to the short reign of James II.\* But it behoves a careful narrator of the annals of the Jews in this country to state that, with the accession of William Prince of Orange to the throne of England, a new and important era was ushered in, as regards the history of the Jews in Great Britain. And it must not be omitted to be stated that those who hail that accession as one of the most glorious epochs in the annals of Great Britain and Ireland, stand deeply indebted to the Jewish nation for the rich and inestimable boon thus bestowed on this country.

A little circumstance, but big with importance, in the history of the expedition of that Prince against James II., has been fated to be overlooked by the chroniclers of the events passing on the stage of British history. The particular circumstance here alluded to is the following.

When William, Prince of Orange, afterwards

\* The Author's opinion on the subject will be found expressed in a "Pilgrimage to the Land of my Fathers." Vol. ii. p. 229.

the Third of England was preparing his expedition against James II., he was all at once at a stand-still, in consequence of a decided lack of the needful, wherewith to equip his navy, and thus ensure success to his projected war. Whilst the Prince was thus musing in his extremity, and counting the cost, and consulting his treasury, an Israelite of Amsterdam, requested an audience. The Hebrew was admitted into the presence of the Prince, and in a few seconds dispelled the gloom which shrouded the prospects of the embryo King of England, and illuminated them with the welcome news of which he was the bearer.

“My Lord,” said the Hebrew, “You are in want of money to accomplish a great national project, I have brought you, from our people, two millions. If you succeed you will refund them to me ; if you fail, we are quits.”\* •

This circumstance may have been the origin of the English National Debt. The following observation of a modern writer, is deemed pertinent here :—“When that great persecution

\* *Les Matines du Samedi* Par. G. Ben. Levi. Translated by A. Abrahams of Liverpool. “A Pilgrimage to the Land of my Fathers.” Vol. ii. 299.

occurred which forced the Spanish Jew—the aristocracy of the chosen race—from the place of his nativity, he brought with him to Holland, the craft and the cunning of the people. He taught the Dutch to create an artificial wealth ; and the people of that republic, by its aid, maintained an attitude of independence, which rendered them so long the envy and the hatred of the proud States which surrounded their territory. Their industry increased with the claims upon them. They cultivated their country with renewed perseverance ; they brought the spices of the rich and barbarous East, to the shores of the cultivated and civilized West ; they opened new sources of profit ; their merchant vessels covered the waters ; their navy was the boast of Europe. Their army was the scourge of the great Louis in the height of his pride and power. The markets of Holland evinced a full activity ; the towns of Holland increased in importance ; and the capital of Holland became the centre of European money transactions, partly in consequence of the great bigotry which banished the Jews from Spain. When, therefore, the chief of that small but powerful republic was called to sit upon an

English throne, he brought with him many of those whose brains had contrived, and whose cunning had contributed to procure these great changes; and from his reign, whatever evils may have arisen from a reckless waste of money, then commenced that principle which, for a century and a half, has operated on the fortunes of all Europe,—which proclaimed that, under every form and phase of circumstances, in the earliest hour of gloom, as in the proudest moment of grandeur, the inviolable faith of England should be preserved towards the public creditor.\*”

To the Hebrews therefore is England indebted not only for the stability of Protestantism which characterizes her to the present moment; but also for the permanence of her credit and prosperity.

It was naturally to be expected therefore that many wealthy Jews should have settled in a country where a Monarch reigned, who was indebted to Hebrew gold for his royal diadem. William III., on the other hand, was not slack in showing favour to the members of the London Synagogues, and, resisted as long as he could,

\* Francis' "Chronicles and Characters of the Stock Exchange" pp. 15, 16.



the clamours of the Anglo-Saxon, or Anglo-Norman merchants, against the Anglo-Judæo merchants.

The following document, which affords a correct notion of the king's disposition towards the Jews is therefore here inserted.

A copy of the order of Council of Noli Prosequis:—"At the Court of Whitehall, the 26th of February, 1689, by the King's most excellent Majesty, and the Lords of his Majesty's most honourable Privy Council.

"Upon reading this day at the board, the humble petition of Antonio Gomezsera, and Phineas Gomezsera, Andrew Lopez, Antonio de Costa, Joshua Bueno, Menasses Mendez, Antonio Corea, and several others, making in all twenty merchants of London; setting forth,

(1.) "That the most of them being made free citizens, are by virtue thereof discharged from paying any more customs, than his Majesty's natural born subjects.

(2.) "And that, upon questioning the validity of their patents in the late reign, it was by the then Lord Treasurer, with advice of the then Attorney-General, upon a solemn hearing of Council on both sides, determined in favour of

the petitioners ; who were then told by the Commissioners of the Customs, that they might freely enjoy the benefit intended them by their letters-patent.

(3.) “ And afterwards when informations of devenerunt were brought against them for all the goods they had imported since the death of King Charles II., for non-payment of alien duties ; the same upon application to his Majesty in Council were stopped by *Noli-Prosequis*, and the letters-patent thereby again confirmed.

(4.) “ That now there are suits commenced against them by one Thomas Pennington, who has lately arrested all the petitioners in his Majesty’s name, for vast sums of money, being the value of all the goods they have imported and exported since the 11th of December, 1688, and brought informations of devenerunt against them in the Court of Exchequer, which greatly impairs their credit, and puts a stop to their trading.

(5.) “ That such of the petitioners as are not citizens, have paid alien duties for all the goods they imported, and the rest have not taken the benefit of their patents, any further than what concerns their own proper goods, paying still as

aliens for what belonged to foreigners, and was consigned to them by their friends abroad, inasmuch that for above one half of what they are arrested for, they have paid the full duty as aliens.

(6.) "And as for alien duty outwards, the same having been taken off by Act of Parliament in King Charles's reign, and by proclamation in the late reign as greatly prejudicial to the exportation of the woollen manufacturists, it was never demanded. The Commissioners of the Customs taking it for granted, that it was never intended by the next grant of the Customs to his Majesty, till of late the said Commissioners have been directed and have ordered the merchants to deposit the said duty outwards, that his Majesty shall be pleased to declare his further pleasure.

(7.) "And the petitioners therefore praying to be relieved against the said information by a Noli-Prosequis, his Majesty taking the whole matter into consideration, was graciously pleased this day in Council, to order that Sir George Treby, his Majesty's Attorney-General, do cause Noli-Prosequis to be forthwith entered upon the said informations, or any others that shall be brought against the petitioners upon the like

account, it being his Majesty's pleasure that they enjoy the full benefit of their respective letters-patent.

(Signed)

“JOHN NICHOLAS.”

Such was, however, the discontentment and restlessness of the English merchants, that the king thought it expedient to yield at last to the agitation of the clamourers. The Jewish opponents prevailed upon the Commissioners of the Customs to urge the following five particulars upon the attention of the Council :—

“First. His Majesty would lose above 40,000*l.* by not prosecuting for the forfeitures already past, and that the duty thereby cut off for the future would amount to at least 10,000*l.* per annum. That his Majesty's necessary occasions ought to be provided for, and that if these dutys were remitted to the Jews, they must be supply'd altogether by the people of England.

“Secondly. That the balance of trade would thereby be broken, and these Jews, by virtue of such illegal clauses, let loose to overrun the trade of the English merchants, both at home and abroad.

“Thirdly. They represented that such *Noli Prosequi* were a mere snare for the legal prose-

cutors, whether public officers or others ; for instead of reaping that benefit which the law designed them, they were almost ruined, by the charge of preparing the suits, which were discontinued without any fault of theirs.

“Fourthly. That this order of Council bore date since the last Session of Parliament, and the Act of Rights, which provided against all non obstantes of, or to any statutes whatsoever: and though these are only Noli-Prosequis, yet they are to support, and confirm, pernicious non-obstantes, granted by King Charles and King James II.

“Fifthly. That most English merchants had estates in land, as well as stocks-in-trade, and payed taxes for them, whereas the rich Jews were past finding out ; and it must needs grieve the English to pay any new taxes, if the Jews were illegally exempted from payment of any ancient duty.”

In vain did the Hebrew merchants plead and point out the unsoundness of the grounds advanced by their opponents. In vain did they contrast the already improved condition of commerce, with the comparatively miserable state of merchandise before the act of remittance was

passed. In vain did they call attention to the many additional countries in which British manufacture now found a market ; the king was determined to stop the mouths of the malcontents, and hence the following order :—

“A Copy of an Order of King William in Council, for collecting the Alien Duty outwards, notwithstanding King James’s order to the contrary.—

“At the Court at Hampton Court, 14th of October, 1690.

“Present : The King’s most excellent Majesty in Council.

“The Right Honourable the Lords Commissioners of their Majesty’s Treasury, having this day laid before their Majesties in Council, a presentment of the Commissioners of the Customs ; setting forth that by an Act of Parliament made in the 25th year of the reign of his Majesty King Charles II, the Alien Duty was taken off upon the exportation of all the native commodities of this kingdom except coals. And by an Act of Parliament made in the first year of his late Majesty King James II, by which the revenue was granted to this said Majesty King James, in the same condition that it had been granted

to King Charles II, in the 12th year of his reign ; the said former act for taking off the Alien Duty was, in the opinion of counsel learned in the laws, rescinded or repealed, and the Alien Duty became again payable upon the native commodities of the kingdom, exported by strangers, until by an Order in Council of his late Majesty King James, bearing date the 22nd of January, 1685, upon the petition of divers merchants of the City of London ; and hearing the then Commissioners of Customs, His Majesty was pleased to declare that he would take or receive no other custom of merchant strangers, for goods exported of the native product or manufacture of this kingdom, than what were payable to his said Majesty King Charles, at the time of his desire, by virtue of the said first-mentioned statute, made in the 25th year of his reign. And by an Act made this present Session of Parliament, the revenue is made payable to their Majesties, as the same had continuance upon the 5th day of November last, by which the said Alien Duty seems again to be revived. And therefore humbly praying the directions of this board therein. It was upon due consideration thereof this day ordered in Council by his

Majesty, that the said Lords Commissioners of the Treasury, do forthwith give directions to the Commissioners and other Officers of their Majesty's Customs whom it may concern, for levying and collecting all such duties, as by law are payable, for the goods of the native product or manufacture of this kingdom, that shall be exported by strangers, notwithstanding the said order of the 22nd of January, 1685, or by any other direction to the contrary."

The Jews, in accordance with the usual loyalty that distinguished them, submitted to the order without another demur. The king himself continued kindly disposed towards his Hebrew subjects wherever they were; for the same year, his Majesty's non-Jewish subjects of Jamaica petitioned William III. to order the Jewish settlers of that Island to quit their homes, and of course, leave a great part of their property to their Gentile neighbours; but the king could not see the cogency of the petitioners' reason, and refused therefore to take the request into consideration.

The order indeed does not seem to have affected their general prosperity. In this reign the number of Jews was so much increased, that it was found necessary to erect a new synagogue.



Accordingly the German and Polish settlers, who were already a considerable body, built one for themselves, or rather one built it for them ; for the whole structure was completed at the sole expense of a single individual, a pious and benevolent Hebrew, Moses Hart by name. This synagogue was situated in Broad-street, Duke's-place, and began to be built in the year 1692. Members of the Spanish Synagogue, found it likewise necessary to enlarge the borders of their House of Prayer, and built therefore the spacious Synagogue in 1701, which stands to the present day, in Bevis Marks.

In the same year, the members of the latter congregation, secured the headship of the then far-famed Rabbi David Nieto, who concentrated in himself, the philosopher, the physician, the poet, mathematician, astronomer, historian, and theologian. He practised Medicine at Leghorn, where he wrote in Italian, a work entitled, "Pascologia," dedicated to Cardinal de Medici, demonstrating the errors which had crept into the Calendar, from the Council of Nice to 1699, and rules for correcting it in perpetuity.\*

\* See Lindo's "History of the Jews in Spain and Portugal."

## CHAPTER IV.

The Number of Conversions to Christianity considerable—In England the Bible the only Standard of Appeal—Protestantism in the days of William Prince of Orange—The Fate of Jewish Converts—Queen Anne's Act—The Act parent to a curious Anecdote—The organization of a new Charitable Society—The charitable and pious Efforts of the Jews provoked the ire of a few Zealots—The Wealthy Hebrew Medina—The Peace of the German Synagogue disturbed by a Quarrel—A Divorce the cause of Division—The Rabbi excommunicates a Mr. Mordecai—Mr. Mordecai's Appeal—The excommunication overruled—The Rabbi publishes the whole Affair—The First Anglo-Hebrew Book—The Jerusalem Deputy—Discourses of the Ecclesiastical Polity of the Jews—Rabbi Aaron Sophair, of Dublin.

THE number of conversions from Judaism to Christianity must have been very considerable during the reign of William III. Those

conversions must have been moreover amongst the higher classes of the synagogue. Nor when the circumstances are taken into consideration, should this create surprise. For these parties had originally come from countries where Christianity was associated with image and idol-worship, and it was, therefore, not unnaturally regarded by them as a system of idolatry. But in England they found that such worship was as much abhorred by Christians as by themselves; that the Bible was the only standard of appeal, (and never was Protestantism against the Church of Rome more zealously displayed in this country, than it was in the days of William Prince of Orange), no wonder, therefore, that under such a Monarch, many of the children of Israel should be added to the Church of England. If the head of the family was "baptized with all his household," the change attracted no attention; and probably was known but to a few intimate and confidential friends; but when the conversion was that of a younger member of a family, then woe betide the poor convert. He or she was immediately branded as an apostate, and treated as an outcast, not only by the synagogue at large, but also by his or her personal relatives

and friends, which reduced the new and young Christian to extremities. Such cases must have been of frequent occurrence too, for in the very first year of the reign of Queen Anne, the destitute condition of such individuals enlisted the attention of both houses of Parliament, and the following statute was enacted.

“If the child of any Jewish parent is converted to the Christian religion, or is desirous of embracing it, upon application to the Lord Chancellor, he may compel any such parent to give his child a sufficient maintenance in proportion to his circumstances.” This Act probably gave birth to a curious anecdote, which is to the following effect :—“A young Jew having embraced the Christian religion, and, becoming consequently disinherited, bethought himself to take advantage of Queen Anne’s Act. He accordingly sued his father for ‘a sufficient maintenance in proportion to his circumstances.’ The parent was not disposed to submit to the act without a struggle ; he determined therefore, to take legal advice. Having laid the case before the most learned counsel of the day, and having offered a lucrative reward, if the lawyer could devise any plan whatever, so as to outwit

his apostate son, the jurist promised to set his wits to work, and he thought a way of escape might yet be found. He said, moreover, that if the Hebrew client would call upon him the following day, accompanied with the promised fee, he would tell him of the best mode of defence to be adopted against his son. The Hebrew departed from him in better spirits than he entered into the barrister's house, and with characteristic punctuality he presented himself once more at the appointed hour before his legal champion. 'Well, Sir,' said the Hebrew, 'I hope it is all right, and that that rascal of a son of mine will not be allowed to eat pork at my expense.' 'I have hit upon a plan, after a sleepless night of cogitation,' rejoined the counsel, 'and it is the only plan that will effectually prevent him eating pork or anything else at your expense.' The barrister paused, the client knew its meaning,—'There, Sir, your eyes shall not have been deprived of sleep, nor your eyelids from slumber for nothing. I hope you will consider this fee ample, and let your mouth utter the plan.' The lawyer secured the liberal reward, and then with judicial gravity propounded his matured plan. 'The only way, dear

Sir, to neutralize that obnoxious Act of Her Majesty, is, for you to be publicly baptized into the Christian Church. You see the law does not provide for Christian children, but it does for Jewish.' 'And is this the only plan?' exclaimed the irritated client. 'The only plan, I assure you; and its formation deprived me of last night's sleep.' 'I wish then you slept and never awoke,' muttered the disappointed Hebrew, and departed." This reminds one of William Rufus, and the convert Stephen.\*

In the second year of this reign, the Spanish Jews added another charitable institution, in connexion with their congregation. The Institution is named "The Gates of Light, and the Father of the Fatherless." Its object is fourfold, viz.,—to educate, maintain, clothe, and apprentice orphan boys of the Spanish and Portuguese poor Jews. The boys are admitted by the votes of the subscribers. However, the Jewish charitable and pious efforts provoked the ire of a few zealots, and one of them was even fired to write "A Historical and Law Treatise against the Jews and Judaism," which he dedicated to the reverend the clergy, and especially to the

\* See Vol. i. p. 55.

members of the convocation. The writer, in the most undisguised terms, "urged the suppression of the Jews." He concluded his brochure in the following words :—

"The suffering the Jews to erect a new synagogue in the heart of the City of London, is such an encouragement to Judaism, that the enemies of the Church of England are apt to give out, that if the Rabbies and Priests of the Jews had but as ancient pretensions to the church living, and ecclesiastical dignitaries as Popish priests, our most spiritual Lords, the Bishops, would be as active in the expulsion of Judaism, as they were (in King William's time) for the exclusion of Popery."

Such ebullitions, however, did not affect the general prosperity of the Hebrew nation, in this country. They increased in numbers, in wealth, in importance and influence during this reign. Mr. John Francis chronicles the following item : "The wealthy Hebrew Medina accompanied Marlborough in all his campaigns ; administered to the avarice of the great captain by an annuity of six thousand pounds per annum ; repaid himself by expresses containing intelligence of those great battles which fire the English blood to

hear them named ; and Ramilies, Oudenarde, and Blenheim administered as much to the purse of the Hebrew, as they did to the glory of England.\*

The internal state of the synagogue, especially the branch of the German Jews, suffered about this time, very much from quarrels. The cause of the difference was a divorce, which the Rabbi of the German synagogue, Uriah Phaïbhush by name, superintended. The divorce took place between a certain Enzyl Catz and his wife. The Rabbi considered that everything was done properly, according to the laws of the Rabbies. A certain Jewish merchant, however, Mordecai Hamburger by name, questioned the legality of the whole performance. The Rabbi could not brook the insolence of the lay critic, and therefore fulminated a fierce excommunication against Mr. Mordecai. The latter questioned the Rabbi's power of doing anything of the sort, and submitted, therefore, the affair, to the judgment of the celebrated Rabbi Hirsh Jacob, of Altona. This Rabbi overruled Rabbi Uriah Phaïbhush's

\* "Chronicles and Characters of the Stock Exchange."



judgment, and pronounced Mr. Mordecai a rightful member of the Jewish community. This circumstance gave rise to numerous divisions and heart-burnings amongst many of the members of both congregations. Poor Rabbi Uriah Phaïbhush felt it his duty to publish the whole proceedings, in self-defence. It is the first Hebrew book that was ever published in this country, and as such, therefore, possesses a degree of importance. The following is a literal translation of its title-page:

“Urim and Thumim. This book is named thus, by reason that Urim signifies illuminators of the words, and Thumim signifies perfectors of the words, of Uriah Phaïbhush, who resides here in the holy congregation of London, the metropolis of England. From this work many laws in reference to the terrible excommunication of our Rabbi Jacob Tam, may his memory be blessed, and of the great worthies who lived in his day, may their memories be blessed, against those who utter scandalous reports against divorces. These words are submitted to writing with a view to arrange them on the altar of the press, respecting a divorce which I performed on the seventh day of month

Ellul, in the year of the world 5466 [corresponding to September, 1706]. It is printed in London, under the reign of our great Mistress, the pious, the prosperous Queen Anne. May her glory be exalted."

The whole work is very interesting indeed, as it affords a very good insight into the state of the English Jews of that day. Several characters are introduced in its pages, which contribute considerably to the historical value of the work. One individual deserves particular notice, as it shows that the Jews of Jerusalem had already thought the English Jews of sufficient importance to authorize the inhabitants of the Holy City to appoint an agent hither. The following personage took part in the controversy. "Is he not the shield, the distinguished, the pious, the holy, the sacred luminary, who was chosen from the honourable princes for peace sake; is he not Rabbi Abraham Rwiga, deputy from the Holy City Jerusalem. May she be restored and rebuilt, speedily in our days!"\*

\* Such an accumulation of titles is quite common amongst the Jews, even to the present day.

The work whence this extract is made is extremely rare and scarce.\*

The same year was also published the first English work from a Jewish pen. It was that of the Hebrew Professor of the University of Oxford, Rabbi Isaac Abendana, which he entitled, "Discourses of the Ecclesiastical Polity of the Jews." This first fruit of Jewish literature in the English language, produced, at the time, a considerable measure of sensation amongst Christian students.

The second Hebrew book printed in this country was the celebrated work *Match Dan*, or "Rod of Judgment," by Rabbi David Nieto, of the Spanish congregation. It was a sort of a supplement to the famous book "*Cuzari*," of Rabbi Yeahhud Halevi. Its object is a vindication of the oral law, and levelled principally against the poor Caraites. The author says in his preface, "My reason for naming this work *The Rod of Judgment*, is that I consider it as a powerful rod with which to smite the forehead of the Caraites, the disciples of Anan and Saul, a weapon em-

\* The author was obliged to transcribe the whole from the only copy that is to be found in the Jewish library in London.

bodying a sound knowledge, by which they may be convinced that all the efforts of their wise men to arrive at the import of the words of the living God, without the aid transmitted by Moses to our learned ancestors, have been futile. Those traditions will never be forgotten ; as they exist to-day, so will they be in all future time."

Some beautiful specimens of the Hebrew poetry of that period are found engraved on tables of stone in the Jewish cemeteries.

A small congregation of Jews must have already existed in Dublin, for in that work above alluded to, "Urim and Thumim," a certain Rabbi, Aaron Sophair, of Dublin, is mentioned as having been on a visit in London, at the time when that divorce took place.

The last year of this reign, the Jews distinguished themselves by shrewdness and keenness of observation. It appears that some person or persons caused a report to be spread from "west to east," and from "north to south," that her Majesty had suddenly died. The intelligence produced a general panic. "The train bands desisted from their exercise, furl'd their colours, and returned home with their arms reversed."

The funds fell with a surprising suddenness. The Gentile jobbers became intimidated, stood aloof from the market, whilst a certain Menasseh Lopez and the Jewish interest bought eagerly at the reduced price, and reaped a plentiful harvest from their foresight and experience. The Gentile losers, stung at their own folly, insinuated that Menasseh Lopez was the author of the hoax. A very unlikely story.

## CHAPTER VI.

Rabbi Nehemiah Chiyon, the heretic—Rabbi Nieto's Fiery Law—Rabbi Joseph Irgas' open remonstrance—Rabbi Moses of Jerusalem—The Jews did not help to blow "The South-Sea Bubble"—Sir Robert Walpole and Sampson Gideon—A happy circumstance—Vulgar prejudice against the Jews—Hebrew Genius honoured—Daniel Irsael Lyra Laguna's Poetical Version of the Psalms—Rabbi Jacob de Castro Sarmiento chosen a Member of the Royal Society, and presented with the Degree of Doctor—The German Synagogue consecrated—Jewish Catechism reprinted—Preface—Jews acknowledged to be British Subjects—Provision for conscientious scruples—Another Charitable Society organized—Congregation formed at Birmingham—Ham-bro' Synagogue founded—Jewish Converts.

THE heterodox dogmas of a certain Rabbi, Nehemiah Chiyon, seem to have made great inroads in many Jewish congregations; we find, therefore, Rabbi David Nieto's Hebrew pen

at work again in the beginning of the reign of George I, which produced a volume bearing the title "Aish Dath," or "The Fire of the Law." Rabbi Nieto in this work assails the heretic most furiously, and considers that he reduced poor Chiyon to ashes.

He was not the only one who felt constrained to burn the heretic Nehemiah. For the same year, 1715, another Hebrew book was published, in this country, for the same purpose, by a Rabbi Joseph Irgas. He entitled his work "Touchachath Megoolah," "An open remonstrance." The Hebrew is good, but the spirit extremely violent. It would appear from a remark of a certain Rabbi Moses, of Jerusalem, who was then in London, and corrected and revised that work for the author, that the Jews had not as yet, at that time, printing presses of their own; and that the compositors were Christians who did not understand the Hebrew letters, which rendered the printing of Hebrew works extremely tedious. It redounds, therefore, to the credit of the Hebrews, that notwithstanding the difficulties which beset their literary path, they strove to make head against opposition, with the only

prevailing weapon, the pen. The effect of those Rabbies' polemics is unknown.

In the year 1720, "a year remarkable beyond any other which can be pitched upon for extraordinary and romantic projects,"\* the Jews stood aloof from contributing their quota to the South-Sea bubble. No Jewish name occurs amongst the bankrupts of the time, though the eyes of all England were turned upon Sir Robert Walpole, the great friend of the greatest Jewish financier of the day ; still Sampson Gideon's name does not appear amongst the unfortunate duped defaulters. The poor panic-struck looked up to that great statesman for advice, thinking that the premier, enjoying the friendship of such a man as Gideon, might be able to suggest a mode of extrication, and no doubt Sampson's herculean monetary strength stood the future Earl of Orford in good stead. What a happy circumstance for the Jews that Sir John Blunt had no affinity with the members of the synagogue !

The Jews, however, were subject to a painful annoyance in consequence of one of their body applying to be added to the number of brokers, which produced the following document :—

\* Anderson.



“Reasons humbly offered to the Right Honourable the Lord Mayor and Court of Aldermen, against a Jew (who is a known enemy of the Christian religion) his being admitted a broker.

“I. That the Act of Parliament to restrain the number and ill-practice of brokers and stock-jobbers, only limits the number of brokers to be one hundred, and makes no mention of Jews, or any other foreigners whatsoever.

“II. That the Jews, who are already sworn brokers\*, not above one half, are of advantage to the merchants in any branch of trade whatsoever.

“III. That for the drawing and remitting of money by exchange to and from foreign parts, in which the Jews might be serviceable if need required, there are already more than sufficient; which has occasioned almost one-half of the Jew brokers to run into stock-jobbing; which, with the great number of other Jews employed to act under them as brokers, contrary to the true intent and meaning of the aforesaid Act of Parliament, has been the occasion of great irregularities committed in dealing in stocks.

“IV. That there is no one branch of trade

\* The number of Jew brokers was limited to twelve, at that time.

which will receive any detriment by not admitting a Jew to be broker at this time.

“V. That the Jew brokers are, for the most part, neither free-men of this honourable City of London, nor any Livery Company, and pay very little towards the support of the public; whereas the petitioners are most of them house-keepers, free-men, and livery-men, who pay Scott and Lott, and are otherwise contributors to the public charge, and have a native right to the immunities and privileges of Englishmen and citizens, which the Jews have not.

“VI. That the Jews have not any right to the immunities and privileges of this city, nor deserve any encouragement from this honourable court, will evidently appear by the many statute laws now in force against them, contained in a book printed anno 1703, dedicated ‘to the Reverend the Clergy, and particularly to the members of the convocation,’ which book is ready to be produced. And if duly considered, it is humbly hoped this honourable court will find no reason to admit any more Jews to be sworn brokers.”\*

\* See “Seymour’s Survey of London.” Vol. ii. p. 408. Tovey’s “Anglia Judaica.” Page 298.

to take the abjuration oath in common with Christians. Provision, however, was made to conciliate their conscientious scruples, as will be seen from the following act. "Wherever any of his Majesty's subjects, professing the Jewish religion, shall present themselves to take the oath of abjuration, the words 'on the faith of a Christian' shall be omitted out of the said oath and the taking of it, by such persons, professing the Jewish religion, without the words aforesaid, in the manner as Jews are admitted to be sworn to give evidence in courts of justice, shall be deemed sufficient taking."\*

The succeeding year another charitable society was added by the Spanish Jews. Its benevolent object was of a threefold nature: viz., to grant annually marriage portions of sixty pounds, to one or more fatherless girls of the Portugese congregation: one pound to every poor woman lying-in at the hospital, ten shillings if at her own abode; and five shillings to every poor person above ten years of age, during the first week of mourning.†

\* Stat. 10. Geo. I. c. 4.

† The Jews are not allowed to do anything during the first seven days of mourning.

About this time was a congregation formed in the important manufacturing town of Birmingham. The name of the founder is not known. The present condition of the Hebrew congregation there will be described at the proper time and place.

In the year 1726, the last year of this reign, the Jewish population had so much increased in London, that a new synagogue was founded, bearing the name of Hambro's Synagogue, which was erected in Fench Church-street.

The Christian ministers of all Protestant denominations were zealously employed in writing and publishing works for the benefit of the Jews, and their work was not altogether in vain, for we read of several Jews of note who were added to the Christian church during the reign of George I.

## CHAPTER VII.

The Death of Rabbi David Nieto—His Successor—The Death of Rabbi Uriah Phaïbhush—The Reign of George II eventful—Congregations formed in different parts of England—Villareal Charity School founded—A New Charitable Society organized—A favourable Act of Parliament—The first recorded Charitable Society of the German Jews—Jewish foresight—The Pretender—Sampson Gideon—Mr. Snow, the Banker, melts with gratitude for unexpected Jewish help—The conduct of the whole Jewish Nation at that perilous period—The Hospital, called Baith Cholim, established—A New Charitable Society amongst the German Jews—Mr. B. D'Israeli's grandfather becomes an English Denizen—Mr. B. D'Israeli's account of the same—The Hebrew Congregation literally abound in the good works.

IN the second year of the reign of King George II, the Spanish Synagogue was bereft of their leader, Rabbi David Nieto, which event caused general mourning and lamentation in the

respective synagogues. His son was chosen to succeed him, and was considered a worthy successor of his learned father. The head of the German Synagogue did not survive his cotemporary long. He was soon after called to his last account, and the vacancy in that synagogue was also filled by a son of Rabbi Uriah Phaibhush.

This reign is an eventful period in the history of the Jews in Great Britain. Congregations were formed in different parts of England, viz., in Canterbury, Chatham, Cambridge, Bristol, Exeter, Edinburgh, Falmouth, Glasgow, Ipswich, Liverpool, Manchester, Penzance, and Plymouth ; so that the descendants of Judah's wandering tribes might have been seen in every part of the United Kingdom.

In the year 1730, another Charity School was formed, by one single individual, Isaac Da Costa Villareal by name, for the education and clothing of twenty poor girls of the Portuguese congregation, to be ever maintained from its own funds, and to be under the management of the governors of the synagogue and the heir of the founder. Mr. D'Israeli, in the memoir of his learned father, speaks thus of the above charitable individual :—"There might be found among other

Jewish families flourishing in this country, the Villareals, who brought wealth to these shores almost as great as their names, though that is the second in Portugal, and who have twice allied themselves with the English aristocracy."

Six years afterwards another society was organized in connexion with the same congregation, for giving annually marriage portions of eighty pounds or upwards, to poor fatherless girls.

All this proves that the Jews increased in numbers as well as in wealth and prosperity. Nor was the legislature hostile to them; for in the year 1740, an Act of Parliament passed "That those Jews who had already resided in the American colonies, and who have served as mariners during the war, two years in British ships, are become natural born subjects of Great Britain without taking the Sacrament."

Up to the year 1745, no charitable society is recorded to have existed in connexion with the German Synagogue. Doubtless there must have been some nevertheless, but in that year Mr. Lindo mentions the organization of a society under the name of Hachnosath B'rith, "The introduction into the Covenant," supported by subscriptions of ten shillings and sixpence annually :

a life-governorship, five pounds. This society furnishes to every poor, lawfully married woman of the German congregations, put to bed of a male-child, a person to perform the circumcision, a god-father for the child, and twenty-five shillings in money.

Thus, whilst England was convulsed and distracted by wars and rumours of wars, both from home and abroad, the Jews worked their way peaceably, quietly, and advantageously. It is astonishing to find them tranquil and serene in the midst of astounding revolutions. An instance of that characteristic is afforded in the annals of that period.

When the Pretender succeeded in raising an army against England, in the year 1746, and marched with rapid strides towards London, and for a time carried all before him, and thus produced a general panic amongst statesmen and merchants of the City of London; the Jew alone stood firm and unaffrighted, and profited by the timidity of the Gentile merchant, and manfully warded off almost inevitable ruin from the country. The following is chronicled by Mr. Francis: "The greatest hit Gideon ever made was shown when the rebel army approached



London, when the king was trembling, when the prime minister was undetermined, and stocks were sold at any price. Unhesitatingly he went to Jonathan's, bought all in the market, advanced every guinea he possessed, pledged his name and reputation for more, and held as much as the remainder of the members held together. When the Pretender retreated and stocks rose, the Jew experienced the advantage of his foresight."\* Another characteristic circumstance is recorded of the same intrepid financier:—In one of his dealings with Mr. Snow, the banker—immortalized by Dean Swift—he borrowed from him the sum of twenty thousand pounds. Soon after the loan was effected, the above rebellion broke out, and poor Mr. Snow's blood froze in his veins from the alarming terrors and forebodings of his house becoming stagnant for lack of currency. Mr. Snow addressed a frigid, yet piteous epistle to Gideon, imploring the return of the money. The latter went to the bank, procured twenty notes, and from thence he proceeded to a druggist's shop, purchased a phial of hartshorn, rolled the phial in the notes, and dispatched the

\* Chronicles and Characters of the Stock Exchange.  
Page 89.

whole to Mr. Snow, which almost made the recipient melt with gratitude.

But it was not a single individual Jew who figured thus prominently to do their part, in allaying the fears of their Gentile countrymen. The following extract is made from a scarce book, which was published in the year 1753, and affords much information on the general conduct of the Jews in that memorable year :—

“As I think many of the circumstances of their behaviour in the year 1746 may not have come to your knowledge, I shall write the most material, whereby you may judge the service they were of in that important year. It was then even the smallest aid was necessary to the public good, that all that had the good of the country at heart exerted themselves in their different avocations. The Jews taking great part in the general danger, distinguished themselves ; their lower people enlisted themselves in the city militia, and appeared on all occasions, neglecting their customs, which lead them never to bear arms but on emergencies ; and, esteeming this one of those occasions that directly regarded them, showed plainly how much they interested themselves in the good of this country and the

present establishment. Those of a better rank entered into associations of all sorts, while those whose situations made them more useful in following their own callings, every way promoted whatever was thought serviceable to the government. It was at this time our credit was sinking; a continual run on the bank had so drained our specie that many apprehended they would stop payment. The Jews were particularly industrious in importing specie, all which they immediately and zealously brought to the bank, and thereby contributed greatly to the establishment of its credit, not only by the sums they brought in, but by raising the spirits of the people, who by seeing such treasure conveyed to the bank with such entire confidence, at first slackened the demand for money, and by degrees the general confidence of mankind was re-established. I remember at that time, it was thought so great a merit, that several people solicited the Jews many times to give the money imported, that they might have the honour of conveying it to the bank. The Jews thus greatly contributed to the support of the fountain of our national credit, which had at that time received a shock; none can answer the

effect it would have had on the state, surrounded as it was with enemies abroad,—rebellion stalking unrestrained and prosperous in the heart of the kingdom. The critical situation of our credit at that time was such that, to restore the credit of the bank, it was not sufficient to bring in supplies, without a stop was put to the continual demand made on it. It was then that our enemies (for such I shall ever call them) taking advantage of the public fears, publicly exposed for sale bank notes at a discount; nay, they pressed the sale of them so much, that had not an immediate remedy been applied, we had been undone. This occasioned some few of our most eminent merchants immediately to meet and consider how to put a stop to this disorder, (their numbers were twelve, among them two Jews,) and immediately to begin a subscription, obliging themselves to take bank notes in payment at par. This glorious resolution saved our sinking credit, and once more foiled our enemies' attempts. These worthy men were immediately supported, as soon as it was known, by every person in trade who had the true interest of his country at heart. The Jews to a man joined this glorious association; how many who pre-

tended to Christianity acted otherwise, I am ashamed to mention. Another great work was still wanting; money was scarce in the Public Treasury, the immediate calls for it and the necessities of all mankind were very pressing, occasioned partly by large sums having been collected in the hands of disaffected persons, and drained out of the kingdom by the war; all which having rendered it so all over the kingdom, it was, notwithstanding, necessary to fill the royal coffers. All measures to have constrained the bringing it in must have been destructive, as it would have increased the fears and anxiety of the people, and the run on the bank; it then was resolved, as the most prudent way, to apply first to the public. A subscription was opened in the city, to borrow money on the land tax: it was a visible disadvantage, in point of interest, to every subscriber; yet here the Jews distinguished themselves, as one quarter of the money immediately raised on the occasion, was theirs. This subscription added strength and weight to the government's measures, and was accomplished at the very time the rebels were advancing to the heart of the kingdom, and their affairs in the most pros-

perous situation. As a testimony of the regard paid to the Jews and the utility they were then thought of to the state, an address to his Majesty being resolved on, one of them was chosen of the committee that was to head the merchants on that memorable occasion, an honour that would hardly have been done him by that useful body, had they not been satisfied that the Jews had everywhere zealously done their duty. I cannot omit the behaviour of two of them (partners) on that occasion. They had some ships armed in the river, which were to go out a-privateering, and loading of goods for foreign markets; it came to be known that to prevent the enemy landing, some ships were necessary, they immediately tendered their ships so fitted out at their own cost, to the service of the government, waiving thus their private utility to the honour of being useful to the public."

The following year, 1747, the Spanish and Portuguese Jews established their hospital, which they designated "Baith Cholim," "a home for the sick," for the reception of the sick poor of their congregation, lying-in women, and also for the admittance of their aged poor. The

inmates to be furnished with medical advice, as well as out-door patients with gratuitous dispensations of medicine. The next year, the members of the German congregation organized a society for the education and clothing of ten orphan boys. In the same year, 1748, the ancestors of Mr. B. D'Israeli, the honourable member for Buckinghamshire, arrived and settled in this country. The following is the present Mr. D'Israeli's brief, yet comprehensive account of his family's establishment in this realm:—"My grandfather, who became an English denizen in 1748, was an Italian descendant of one of those Hebrew families whom the Inquisition forced to emigrate from the Spanish peninsula, at the end of the fifteenth century, —one who found a refuge in the more tolerant territories of the Venetian republic. His ancestors had dropped their Gothic surname in their settlement in the terra firma; and grateful to the God of Jacob, who had sustained them through unprecedented trials, and guarded them through unheard of perils, they assumed the name of D'Israeli, a name never before borne, or since, by any other family, in order that their

race might be for ever recognised. Undisturbed and unmolested, they flourished as merchants for more than two centuries under the protection of the lion of St. Mark's, which was but just, as the patron Saint of the republic was himself a child of Israel.

“In the middle of the eighteenth century, the altered circumstances of England, favourable as it was then supposed to commerce and religious liberty, attracted the attention of my grandfather to this island, and he resolved that the youngest of his two sons, Benjamin, the son of his right hand, should settle in a country where the dynasty seemed at length established through the recent failure of Prince Charles Edward, and where public opinion appeared definitively adverse to persecution on matters of creed and conscience.”\*

The Hebrew Nation, thus daily increasing in numbers, also abounded in ‘good works,’ and in the year 1749, they actually formed a society bearing that name in the original, viz. ‘Maasim Tobhim.’ The object of that charit-

\* B. D'Israeli's edition of “Curiosities of Literature.”  
Page 849.



able institution is four-fold, namely, to apprentice poor boys of the Portuguese congregation, to lend money to the industrious poor, to grant rewards for good behaviour, to servants and apprentices, and outfits for boys leaving the country.

## CHAPTER VIII.

Jewish Naturalization Bill—Sir John Barnard's Opposition—  
 Passed both Houses in 1753—Repealed the next year—  
 Elias de Paz's Will—Foundling Hospital—The Internal  
 Quarrels in the Jewish Synagogues—The *Casus Belli* a  
 Bubble—The higher classes ashamed of their connexion  
 with the Synagogue—Desire to amalgamate with the  
 English—Sir Sampson Gideon—The Father of the late  
 Dr. Solomon Hirschell appointed Chief Rabbi—He found  
 his berth to be no bed of roses—He resigned and  
 accepted a similar post at Berlin—The great Earthquake  
 of 1755, at Lisbon, increased the number of Jews in this  
 country—Interesting and romantic tales—A specimen—  
 Da'Costa's Letter and Present to the British Museum—  
 The Bishop of Clogher's Letters to "an eminent Jew"—  
 The P.S.—Goldney's friendly Epistle to the Jews—His  
 Counsel to Archbishop Seker—His interview with Rabbi  
 Aaron Hart.

It would appear that the services which the  
 Jews accorded to the distressed nation in 1746,  
 were appreciated by right-minded Englishmen ;

a bill was therefore introduced into Parliament, to naturalize all foreign Jews, without their being obliged to take the Sacrament. The bill passed both Houses in the year 1753. Unfortunately, however, for the Jews, the ministry of the day was by no means a favourite one with the great mass of the people. The Jew Bill was therefore made subservient to annoy the government, and many were the petitions, and loud were the clamours against the natural rights of the Jews. Sir John Barnard, the personal enemy of Sampson Gideon, poured forth a torrent of invectives against the ministry, in the name of the people of England, that was enough to drown, and extinguish the best feelings of humanity, which the best men were inspired with. The popular feeling was raised to that degree that the ministry was literally terrified, and could think of no alternative, but the degrading one of submitting without a struggle, to the popular unmeaning clamour. On the first day of the ensuing session, the first minister of the crown introduced a bill for the repeal of the Naturalization Act, and it of course passed both houses with signal triumph. A modern writer speaks thus, in reference to that act:—

“The repeal of the Jewish Naturalization Act, by the Pelham’s in 1754, the year after its enactment, is one of the most painful incidents in our constitutional history. It had been passed by considerable majorities in both houses, and with the full acquiescence of the bishops; and it was abrogated under the most shameful avowals of popular compulsion. In vain Lord Temple pronounced the clamour to be ‘disaffection clothed with superstition,’ and declared that the persecution of the Jews must lead to that of the dissenters.”\*

The same year that the repeal of the Naturalization Bill took place, the Jews were subjected to an additional annoyance. A very rich Jew, Elias de Paz, died, and in his will bequeathed the sum of twelve hundred pounds towards the erection of a Hebrew college. But the Crown considered that the money thus willed was for superstitious purposes, and therefore confiscated it, and George II ordered the money to be transferred to the Foundling Hospital, the most favourite institution with the aristocracy since its establishment.

\* “Edinburgh Review.” 1847.

The following year, 1755, the Jewish congregations suffered considerably from internal quarrels and dissensions, arising from a course the Rabbies imagined they were bound to take, viz., of dismissing the Shochtim,\* on the charge of having clandestinely destroyed the distempered pellicles of the animal's lungs, and thus caused the congregation to eat forbidden meat. Rabbi Jacob Kimchi, who lived then in London, and took an important part in the affair, thought proper to publish a Hebrew pamphlet on the subject, in Altona, which begins thus,—

“The circumstance which took place here [in London] was to the following effect. On the year 5. 5. 15, [1755] when the seat of the law in the German Synagogue was occupied by the great Rabbi Phaïbhush, may the memory of that righteous and holy one be blessed ; and when the Spanish Synagogue was represented by the

\* Shochtim are the officials appointed by the Chief Rabbies to slaughter the animals, according to the prescribed laws of the Talmud, as well as to examine the lungs, in order to see that the animals were free from any fatal disorder or disease. The Shochat, or Shochtim, must therefore be a person, or persons, well instructed in the Jewish laws, as well as possessing a fair knowledge of anatomy.

father of the House of judgment, the grand or great Rabbi Isaac Nieto, may his light shine ; and also by the accomplished, pious, and meek Rabbi Isaac del Walü, may the memory of the righteous and holy be blessed ; and by a third one, viz., the Rabbi Benjamin Lurinshi, may he live ; they consulted and decided to dismiss the Shochtim then in office, because they were suspected of tearing off the films, [from the lungs of the animals] and Rabbi Chayim Albels was appointed as the accredited metropolitan Shochtim," &c.

It appears from the Hebrew pamphlet alluded to, that as long as the above Rabbies remained alive and in office, the discontentment of the people dared not to vent itself beyond whispering demurs ; but two of the actors shortly after died, namely, Rabbi Phaïbhush, of the German Synagogue, and Rabbi Isaac del Walü, of the Spanish Synagogue. Rabbi Isaac Nieto saw it proper to resign ; and thus a change took place, and the affairs of the congregation assumed a different aspect. The decision of the late Rabbies was repealed, and the synagogues represented a variety of small circles divided amongst themselves, excommunicating each other, and pro-

nouncing each other's meat unlawful. These squabbles produced no good effect upon the higher classes of Jews. They seemed disgusted at the puerility of the Talmudists, and ashamed of being known as belonging to a community, who made a mere bubble a *casus belli* of such a serious nature. They began\* to withdraw from the synagogues and live incognito, as regards their creed. Some again publicly introduced their children into the Church of England by the sacred ordinance of baptism. The celebrated German Jewish Historian speaks thus, with reference to the internal state of English Judaism of that time : " It was already especially observed in England, what was afterwards displayed in Germany, that the richest and most accomplished Jews did anxiously alienate themselves from their co-religionists, and amalgamate with the people of this country, even before they changed their creed."\* The same writer also affirms that the son of Sampson Gideon, known afterwards as Sir Sampson, and ultimately as Baron Eardly, was publicly baptized into the Christian church ; and that the Jews began to fear for the safety of their religion, which was always more vigorous

\* See also note to next page.

under oppression than under the benign influence of freedom. The German Historian attributes the state of slackness in Judaism to the Naturalization Bill,\* but if he perused Rabbi Jacob Kimchi's Hebrew brochure, he would ascribe it to a different cause. There can be no doubt that those childish broils induced the original Benjamin D'Israeli to absent himself from the members of the synagogue, and to attach himself to the members of the Church, notwithstanding that his learned and accomplished grandson seems to know nothing about it.† Before we take leave of this unpalat-

\* Sie fürchteten für ihre Religion, die im Drucke sich stärker hält als in der Freiheit. Auch war die erste Folge der Naturalisationsakte, dass der Ritter Simpson Gideon, der Sohn des reichsten Juden in London, zur Kirche überging, und die Schwester des Generals Gage heirathete. Eward nachher Mitglied des Parlaments für die Grafschaft Cambridge, und später für Coventry. Ueberhaupt bemerkte man schon damals in England, was nachmals auch in Deutschland sich zeigte dass die reichern und gebildeten Juden sich gern von ihren Glaubensgenossen entfernten, und mit den Landeskindern vermischten, selbst ehe sie ihr Bekenntniss änderten. "Jost's Geschichte der Israeliten," vol. ix. p. 24.

† "Whether it were that my grandfather, on his arrival, was not encouraged by those to whom he had a right to look up—which is often our hard case in the outset of life,—or whether he was alarmed at the unexpected consequences of



able topic, we must state, that in the middle of all the confusion and agitation which then characterized the Jewish community, Rabbi Hirsch Berliner, the father of the late chief Rabbi, Dr. Hirschell, was appointed to preside over the German congregation, which he ruled for eight years. The Rabbi does not seem to have had a bed of roses of his berth, for from the Hebrew pamphlet alluded to, it appears that he was controlled in all his actions by the Parnasim, or Wardens of the synagogue ; which to an independent mind must always be very irksome. He resigned, therefore, his post in 1765, and carried with him his little boy Solomon—the future chief Rabbi of England—to the city of Berlin, the Rabbiship of which he accepted, in lieu of London.

The great earthquake, which occurred at Lisbon in the year 1755, brought a great accession of the children of Israel to London. The fearful catastrophe need not be described again. It is too well known to require any

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Mr. Pelham's favourable disposition to his countrymen in the disgraceful repeal of the Jew Bill, which occurred a very few years after his arrival in this country, I know not ; but certainly he appears never to have cordially or intimately mixed with his community."

more information on the subject. Many a wealthy Hebrew family in London, trace their denizenship in this country to fatal 1755. It is extremely interesting to listen now and then to the tales of aged men and aged women, relating their ancestors' miraculous liberations from the infernal dungeons of Lisbon's Inquisition, and their settlement in this country. Some of the narratives are of such a nature as to eclipse the most brilliant romances of the most luminous pens. The narrative of one may serve as a specimen of the many, which an individual—if acquainted and conversant with many Jewish families—may pick up in the Spanish Hebrew quarter.

“It was about 1745, that a very rich merchant G—— by name, suddenly disappeared from his family circle, and was not heard of for several years; and if it were not for the convulsions of Lisbon's foundations in 1755, he would probably never have been heard of any more. The following are a few of the particulars connected with the eventful life of G—— since his incarceration. To begin with—he was a descendant of one of those Hebrews, who was forced to profess Roman Catholicism, in order

to save his life. This G——, therefore, ordered the external management of his house in strict accordance with the principles of that Church, though, in the sight of God, all were worshippers according to the law of Moses. Nothing, however, could betray or bewray that G——, his wife, his children—two young daughters—or even his domestics were anything else but orthodox followers of the breviary and of the Monks. G—— succeeded to enlist, by his amiable disposition and by the suavity of his manner, the esteem, respect, and even goodwill of his neighbours. He went on prospering in business, and increasing in happiness more and more every day. His eldest daughter, about sixteen years of age, was espoused to a young man of parents similarly circumstanced, and nothing but happiness seemed to irradiate the domestic firmament of G——'s house.

“Whilst G—— and his family were commemorating with joyful glee the eighth anniversary of his youngest daughter's birth-day, an interview, of great urgency was demanded by some strangers, with the head of the family. G——, suspecting nothing, descended to the hall to give audience to the strangers. As soon

as he appeared before them, they threw off their assumed garb, divulged their portentous purport of taking him prisoner, and to prevent any remonstrance, they produced the warrant of the "Holy Office," which forbade any of their officers to listen to any expostulation, or vindication, or even conversation. G—— was gagged, and carried forthwith, without any further ado, into the iniquitous dens of the dark corners of Roman Catholicism. The happy family, who commenced the day with joyful gladness, paused for a while with their merry frolics, waiting for the affectionate husband, father, and friend, who was considered the sun and centre of their existence. Their patience began to be tired ; at last the eldest daughter began to betray symptoms of alarm ; her intended offered to go down and see the cause of the long absence. He returned more alarmed than his beloved betrothed one, saying—with quivering lips, throbbing breast, and faltering voice:—' Don G—— is not to be found anywhere.' A shiver of terror filled the large saloon in which they were all met. Grim horror covered every face, and for a time nothing but alternate shrieks, groans, and sighs escaped

their lips. The gentlemen, however, regained their presence of mind, and proposed to divide the city amongst them to make enquiries, whether Don G—— was seen anywhere by any one. They spent then hours in their melancholy search, and at sunrise they returned with the ominous words, ‘Alas! no tidings of any sort could we obtain of Don G——.’ The scene of horror was once more enacted; and melancholy gloom was henceforth the mantling of the once gladsome habitation of that wealthy merchant.

“Poor G—— was examined and tortured in order to make a confession of his insincerity in the religion he professed; but he thought of his poor family, and knowing that a confession would not only consign him to the flames—for which indeed he longed, for life was torture to him—but also deprive his family of the substance of their support, he determined therefore to bear a series of the worst agonizing sufferings, which Popery only knows how to inflict, and not divulge the real secret, and thus prevented his property falling into the hands of his oppressors.

“After two or three years of incessant torture, he was left alone to the direful monotony of his narrow and damp cell.

“ For years G—— lingered in his dungeon, beguiled his hours with divers and multifarious pursuits, and even accomplished the, humanly speaking, improbable achievement of writing a few dramas on scriptural subjects. His strong mind, cheerful disposition, and well-stored head, saved him from an untimely grave.

“ When the earthquake took place, and the violent convulsion shook terribly the foundations of that nefarious tribunal, the bars of the prison houses gave way, the watchmen either crushed to death or stood motionless with fright, or flying horror-stricken at the awful phenomenon which the earthquake produced ; many were the innocent prisoners who availed themselves of the opportunity of effecting their escape ; but G—— stirred not, from the same regard for his bereaved family. He judged very correctly, should he be retaken, then not only would his own doom be sealed, but also that of his wife and children. Should he escape clear out of the country, then though a period might be put to his own personal sufferings, still the anguish of his soul for his beloved family would never end ; G—— determined therefore to stand still and abide by the consequences of this unlooked for

visitation. When the confusion which the awful catastrophe produced was over, the iniquitous inquisitors took G——'s conduct as evidence of his innocence, and he was set at liberty. The effect produced upon G——'s wife and children on his re-appearance—the narrator stated with tears in her eyes—is too much either for the pen or the pencil of the most gifted delineator. A consultation was held, and the eldest daughter was loudest in her entreaties of her restored parent to lose no time, but quit once for all such an abyss of wickedness. G—— could not withstand the urgent importunities of wife and children, he cautiously left Lisbon, and in a short time after safely reached London.

“Not many months elapsed before the family to whose son G——'s daughter was affianced, were also released from the Inquisition—in whose dungeons they were thrown soon after G—— disappeared ;—they also came to England. The young man whom G——'s daughter gave up as lost for ever to her—for eight years passed over her head without ever seeing him or hearing of him—presented himself at the house of G—— in London, and claimed his affianced bride, according to the terms of the contract. New praise and thanksgiving filled the hearts and

souls of the families, and they simultaneously exclaimed, in the words of Laban and Bethuel, 'The thing proceeded from the Lord ; we cannot speak unto thee bad or good. Rebekah is before thee.'"\* The nuptials were celebrated with characteristic feelings, and the offspring of that couple are still recounting the wonderful works of Providence towards their ancestors. Many are such narratives which one might listen to every Saturday afternoon, if he could get access to the confidence of Spanish Jewish hearts and hearths.

The following document deserves considerable attention from those interested in the history of the Jews in this country, as it shows that, notwithstanding the virulence and opposition which some of the English betrayed against the House of Israel, the general feeling was nevertheless favourable towards the Jewish nation.

The subjoined is a letter addressed by an Israelite to the Trustees and Directors of the British Museum :—

“Go, I pray thee, see the presence of those in whom there is wisdom, understanding, and knowledge ; behold they are the honourable personages appointed and made overseers of the great

\* Genesis xxiv. 50, 51.



and noted treasury called by the name of British Museum. The Lord preserve them. Amen, saith the man Solomon, son to my lord and father, the ancient, honourable, devout, meek, and excellent Mr. Isaac Da Costa, surnamed Athias, of the city of Amsterdam, of the people scattered and dispersed among all nations of the captivity of Jerusalem, which, as in Spain, I have already dwelt fifty-four years in ease and rest, in quietness and confidence, without fear, in the city of London. The crowning city! that is full of people—great among the nations, and princess among the provinces—a city great for wise and learned men—the mother of sciences and the arts. There is not one science too difficult for them, either in medicine or astronomy or philosophy, or any art of skilful and amusing artists, the work of cunning workmen, such as have not been seen in all the earth or in any nation. And much more so, now that they have built a tower for them all, and a palace full of all good things, the wonders of nature, which God created and made—and things of great value, both by reason of their being singular, there being no other like them; by reason of the costliness of the work, it being done with the utmost comeliness and beauty, or by artists whose fame

has gone forth through the world. There are they deposited, and there are they to be met with in thousands, and tens of thousands—where they will be for ever for a sign and wonder; and spacious rooms full of books, both modern and ancient, printed and manuscripts, in innumerable languages; the like was not seen in all the earth since the foundation thereof, till now that the men of Government have expended abundance of money to purchase them and to gather them within the great treasury, that it might be for the great good of mankind, both for the stranger and him that is born in the land, even unto every one whose heart stirred him to come nigh unto the works to search and examine them. May the Lord open unto them his good treasure, the heaven, and render to them a recompense, according to the works of their hands! And whereas I am not worthy of the least of all the favours which many honourable men of the nations have done me, and I well know within myself that my hand is shortened, that it cannot render them a recompense according to the works of their hands! I come with the volume of the book of the law of Moses, *in pace quiescat*, written upon vellum in a handsome character, as

it is made use of in our synagogues; and a very ancient book, written also upon vellum, containing the posterior and twelve minor prophets; and besides another book, written also upon vellum, containing the five books of the law, the Song of Solomon, Ruth, Lamentations, Ecclesiastes, the book of Esther, Psalms, Proverbs, Job, &c.; the lessons that are read out of the Prophets throughout the year added to them; a hundred and eighty ancient books, which have been gathered and bound for King Charles II; nine of Great Britain, with valuable bindings, marked with his own cypher, all in the holy language, which I purchased in my youth; and behold their names are written in the book of the catalogue that goes with this writing; for I said within myself, may these also be treasured in the midst of the Museum, that they may be witness in my behalf that their love is always before me, and that I am not ungrateful for all the good they have rewarded me with. Wherefore, one thing I desire of you, that I will seek after, that you accept my present countenance, and that these my books may be placed among those that stand, to be there from generation to generation, that this may be called an offering

of sweet savour, and that there they may find rest. Now, as for me, my prayer is unto thee, O Lord, in an acceptable time, for this great nation. Lo ! may the people rise up as a great lion, and lift up himself as a young lion ; may he cry, yea roar ; may he prevail against his enemies ; may the degrees of honour of his excellent Majesty be extolled and raised up, and in his palace may every one speak of his glory ; may our eyes see the king in his beauty ! Lo, he is our sovereign George II. May his glory be extolled, and his kingdom exalted ; may he prolong his days in his kingdom, for he leadeth his people like a flock ; he is a buckler and a shield of freedom and defence to all those that come to trust under the shadow of his dominion ; his righteousness and devotion endureth for ever. So may God continue him in a state of life and peace. May he get up very high upon the highest prosperities, in fulness of joy ; may God extend peace to him, and his seed after him, like a river ; may he reign, and may they reign ; may he lead, and may they lead the people with justice and judgment, and with equity, as at this day, so long the moon endureth ; and that they may be filled with abundance of peace,

according to their pleasure, and according to the wishes of him that seeketh their peace and wealth for ever, with a sound heart in faithfulness and truth.

“The minor of the meanest, Solomon da Costa, London, this day, Thursday, the fifth of the month Sivan, of the year 5519 from the creation.”

The original was sent by the above individual, as already stated, to the Trustees of the British Museum, with a present of about two hundred curious Hebrew MSS. Those books were originally intended, as expressed in the letter, for Charles II, but, for some untold reason, were not presented.

Great interest, as was already observed, was during that reign manifested in favour of the conversion of the Jews. Some bishops were engaged in friendly correspondence with the Jews on the important subject of Christianity. There is a volume extant, entitled “An Enquiry into the Time and Coming of the Messiah and the Restoration of the Jews: in a Letter from Robert, Lord Bishop of Clogher, to an eminent Jew. London, 1751.” The letter begins thus, “Sir,—Nothing surprises me more than that aversion which I find many people show, both in

their words and actions, to those who differ in opinion from them, especially when they differ so widely as the Jews and Christians are generally thought to do ; which difference, however, is not so great, as those who are ignorant of the true Christian doctrines generally imagine.

“But as I find that you are not of that unmanly bent of mind, and that you can bear the conversation of those who do not think as you do, even in matters of religion ; I have ventured to set pen to paper in order to fulfil my promise of giving you my opinion, about the time of the Messiah, which you think is nowhere specified in the sacred writings, &c.”

The following is the P.S. to the Bishop of Clogher’s epistle :—“The polite reception, which the above letter met with in manuscript, hath encouraged me to send it to you in print ; and to proceed in endeavouring to discharge the engagement above entered into. And I will now promise that I will not be long before I shall do myself the honour of sending you a second letter on the subject therein mentioned, which will conclude with an abstract of the evidence on which our belief in the Christian religion is founded.”

The second letter alluded to soon followed the

first, before the public, and both are well worthy of imitation in thought and in deed.

But the laity also employed their pens in this important cause. In the last year of the reign of George II, a volume appeared bearing the following title-page :—“A friendly epistle to the Jews, and a rational prayer recommended to them, in order for their conversion to the Christian religion. Humbly dedicated to his Grace the Archbishop of Canterbury, by Edward Goldney, senior, gent.” The author, at the conclusion of his address to Primate Secker, gives his Grace the following curious piece of advice :—“ I conclude with the utmost sincerity of soul, most humbly and heartily recommending to your Lordship a sociableness with the wealthy Jews in and about this great metropolis, that your Lordship would invite a few of them at a time to dine with your Lordship, acquainting them that their entertainment should be provided for them in every respect, after their own manner, following the example of judicious good St. Paul, who became all things to all men, to gain the more. 1 Cor. ix. 19, 24. By such an affable engaging deportment, and your Lordship’s excellent nervous way of dealing with them, in order

for their embracing the Protestant, I verily believe (with God's blessing), your Lordship would soon convert them to be real Christians, and thereby cause the poorer sort of Jews to become Christians also. I am, with the profoundest reverence, your Lordship's very obedient humble servant, always ready at your Lordship's command, to promote and further the glorious cause of Christ.

“EDWARD GOLDNEY, Senr.

“Holy Thursday, London, May 24, 1759.”

It is very doubtful, whether the means proposed would procure the desired end ; it is almost certain that it was very unadvisable to have published the advice. Ignorance of the real character of Jews and Judaism dictated such a plan of procedure.

Mr. Goldney, in the course of his “address to the children of the stock of Abraham ” informs his readers that he found great ignorance amongst the Jews, respecting their religion, declaring they had other things to trouble their heads about than with religion ; who told him, if he wanted to be informed in matters relating to the Jewish religion (as believed and practised by



them at this day), they counselled him to wait on Mr. Aaron Hart\* (who was then living), an eminent and very aged High Priest, who as they said, "his life and conversation was unblemished." Mr. G. acted upon the advice given to him by the objects of his solicitude ; he called upon Rabbi Aaron Hart, and put his questions to the venerable Israelite, which Mr. G. follows up by the following statement, which must be interesting, as it affords a good idea of the Jewish mind at that time.

"Therefore I requested of him (he being an elderly gentleman, and one of the principal High Priests of the Jews, who preferred to believe in the writings of Moses and the Prophets), that he would declare to me his reasons founded on their authority, that the promised Messiah was not yet come ; and what reasonable arguments he could produce, that Jesus of Nazareth (was not Messiah) who was crucified in the reign of Herod, under Pontius Pilate ; governor of Judea upwards of seventeen hundred and fifty-eight years since ?

\* This individual may have been brother of that benevolent and pious Moses Hart who built the original synagogue in Duke's-place.

“The High Priest’s answer to me was—‘ We English Jews are not fond of gaining proselytes, and for his part, his father, grandfather, and great grandfather, were Jews ; and if it had been his fortune to have been born and bred a Mahometan, or in the principles of any other religion, he should have continued as such.’

“I answered him that I was much surprised to receive such a poor, low, mean answer, from a gentleman of his years (who was upwards of eighty,) and high station in the Jewish Church : and that he could not be answerable, that the Messiah was the most gracious and glorious promised seed, who was promised immediately after the fall of our first parents, they having incurred the curse of God, by violating his holy law.

“And that his gracious and glorious promised seed was the grand hope and expectation of the whole Jewish nation in all ages of the world, who was prefigured and prophesied of under various types in the writings of Moses and the Prophets, in whom he professed to believe.

“I likewise told him it must appear to every thinking rational mind, both from natural as well as from revealed religion, that Almighty God endued mankind with reason and understanding,

which was the distinguishing excellency, dignity, and ornament of their nature above the brutal part of the creation, in order to capacitate them to judge of truth from falsehood, right from wrong, good from evil ; that they might thereby be enabled to weigh things and circumstances in the scale of truth and equity, relating both to their temporal and spiritual concerns.

“To which he made no reply, but reached me a book from his shelf, and turned me about to the middle of it, desiring me to peruse that, which I read for about five or six minutes, which was a burlesque on the resurrection of Christ from the dead ; most ridiculous, scandalous, impious, dogmatical assertions, having not the least proof in vindication of it. I was soon tired of its nonsensical, blasphemous, most ridiculous trumpery. I endeavoured to have seen the title page of the said book, in order to know what book it was, on which attempt he took it out of my hand.

“I told him the reason or cause of my endeavouring to turn to the title page of it, was in order that I might either borrow or purchase one of them, when I had left him, because I was not willing to make so free with him to desire the loan, being a perfect stranger to him ;

however I retained so much of what I read, that soon after my visit to this High Priest, I found it be 'Woolston on the Miracles,' one of our most abominable audacious modern infidel Pagan writers."

Perhaps the best idea we can get of the great increase of Jews in this country, during the reign of George II, is from the fact that not only were synagogues established in many parts of the United Kingdom, but also that an additional one was founded in London, in the last year of this reign, in Leadenhall-street, bearing the name of "The New German Synagogue."

## CHAPTER IX.

The Death of Sampson Gideon—His Will—A Contemporary's Letter—Mr. Francis's facetious Observations—The New Rabbi of the German Synagogue—Dr. Ephraim Luzato's Poems—The German Synagogue in Duke's-place enlarged—Hebrew Printing Presses—Professor Levysohn's Work on the Law and Science—The Author's treatment in England—The Publication of a Hebrew, English, and Spanish Vocabulary—The best of the sort—Two Charitable Societies organized—The annoyance to which the Jews were subjected from Lord George Gordon's No-Popery—The Jews indemnified by Lord George Gordon's becoming a Jew—His Lordship's Circumcision—His attention to the New Creed which he had embraced—His Prison Synagogue—His Patriarchal Appearance—His Friends—The rich Jews not proud of the Bargain—The Church' had greater reason to glory in their Converts—The Conversion of David Ricardo—A brief sketch of his History—A Jewish Convert raised to the Peerage.

DURING the long reign of George III, the

history of the Jews is distinguished more for monetary prosperity than for anything else ; nevertheless it is not altogether monotonous.

Sampson Gideon, the greatest financier of the day, died in 1762. His will is a fair index of the Jewish mind of the higher classes. He bequeathed two thousand pounds to the Sons of the Clergy, to which institution he was an annual subscriber ; one thousand pounds to the London Hospital : and one thousand pounds to the Jewish synagogue, on condition of being interred in its cemetery.

One of the deceased contemporaries wrote as follows to a friend : "Gideon is dead, worth more than the whole land of Canaan. He has left the reversion of all his milk and honey, after his son and daughter, and their children, to the Duke of Devonshire, without insisting on the Duke taking his name, or being circumcised."

Mr. John Francis made a few facetious observations in connexion with this individual in "His Chronicles and Characters of the Stock Exchange;" they might have passed as jokes amongst the Philistines, in the days of Sampson and Gideon, but they would hardly produce a smile on the modern matter-of-fact English.

Rabbi Hirsch Berliner, alias Rabbi Hirsch Levin, resigned his post as Chief Rabbi—as has been already stated—in the year 1764. The following year a successor was appointed in the person of a Rabbi David Tebli Cohen, a native of Frankfort-on-the-Main. If an epitaph is sufficient evidence of an individual's character, then Rabbi David Tebli Cohen must have been a very excellent man.

In the year 1766, Dr. Ephraim Luzato published in London his pretty Hebrew poems. They enlisted the admiration of accomplished scholars both in England and Germany. The translation of the title page will furnish an idea, both of the author and his work.

“These are the youthful children which were born to Dr. Ephraim Luzato, when he was inspired by the muse in the days of his youth, when he was yet in Italy. Their father ill-treated them, and scattered them in a strange land, where they are at this day, weeping and running to and fro through the streets of London, even without any provision.” The volume contains fifty-five poems, almost all addressed to Jewish friends in Italy and elsewhere. The fifty third piece is a brief ode composed on the occa-

sion when George III sent a ship to bring Princess Charlotte from Mecklenburg. The genius of the Hebrew poetry is destroyed by a translation ; but as it is written for English readers, one is given such as it is.

“ Awake, awake, thou eastern wind,  
 And gently blow along the main ;  
 The Monarch’s royal heart restore,  
 With her designed as Queen to reign.  
 Oh ! let the ship in safety ride,  
 And quickly bring his much-loved bride.”

THE QUEEN’S ARRIVAL.

“ Lo, she is come, Charlotte is come,  
 The King’s rejoicing heart to move,  
 To noblest deeds his soul to fire  
 By gentle virtue, truth, and love ;  
 And France shall tremble now, and flee,  
 For God their strength shall always be.”

In the year 1767, the German Synagogue in Duke’s-place was repaired, enlarged, and again consecrated, with imposing ceremonies. About this time the Jews were already in possession of a couple of good Hebrew printing-presses ; and it would moreover appear that one was under the auspices of the German congregation, and the other under that of the Spanish and Portuguese. A very interesting work in Hebrew



appeared in the year 1771, from the pen of the erudite Professor Levysohn, or as he was known amongst the Jews, by the name of Mordecai Gumpel ben Yehuda Layb Shenaber.

Whilst he was in London, studying under the celebrated John Hunter, he was moved with pity for his brethren, who were wholly given over either to the acquisition of wealth, or to the exclusive study of the writings of the Rabbies. He published therefore for the benefit of the latter class, a very clever philosophical work entitled "Maamar Hatourah W'hachochmah," (An Essay on the Law and Science).\*

The object of the author was to inculcate into the minds of his brethren the important fact that theology and science must go hand in hand.

The book treats of theology, natural philosophy in its various branches. Poor Levysohn was by no means thanked for his laudable literary exertions. The moment his bigoted brethren heard his notions of enlightenment, before they

\* "Maamar Hatourah W'hachochmah. By the Bachelor Rabbi Mordecai, surnamed Gumpel, the son of him, who is now at peace—that is the late—the Rabbi, the distinguished one Jehudah Layb Shenabher Sgal—that is, of the tribe of Levi—may the memory of this righteous and holy man be blessed," &c., &c., &c.

ever read his book, they condemned him, as an infidel and most immoral man, and nick-named him "Raa Gumpel," (Gumpel the wicked.) Levysohn was so disgusted with his co-religionists in this country, that he quitted London for Hamburgh, where he lived the remainder of his life, a most consistent Jew.

He was a clever physician, and discovered the use of chocolate. He was able therefore to live in considerable affluence, and collect books at the same time. He possessed a large Hebrew library of the most valuable works, which he willed to the Jewish *Beth Hamedrash*, of Hamburgh.\* He also wrote several other works in different languages. In the preface to his Commentary on the Book of Ecclesiastes, he advocates total abstinence. A modern Anglo-Hebrew author says of that preface, "It is an unique piece of beautiful and philosophical writing."

In the year 1773, an interesting work was published by a Spanish Jew, and in the printing establishment of a Portuguese Hebrew. The following is the title page of the work "Kehilath Jahocob, being a vocabulary of words in the

\* MS. Hebrew document in the author's possession.

Hebrew language, arranged in fifty-eight chapters, on various subjects, and methodically digested under different heads. Together with an explanation of the different words, peculiar phrases, and technical terms, found in the Holy Bible and divers other eminent and Rabbinical writers, done into English and Spanish. The whole was carefully selected and compiled by Jacob Rodrigues Moreira. Printed by A. Alexander, number 78, Whitechapel, High Street, A. M. 5533."

From the Hebrew introduction, with which the work is prefaced, it appears that the author was an elegant Hebrew scholar, and the work itself may be pronounced the best of the sort that was ever yet published in this country.

It would appear that the poor Jews kept pace with the rich in settling in this country, so that the latter found it necessary to organize an additional charitable society, which they did in the year 1778, and named it "Nothain Lechem Laraybhim," (Giving bread to the hungry.) Every Friday, that society distributed bread to the poor of the Portuguese congregation. Two years afterwards the German Jews organized a charitable society in connexion with their synagogues, which they termed "Chebhrath M'sheebhath Nephesh,"

(An association for refreshing the body.) \* Its object is to distribute bread, meat, and coals, during the winter to the Jewish poor.

The same year the Jews were subjected to great annoyance during the dreadful tragical farce enacted in London, in the year 1780, under the leadership of the half-witted Lord George Gordon. It is no fiction but sober truth on the part of Miss Edgeworth, when speaking of that time, she says, "Unfortunately, Jews rhymed to shoes. These words were hitched into a rhyme, and the cry was 'No Jews, no wooden shoes.' Thus without any natural, civil, religious, moral, or political connexion, the poor Jews came in remainder to the ancient anti-Gallican antipathy felt by English feet and English fancies against the French wooden shoes." †

The Jewish Synagogues however had good reason to consider themselves amply compensated by the introduction of a noble scion into the

\* The literal translation of the Hebrew words is just the reverse to the rendering given above. The verbal translation would be, "A society for converting the soul." But the above is the meaning the Jews apply to the expression, when used in connexion with victuals and fuel.

† Harrington.

bosom of the family of Abraham. Mr. Francis thus briefly refers to it, "The cause of all this riot, the scion of the ducal house of Gordon, proved the durability of his love for Protestantism by professing the Hebrew faith ; his last hours embittered by the dread of his remains being interred in any other than the sepulchres of the ancient people of Israel."\*

A little more information respecting his Lordship's admission into Israel's covenant, may not prove irrelevant to the theme under treatment. "Lord George Gordon submitted, at an advanced age, to the operation of circumcision. The rite of the covenant of Abraham was administered to him in the town of Birmingham. The name of the individual who performed the operation was Rabbi Jacob Birmingham. When Lord G. Gordon, recovered from the effects of the circumcision seal, he came to London ; (and being already pretty well tutored in Jewish rites and customs, and was also able to read Hebrew with some degree of fluency,) he attended the Hamburg Synagogue, where he was called up to the reading of the law ; and was honoured with Me She-

\* "History of the Bank of England," vol. i. p. 185.

bayrach.\* He presented that synagogue with 100*l*. He then went to Paris, and wrote a book against Marie Antoinette, Queen of France, which proved libellous, and subjected his Lordship to imprisonment at Newgate. Whilst in prison, he was very regular in his Jewish observances; every morning he was seen with his phylacteries between his eyes, and opposite to his heart. Every Saturday he had a public service in his room, by the aid of ten Polish Jews.† He looked like a patriarch with his beautiful long beard. His Saturday's bread was baked according to the manner of the Jews, his wine was Jewish, his meat was Jewish, and he was the best Jew in the congregation of Israel. On his prison wall were to be seen, first the ten commandments, in the Hebrew language, then the bag of the Talith, or fringed garment, and of the phylacteries.‡ The Court required him to bring bail, he brought two poor Polish Israelites, as guarantees. The Court would not accept

\* A form of blessing called down upon those who are called up to the reading of the law.

† The number which constitutes a legitimate congregation.

‡ See the "Fundamental Principles of Modern Judaism Investigated."

them, because of their poverty. The rich Jews would do nothing towards assisting the prisoner for fear of a persecution. He died in 1793 of a broken heart, and was interred in the Gordon family vault."

The above is a literal translation of a MS. Hebrew letter, written by a contemporary Israelite, the late Meyer Joseph, who frequently, when a young man, visited the eccentric convert, and acted as his preceptor in Judaism. The rich Jews were most probably annoyed at the unequal exchange of converts. For whilst the poor Polish Jews gloried in the accession of a noble proselyte to the members of the synagogue, the church had reason to boast of the conversion of a noble minded youth, already of great promise, in the person of David Ricardo.

The following brief sketch of this individual may not prove uninteresting in the History of the Hebrew Nation, in this country. "Among the names conspicuous in the city for character and capacity, stands that of the great political economist, David Ricardo, who, at the early age of fourteen, was introduced by his father, a Hebrew of the Hebrews, to the mysteries of the Stock Exchange. The mind of the younger

Ricardo was of an inquiring character. He began to study the principles of the creed in which he had been educated. The result was his secession from the faith of the ancient people, and his abandonment to his own resources by his father. Those resources were small ; but his conduct and character had interested the members of Capel Court, and, to their honour, with a liberality which not unfrequently distinguishes them, the oldest and most influential came to his assistance. The extraordinary powers of Mr. Ricardo were soon developed in the acquisition of a considerable fortune ; and having hitherto employed but little time to study, he amply and nobly redeemed his lost hours. At twenty-five he commenced mathematics, and with great application studied chemistry and mineralogy, fitted up a laboratory, formed a collection of minerals, and bestirred himself with all the energy of his character. These sciences however he soon abandoned ; and having accidentally become acquainted with Adam Smith's 'Wealth of Nations,' he employed his great thought upon the subject of political economy, in which he soon became distinguished. He led the van in the bullion controversy—his principles were



those in which the present Bank Charter is founded, and, in 1817, he published that great work on his favourite science, so familiar to the commercial reader.

“His reputation preceded him to the senate ; and his opinions on the above subjects were deferred to with respect. When Mr. Peel’s bill was introduced, in 1819, his name was called for from all sides of the House ; and in 1823, David Ricardo, an acute, patient, and comprehensive thinker, a firm and faithful friend, and an honour to the body of which he was a member, died at the early age of fifty-two.”\*

It is a curious coincidence that about the same time was a converted Jew, Sir Sampson Gideon, raised to a place in the Peerage of Ireland, when he assumed the name of Baron Eardly, of Spalding, so that the Christian Church was no loser, by the Gordon conversion, even on the score of Nobility.

\* “Chronicles of Characters of the Stock Exchange.”

## CHAPTER X.

A new era in Anglo-Jewish History—The Brothers Goldsmid —They become the competitors of the bankers—The general benefit — Brothers Goldsmid stars of the first magnitude in the firmament of 'Change Alley—Their brilliant benevolence—Their Catholic disposition of philanthropy — The dejected waiter — The poor country curate—The death of the Chief Rabbi of the German Synagogue — A series of Hebrew works began to be printed—Jewish politicians — Lewis Goldsmith—J. H. Sumbal—The Brothers Goldsmid's charitable and munificent disposition—The founders of the Jews' Hospital, Mile End, called N'wayh Tzedek—Regulations of the same—When is a man eligible for admission—A woman's, boy's, girl's— Daily arrangements — Education — Employment—The suicide of Abraham Goldsmid—The effect upon the country—Upon the Members of Capel Court—His funeral —The ideas associated with his name—Curious Jewish legend about the Goldsmid family.

A NEW era in the history of the Anglo-Jewish population seems to have commenced with the completion of the great German Synagogue.

The Anglo-Hebrews boldly assumed a position of eminence and greatness ; and proved by their conduct that they were full worthy of the same. So eventful are the last sixty years, in the annals of the British Hebrews, that it is difficult to compress their history within the compass of one volume. The brothers Goldsmid, who had hitherto moved in a comparatively unobserved sphere, shone forth most brilliantly in the year 1792.

Up to that year, when the Chancellor was in want of the needful, the banking faculty was the monopolizer in supplying to government the necessary funds ; and those who are well versed in money transactions affirm that such was scarcely a legitimate portion of banking business. In that year, however, the Goldsmids became the competitors of the bankers, and superseded them too. The Goldsmids were not the only gainers by the competition. The government and the people at large reaped no small harvest by the wreck of the monopoly. The combination of that interest being broken, the bargains for public loans became more open ; there was no confederation to limit and lower the prices ; and the ministry and country reaped the benefit in improved terms. The astonish-

ment of the monopolists was very intense at the time, at the daring blow, coming as it did from individuals who were scarcely known to fame in the golden region. But the effects of the shock did not last long. Abraham and Benjamin Goldsmid soon became stars of the first magnitude in the firmament of "Change Alley." The name resounded in every corner of the Metropolis, nay, of the kingdom. High and low, rich and poor, had reason to mention the word "Goldsmid" with respectful and grateful lips. Nor were the public papers of that period silent in sounding the praises of Abraham and Benjamin. The brothers were possessed of a Catholic spirit, and they received universal homage. A modern writer thus chronicles some things belonging to their history.

"The daily papers bore an almost daily testimony to their munificence. Naturally open-handed, the poor of all creeds found kindly benefactors. On one day the grandeur of an entertainment to royalty was recorded, and on the next a few words related a visit of mercy to a condemned cell. At one time, mansions, vieing in architectural beauty with those of our nobility, were described ; at another some great

and gracious act of charity was recorded. Entertainments to princes and ambassadors, reviving the glories of the Arabian Nights, were frequent ; and galleries, with works of art worthy the magnificence of a Medici, graced their homes."

The following anecdotes may be recorded here, as illustrations of Abraham Goldsmid's Catholic feeling of philanthropy. Observing one day, in a dining house where he usually dined, the waiter particularly dejected and low spirited, Abraham enquired the cause, and found that a pecuniary pressure reduced the spirits of the melancholy domestic. The benevolent Hebrew availed himself of a scrap of paper which he found on the table, on which he penned an order for double the amount, which he forced into the feeble hand of the bewildered waiter, and rushed out of the house in order to escape a shower of thanks from the grateful recipient.

It is also related of the same individual, that "he became acquainted by accident with one of those simple and single-minded country curates, whose poverty was the disgrace, and whose piety was the glory, of the Church of England. This was the man for Abraham Goldsmid at once to

appreciate and to benefit. He obtained all necessary particulars, and in a few weeks a letter was received which told the curate he had been allotted a share of a new loan.

“The letter was a mystery to the country clergyman, who placed it on one side, with a confused notion that a hoax was intended. He had not long to wait. The next day brought a second letter, and with it comfort and consolation, in the shape of a large sum, which had been realized on the allotment. These things are pleasant to record ; and it is doubtful whether the cheque gave most pleasure to the wealthy Hebrew to write, or the country curate to receive.”

This same year, 1792, the great synagogue was bereaved of its head, in the death of Rabbi David Tebly Cohen, who governed the German congregation for the last twenty-seven years. The loss was considered great indeed amongst the members of that congregation, and remained irreparable for nearly ten years, when the late Dr. Solomon Herschell was appointed successor. Of which, however, anon.

There were not wanting at that time amongst the British Hebrews, men of genius and of

learning. And it would moreover appear, paradoxical as it may sound, that individual members of the synagogue received literary vitality by the removal of the head. In the year 1794, a series of Hebrew works began to be printed in London, which reflect great credit on the authors, editors, and Hebrew printers. A learned Hebrew, Eliakim ben Abraham, was the author of the first works of the series. The titles of which are two "Milchamoth Adonai" (The battles of the Lord); and "Maamar Beenah Laïtim" (An Essay on the Understanding of the Times).

The former work consists of sixteen chapters, in which the following subjects are discussed:—1. The evidence which some adduce to make the year of the world longer than appears from the scriptural narrative. 2. The tenets of the Philosophers of antiquity, but especially those of Aristotle. 3. The opinions of Descartes and those of his followers. 4. The principles and axioms of Sir Isaac Newton. 5. The opinions of the ancient astronomers contrasted with those of the modern, &c., &c.

The latter work is also divided into sixteen chapters; the purport of which is a commentary on the most difficult passages in the book of the

Prophet Daniel. The style of the diction is chaste and elegant, displaying no small amount of scientific knowledge, both in natural philosophy and revealed religion; but the whole of the author's fabric is based on Talmudical premises. Nevertheless, his books merit a place in the libraries of the learned; and had Eliakim had the will, or perhaps, the way of communicating his ideas in the English language and style, his name would be known a little beyond the Mile End cemetery, where indeed his merits are lavishly recorded. He also edited eight works, bearing the following titles;—

“Maamar Tzuph Nobhlouth,” by Rabbi Israel, of Candia, a very interesting metaphysical treatise.

“Maamar Mayan Gannim,” by Rabbi Joseph Guiktalia, on natural history.

“Maamar Ain Hakoray,” a grammatical and philological performance.

“Maamar B'ayr Mayim Chayim,” rather cabalistical and mystical.

“Maamar Mayan Chathoom.” From the writings of the famous cabalist, Rabbi Ari.

“Maamar Dibray Emeth,” an erudite miscellany of metaphysics, philosophy and science.



“Maamar Shaar Hacheshbon,” on geometry and algebra.

“Maamar Artzoth Hachayim.” Comments on many difficult and important passages of Holy Writ, as well as on the writings of the inspired Rabbies.\*

Thus, while many ignorantly prated that the Jews had no soul but for Mammon, many were the Hebrews who had unwittingly reared literary monuments as standing witnesses against malignant calumny.

The Jews began to rise not only in the scale of civil and literary importance, but also in that of political. Lewis Goldsmith, a Jewish notary in London, mistook his calling, and began, about this time, to wield his pen against the powers that be. He published a work, bearing the title of the “Crimes of Cabinets.” His sport did not last long; he soon overstepped his boundary, was indicted for libel and sedition; and a verdict of “guilty” forced him to flee his country. He proceeded to France, ingratiated himself in the favour of the minister of foreign affairs. That functionary detected a considerable

\* The author picked up several of those works, published in London, in the Holy City, Jerusalem.

amount of talent in the English Jew, and therefore encouraged him in a project Goldsmith laid before his patron, viz., that of publishing a magazine, bearing the name of "Argus." Goldsmith in that periodical wrote most vehemently against everything English, to the great delight of the French Briton-haters. However, not to divide the history of this strange individual, Goldsmith soon learned that French and caprice were synonymous ; a plot was schemed to exchange him, for some Frenchmen with the British Government. He was not altogether friendless ; he received an intimation to the same effect. He began to negotiate with the British Government, obtained permission to return to his native country, submitted to a formal trial for high treason, and received his discharge, by providing recognizances. As soon as he felt himself free, he started an English periodical—"Anti-Gallican Monitor"—in which he did justice to the perfidy of the *soi-disant* Emperor and his Court. Louis XVIII. seems to have appreciated Goldsmith's work ; for in 1817, he presented him with a large sum, and pensioned him for life.

To the surprise of the British legislature, a Hebrew, J. H. Sumbal by name, arrived at

London in the year 1794, as Envoy of the Emperor of Morocco. The principal members of the German Synagogue became active, not only in "Change Alley" and Capel Court, but also in every sphere of charity and benevolence. The Catholic spirit of good-will towards all men, on the part of the Goldsmids, has already been noticed. However, their benevolence shone most brilliantly in the acts of philanthropy which they performed towards their poorer brethren of the house of Jacob.

Abraham and Benjamin Goldsmid, whose hearts sympathised with every shape, form, and class of suffering, beheld with aching feelings the distress to which some of their co-religionists were subject to by reason of poverty. Those brothers therefore at once, in the year 1725, set apart a munificent sum—some say ten thousand pounds, others, fifteen thousand pounds—towards a means of amelioration.

They moreover began to solicit their friends, both Jewish and Christian, to co-operate with them.

In the year 1797, the sum contributed amounted to twenty thousand pounds. The money was laid out in the purchase of Imperial

three per cent. stock ; and by the continuation of the same, and accumulation of interest and dividends, the aggregate sum, in the year 1806, amounted to twenty-two thousand pounds sterling, taking the stock at the then current price. A meeting of the Jewish subscribers was then convened to determine the best mode of applying this bounty ; and it was resolved to establish a hospital for the reception and support of the aged poor, and for the education and industrious employment of youth of both sexes. Ten thousand pounds three per cents. Consols were purchased, which, with the twenty thousand pounds imperial, formed a capital of thirty thousand pounds stock, yielding nine hundred pounds per annum. This stock was transferred to trustees as an inviolate fund for the endowment of the hospital, which was accordingly founded on the 17th February, A.M. 5566, (A.D. 1806,) under the name of "N'Wayh Tzedek" (the Charitable Habitation)\* was completed and opened on the 28th of June, 1807, for the reception of five aged men, five aged women, ten boys, and eight girls, the

\* The literal meaning should be "The habitation of righteousness," but the above is evidently the meaning intended by the founders.

number to be increased as the funds shall allow. Since we are at this hospital we may as well proceed at once to the established regulations of the same.

For admission to the benefits of this charity it is required—

That a man be at least fifty-five years of age ; that he have resided in London not less than ten years ; that he belong to one of the three synagogues of German Jews in London ; that he be of good character ; and be either a widower or bachelor.

That a woman be not under fifty-five years of age ; that she have herself resided, or be a widow, or the daughter of some widow, who has resided in London at least ten years ; that she belong to one of the three German synagogues in London ; that she be of good character ; and that she be either a widow or spinster.

That boys be from ten to thirteen years of age, sons of parents of good character, belonging to one of the three synagogues in London, and born in London, or resident there for ten years ; that they be able to read Hebrew prayers ; and that those who are also able to read English be preferred.

That girls be from seven to ten years of age, and from parents of good character, belonging to one of the three synagogues of German Jews, and be born in London, or resident there for ten years.

All the inmates wear a uniform, and they are all clothed annually. The men and women are required to render themselves useful in any way they may be thought capable of, and directed by the matron and superintendent, subject to the direction of the Committee. The daily arrangement of the house is as follows :—

	Summer.	Winter.
Bell rings for rising . . . . .	$\frac{1}{2}$ past 5	$\frac{1}{2}$ past 6
Prayers . . . . .	6	7
Breakfast . . . . .	7	8
Play till English school begins, at . . . . .	8	8 $\frac{1}{2}$
Work . . . . .	10 till 2	10 till 2
Dinner . . . . .	2	2
Work . . . . .	3 till 5	3 till 5
School . . . . .	5 till 7	5 till 7
Play till . . . . .	8	8
Supper . . . . .	8	8
Bed . . . . .	9 or 10	9

On Saturday, rising and morning prayers, one hour later.

Various regulations are established for the preservation of good order among both adults and children.

The boys are taught Hebrew and writing,

likewise English, writing, reading, and arithmetic ; they are employed in some industrious occupation ; at the age of twelve or thirteen they are apprenticed to some business ; they are allowed half the profit of all the work they do more than the tasks set them daily by the masters, one fourth of this portion being paid to them weekly ; the rest being kept to accumulate for them till the expiration of their apprenticeship, and partly paid to them, and partly laid out for them, when they are discharged. The girls are taught to read their prayers in Hebrew ; likewise English, reading, writing, and arithmetic ; needle-work, knitting, washing, ironing, plain cooking, and household work. At the age of fifteen, the Committee endeavour to procure situations, either as servants or apprentices, in respectable families, and present them with two guineas each ; and every one who at the age of nineteen can bring a respectable certificate of proper conduct, receives the sum of five guineas, as a reward.

The internal regulations are administered by a superintendent, matron, and schoolmaster ; under the inspection and direction of the Committee ; subject to the control of the general Committee ;

and all these are responsible to the annual or extraordinary general courts of all the governors of the institution.

The brothers Goldsmid saw their labour of love completed, and showed by their exultation how much they felt for their poorer brethren. But it is fearful to reflect, that notwithstanding their wealth and reputation, and apparent glittering grandeur, they were destined to an end; especially the head of the firm, which harrows up one's blood to think of. Scarcely four years elapsed since the Goldsmids rejoiced to see the lives of the poor and needy fostered and protected by their exertions, when Abraham began to contemplate the tremendous step of rushing unbidden into eternity. It is too melancholy a catastrophe to indulge in committing to paper the reflections which crowd upon the writer's mind. Let a less interested chronicler tell the tale of woe. "In 1810, the houses of Baring and Goldsmid were the contractors for the ministerial loan of fourteen millions. But Sir Francis Baring dying, the support of the market was left to his companion. The task was difficult, for a formidable opposition had arisen, which required the united energies of



both houses to repress. It was the interest of this opposition to reduce the value of the scrip : and it succeeded. Day by day it lowered ; and day by day was Mr. Goldsmid's fortune lowered with it. He had about eight millions in his possession, and with the depression of his fortune, his mind grew dispirited and disordered. Another circumstance occurred at this particular moment to increase his embarrassment. Half a million of exchequer bills had been placed in his hands to negotiate for the East India Company, and the latter, fearing the result of the contest on the Stock Exchange, claimed the amount. His friends did not rally round him as at such a moment and with such a man his friends should have done ; and Abraham Goldsmid, dreading a disgrace which his sensitive and honourable nature magnified a hundredfold, after entertaining a large dinner party, destroyed himself in the garden of his magnificent residence in Surrey.

“This sad event created a sensation in the city, unparalleled by the loss of any single individual. The death of the great loan contractor was regarded as of national importance. Expresses were sent with the news to the king and the

Prince of Wales. The funds fell three per cent. The journals united in eulogizing the man whose death they recorded. The jobbers of Capel Court crowded in anxious enquiry. The merchants of the Exchange assembled before the accustomed time. The thoroughfares resounded with rapid questions, and hurried replies. Little or no business was done ; and it is said the great question of peace and war never created a similar confusion. The jury recorded their opinion ; and when the remains were carried to their home, the procession was followed by a crowd who, partaking of his charity in life, thronged to honor him in death. Sobs and suppressed moans attested their sorrow, and bore a fitting testimony to his worth. The high-priest\* and elders paid every distinction which the Mosaic ordinances allowed, but in conformity with the commands of the great law-giver, they withheld from him the customary rites ; and unconsecrated ground received the remains of Abraham Goldsmid, the Hebrew suicide.†”

\* Gentile writers erroneously, though invariably, style the Chief Rabbi, High Priest. They are perfectly distinct functionaries, and the latter does not exist at present.

† Francis's "Chronicles and Characters of the Stock Exchange."

Nevertheless his name will always be associated with Catholic philanthropy, ready munificence, friendly demeanor, mild and unassuming manner. The brothers of the deceased followed Abraham to the grave in the same suicidal manner. Benjamin hung himself, and Francis poisoned—some say strangled—himself.

The Jews have a curious legend about the Goldsmid family, which betrays no small measure of credulity on the part of many English Hebrews even in this our day.\* The legend is to the following effect:—A *Baal Shem*, an operative Cabalist, in other words a *thaumatorgos* and prophet, used to live with the father of the Goldsmids. On his death-bed he summoned the patriarch Goldsmid, and delivered into his hands a box, which he strictly enjoined should not be opened till a certain period which the *Baal Shem* specified, and in case of disobedience a torrent of fearful calamities would overwhelm the Goldsmids. The patriarch's curiosity was not aroused for some time; but in a few years after the *Baal Shem's* death, Goldsmid, the aged,

\* This story was told to the writer by several provincial Rabbies, as well as by many metropolitan aged Jews, with an air of an unshaken and firm faith in its truthfulness.

half sceptic, half curious, forced open the fatal box, and then the Goldsmids began to learn what it was to disbelieve the words of a *Baal Shem*. The greatest calamity, however, which some Israelites discover in the history of that family, is that one branch has altogether merged into the Christian Church, and that the remainder are the leading members of the Reformed synagogue. One of the latter has been created a baronet ; in consequence, some say, of presenting ten thousand pounds to the London University.

## CHAPTER XI.

The Conversion of the Jews—An unpublished account—Dr. Haweis—"The Bury Street Lecture Room"—Mr. Cooper—The employment of the Laity amongst the Jews—A Rabbinical Bull—The effect—Dr. Hunter's last Lecture—Extracts from it—A Christian Jew re-organizes the Lectureship to the Jews—Mr. Frey induced to remain in England—His success amongst the Jews.

ABOUT the end of the last century, the conversion of the Jews began to interest the minds of many Christians. There exists a MS. memoir of a pious dissenting preacher, which contains an interesting account of the organization of a regular weekly lecture to be delivered to the Jews. The events connected with that lecture are deemed important, in the annals of Israel in this country, inasmuch as they are the forerunners of the present societies for promoting

Christianity amongst the Jews ; this chapter shall therefore be devoted to record those events.

The author of the memoir alluded to seems to have undertaken a journey to Portsmouth, in the spring of the year 1796, to confer with a Dr. Haweis on different subjects. After relating the purport of those subjects, the biographer thus proceeds :—“To a different undertaking, which arose from our interviews at this time, Dr. Haweis was incomparably more adequate. He received, while at Portsmouth, the first information of a surprising alacrity among the Jews about London, in attending the ministry of Mr. Cooper, a juvenile preacher in Lady Huntingdon’s connexion. I adverted on the occasion, to the Meeting-house at Bury-street, surrounded by Jewish dwellings. I had tried to prevail on my friend . . . to establish a Lord’s-day evening lecture, professedly addressed to the Jewish nation ; offering to render the utmost assistance in my power, and to apply to ministers resident in London to take stated shares in the labours. My friend’s courage and zeal were not equal to the enterprize, but I knew that Dr. Haweis was qualified to encounter and overcome much greater difficulties. He instantly adopted the project,

and the first news that I received of it, was a summons, a few weeks after my return home, to meet a committee of the most respectable ministers in London, whom he had engaged to concur in the undertaking. This summons I obeyed, though at the time I was very indisposed; but to my surprize and regret, the business was opened by declarations from the late Mr. Fell, then tutor of Honneston Academy, and from the late Dr. Hunter of London-wall, that although they had promised their co-operation, they must decline it from consciousness of deficiencies in the kind of knowledge required in such a work.

“The honour of being placed, as a first proposer of the plan, in the chair, I had accepted purely to avoid sharing in the discussion, being so hoarse as to speak with much pain, but necessity having no law, I declared, together with my conviction of the importance of appropriate studies, a sense of far greater deficiency than any person present could ascribe to those gentlemen; but that I would spare no means of removing and abating this disqualification, as I doubted not that they also would, instead of leaving so important an undertaking destitute of their sanction and support; but that whoever deserted

it, by the help of God, I would not fail to cooperate with all who would persist in making the trial. Considering Jews as fellow-men and fellow-sinners to whom the sacred scriptures were addressed even more especially than to ourselves, I should endeavour to follow the matter of the prophets, the apostles, and of Christ himself, in addressing them, and leave the result upon their understandings and consciences, to the spirit of God, without whose influence our addresses to fellow-christians must be fruitless.

“Cooper, who though the only preacher that ever attracted Jews, had modestly kept silence before his seniors, nor did he utter more than six words but which were of indescribable energy, ‘That gentleman,’ said he, ‘has spoken my soul,’ and the meeting was closed with an unanimous resolution, immediately to enter upon a course of lectures at Bury-street, for the benefit of the Jewish nation. The Rev. John <sup>Low</sup>Low<sup>e</sup>, a Scotch minister, then one of the secretaries of the Missionary Society, drew up a valuable syllabus of subjects for lectures, which were successively delivered by a considerable number of English and Scotch ministers.

“Whenever I was in London I rendered what help I could. The place was crowded at the



lecture, but remained at other times no better attended than before, and when full I have not observed more than about fifty persons that were evidently Jews, though the place might contain eight or nine hundred persons. The principal Jewish merchants in London, occasionally attended and politely thanked us for our good will to all their nation ; but so far as I could form a judgment of the best informed amongst them, whether rabbies or laity, they seemed no more to believe the Old Testament than the New. The difference soon became manifest between the attendance of Jews on Cooper, in the fields about London, where five hundred Israelites were secure from observation among ten or twelve thousand hearers, and at a meeting house in the centre of their habitations, where every one was seen and recognized. In no other class of people is the middle rank so small, compared with the number of the rich, and that of the extremely poor, as among them. The latter universally depend on benefactions from their wealthy brethren, distributed by their rabbies, at the synagogues ; so that even Papists are less under the control of the priesthood than Jews."

Our friends of the laity, who entered into

this work with not less zeal than the ministers, found out the poor and sick, conversed with them, gave them tracts composed for the purpose, and offered them needful relief: but they durst not accept it, through fear of being excommunicated from the synagogue.

“ A rule to that effect was at length promulgated against all who attended our lectures, and the result was such as to induce the society to shift the lectures to various places of worship, but as it was indispensable that such appointments should be extensively published, the object was unavoidably, in a great measure, frustrated. At length, after a trial of some years, the efforts were relinquished, merely from these discouragements, and the want, that was reasonably to be apprehended from them, of any proof of effectual success. A plan that had been prematurely begun, of printing the lectures that had been preached, terminated much earlier. Dr. Hunter, whose concurrence had never appeared to be zealous, declared in the last lecture that was printed, his persuasion that the undertaking would be fruitless; though for no better reason, than that ‘prophecy did not encourage us as yet, to expect the conversion of a thousand Jews in London, and success would

have falsified the prediction.' My excellent friend might have added, 'As if the counsels of God, and not his commands, were to be our rule of action.' "

The concluding remarks of Dr. Hunter's last lecture may not prove uninteresting to readers of the history of the ancient race, and may throw light on a subject so little known, and less understood, amongst a large class of professing English Christians. "The Jews," said Dr. Hunter, "have not always had the amiable and attractive side of Christianity turned towards them. They have met with hatred, contempt, and persecution from Christians ; and in return, they have hated both us and our religion. Let us try what the meekness and gentleness of Christ will do. They lie under the displeasure of God. Ah ! is that the reason why they should suffer ours also ? There is something solemn and sacred about a convict. The hand of justice is upon him, resentment is disarmed and turns to pity. Behold a whole nation of convicts, and one generation after another in a state of punishment, blinded, hardened, have compassion upon them, plead the cause of Christianity with them, in the spirit of your divine Master ; weep over them,

pray for them, draw them with the bands of a man, with the cords of Love. A fullness of mercy and love towards them, on the part of believing Gentiles, may be the channel through which the divine benignity is to flow unto them. They have resisted your violence and unkindness ; perhaps they will melt under the influence of tenderness, forbearance, and long-suffering. You may not be permitted to see in this world, the complete fulness of a Christian globe, of a Christian nation, of a Christian Church, of a Christian family, but oh, make sure of a Christian individual. It is good to be zealously affected in a good cause, but it is melancholy and mortifying to behold zeal in the best of causes, expressed by persons who discover nothing of the power of religion upon their own hearts, and in their own lives. It is impossible to believe that man is in earnest about the conversion of the Jews, whose conduct betrays a want of moral principle. The apostle, whether of Jew or Gentile, must be a modest, humble, self-denying Christian. He must not be a novice and lifted up with pride ; he must not tell lies for God's sake, and boast of a success with which he has not been crowned. God can, indeed,

make the folly, the wickedness, the wrath of man to praise him, and the remainder of wrath he can restrain ; but woe be to the man whose folly, wickedness, or wrath are thus over-ruled, unless they are likewise subdued and destroyed. Whenever the salvation of Israel is wrought out, you may rest assured it will be at a time and by means of instruments, far beyond the power of human sagacity to determine. I have contributed my mite towards the attempt, but under a complete conviction of its total inutility. But so little am I wedded to my own prejudice or opinion, that to live to see the event giving them a flat contradiction, I should consider as the most blessed event of my life."

Had Dr. Hunter lived till now, he would have had good reason to confess that his opinions were flatly contradicted by the events which have since taken place amongst the Jews, in reference to the vast number of conversions from Judaism to Christianity. But this subject will form the theme of a subsequent chapter. It must be stated in this, however, that it was reserved for a Hebrew Christian to re-organise and re-establish a lectureship to the Jews, which proved so eventful and important, as to enlist

the co-operation of almost all the spiritual and temporal powers of the realm.

The Hebrew Christian alluded to, was a Mr. Joseph Samuel Christian Frederick Frey. He arrived in this country on the 15th of September, 1801, with a view to proceed, under the auspices of the London Missionary Society, to Africa. But on his coming to London, he tells us, "The directors of the Missionary Society having learned that I was a descendant of Abraham, sent a message by Mr. Ringletauble\*, whether I would like to stay in London and preach to the Jews, and if so, to furnish them with a narrative of my life, and reasons for preferring to preach to the Jews."†

Mr. Frey was induced to remain in England, and laboured with signal success among his brethren, and proved the instrument of enlisting many from the camp of Israel to become "Christ's faithful soldier and servant to their life's end." Several clergymen of the Church of England, now living, are the descendants of Hebrew parents, who were converted to Christi-

\* A minister of the German congregation in London.

† Mr. Frey's narrative was published in the "Evangelical Magazine," January, 1806.

anity by the instrumentality of Mr. Frey. The Jewish missionary, was also the means of extending an interest in the conversion of the Jews, amongst the different denominations of Christians in this country.

Mr. Frey's exertions stimulated many Christians to renew their efforts, in bringing about the conversion of the Jews ; and nobility was not above lending its influence to the important work. The Earl of Crawford and Lindsay published in 1805, a short letter addressed to the Hebrew nation, in which epistle his Lordship invited the Hebrews to consider the principal passages in the Old Testament, usually relied upon by Christians as prophecies of the Messiah. Four years after the letter was published, a Polish Jew, Solomon Bennett by name, made an attempt to reply to it, in the shape of an octavo volume, which he entitled "Netzach Israel," "The Constancy of Israel." But an impartial and critical reviewer must pronounce Mr. Bennett's work a failure.

## CHAPTER XII.

A Charitable Society formed—The Arrival of Rothschild into this Country—The Juden Strasse—Frankfort on the Maine—Meyer Anselm's youthful Days—His Preparation for the Office of Rabbi—His Father induces him to abandon the Undertaking—Puts him in a Counting-house—Meyer Anselm establishes himself as a Banker in his Native Place—His Sons—His Dowager—His third Son, Nathan Meyer, settles in Manchester—His Success there—His Removal to London—The Prince of Hesse Cassel—Nathan Meyer's Financial Powers—The Testimonies of Francis and Lawson—The Zenith of his golden Horizon—The Popularity of Foreign Loans—His success in them—The cause of his Success—He was sometimes overcome by Stratagem—Lucas' Trick—Rothschild's fame and renown—The court paid him by the highest nobility—His Liberality not commensurate with his Wealth—Herman, the Picture-Dealer—Rothschild not a happy Man—His Life Threatened—A ludicrous Episode—The Members of the Synagogue did not entertain the highest respect for him—The remark of an intelligent English Jew—A Jewish Fable—The last Illness of Nathan Meyer—His Will—The Effect of the melancholy



Intelligence of his Death—His Funeral—His surviving Family.

THE Hebrew population, both rich and poor, still continued to accumulate in this country, so that the former found it necessary to found another charitable society, in the year 1798, for the benefit of the latter. The new association was denominated "Ezrath Ebhyonim L'tzorchay Shabbath" (The help of the needy for the necessities of the sabbath,) which help is afforded during the winter season, consisting of five shillings per week, for the space of twelve weeks.

About the same time arrived in this country a Hebrew of the Hebrews, whose name has now become co-extensive with the civilized world. "It suggests more promptly," says an anonymous writer, "the idea of coffers pouring forth their abundance to merchants, nobles, princes, and kings, than any other in the civilized world. It is the very one which millions would substitute for that of the Lydian Monarch, in the saying 'as rich as Croesus.'" A brief sketch of the rise and progress of the family now so renowned, will be hailed as a welcome chapter in such a work as it is at present under preparation.

Any one who ever visits Frankfort on the Maine, never thinks of quitting the place without

paying a visit to the Juden Strasse, for the purpose of bestowing an admiring look on a small but neat house, situated in the midst of Gothic façades, black copings and sombre alleys. The house, the object of attraction, gives an appearance of cheerfulness and freshness. The brass on the door is always brightly polished, the curtains of the windows white as snow; and the staircase—though in a damp and dirty quarter, for to such quarters were the Israelites confined in the days of Gentile intolerance—always dry and shining. In that house was born, in the year 1743, Meyer Anselm Rothschild. Young Meyer displayed extraordinary mental powers from his youth and upwards. His unmitigated application to his duties pointed him out for a time as a fit candidate for a Rabbinical chair, and with that view he continued to store his mind with all sorts of useful lore, but especially with such as would enable him to fulfil the functions of a “master in Israel” with credit. The father had no inclination to divert Meyer from the calling he thought to be his son’s; but Meyer ventured to give advice now and then in monetary affairs, and though but young, his counsel proved so

sound and judicious, and withal so successful in their results, that the father was determined that Meyer should turn his attention to a more profitable calling. The parent reminded his child of a Rabbinical axiom which intimated that such an office, as he was then thinking of, was by no means tempting. "Meyer, my son, remember the words of one of our sages, 'Rabbinical authority ruins its possessors.' "\*"

Meyer, after considerable deliberation yielded to his father's urgent suggestions, and took his place in a counting-house, in Hanover. The young Rothschild combined in himself a successful financier, and an ardent and diligent student. Such was his capacious mind, that one pursuit did not clash with the other. He rose eminent in both ; about 1770, he was proprietor and director of a respectable banking-house in his native place. He allied himself by marriage to another rich family, which increased his capital. The following sons were born unto Meyer Anselm Rothschild. His first-born in 1773, was named after his father, Anselm. He succeeded to his father in the business at Frankfort. His second son was born in 1774,

\* : הרבנות מקברת את בעליה :

and named Solomon—after Madame Rothschild's father,—who became the head of a firm at Vienna. The third son was born in 1777, and named Nathan, of him anon. The fourth son was born in 1778, and named Charles, who became the founder and upholder of a Bank at Naples. The fifth son was born in 1792, and named Jacob, alias James, who is now known as the Rothschild of Paris. The name Rothschild thus became ubiquitous, and it was well remarked that the house “was spread like a net-work over the nations; and it is no wonder that its operations upon the money-market should at length have been felt, by every cabinet in Europe” Meyer Anselm died in 1812, and his widow survived him nearly forty years. Whilst her sons made palaces their abodes, she strenuously refused to quit her husband's residence, determined on the death of her affectionate spouse to be removed from it only to her home.

In the year 1798, the third son of Meyer Anselm Rothschild, Nathan, intimated to his father that he would go to England, and there commence business. The father knew the intrepidity of his Nathan, and had great confidence in his financial skill, he interposed therefore no

difficulties. Tuesday was the plan propounded, and on Thursday was it put into execution.

He was intrusted with twenty thousand pounds ; and though perfectly ignorant of the English language, he commenced a most gigantic career, so that in a brief period, the above sum increased to the amount of sixty thousand pounds. Manchester was his starting point, he took a comprehensive survey of its products, and observed that by proper management, a treble harvest might be reaped from them. He secured the three profitable trades in his grasp, viz., the raw material, the dyeing and the manufacturing, and was consequently able to sell goods cheaper than any one else. His profits were immense, and Manchester soon became too little for his speculative mind.

Nevertheless, he would not have left it, were not a private pique against one of his co-religionists, which originated by the dishonouring of a Bill, which was made payable to him which disgusted him with the then Manchester community.\* In 1800, therefore, he quitted Manchester

\* The author has gathered his information by *viva voce* narratives, both in Frankfort and other places, from parties who are well acquainted with all the particulars relating to that extraordinary family.

for the metropolis. With giant strides, he progressed in his prosperity. The confused and insecure state of the continent added to his fortune, and contributed to his fame.

The Prince of Hesse, in flying from the approach of the republican armies, desired, as he passed through Frankfort, to get rid of a vast amount of wealth, in such a manner as might leave him a chance of recovery after the storm had passed by. He sought out Meyer Anselm Rothschild, and confided all his worldly possession into the keeping of the Hebrew banker, Meyer Anslem, either from fear of loss or hope of gain, sent the money to his son Nathan, settled in London, and the latter thus alluded to this circumstance. "The Prince of Hesse Cassel gave my father his money, there was no time to be lost : he sent it to me. I had six hundred thousand pounds arrive by post unexpectedly ; and I put it to so good use, that the prince made me a present of all his wine and linen." Nathan, though the third son, seems to have inherited a double portion, the lot of the first born, of his father's financial talents and powers. Those who paid particular atten-

tion to the history of monetary progress in this country record the same testimony of him.

John Francis says, when speaking of Rothschild's removal to London :—"It was the period when such a man was sure to make progress ; clear and comprehensive in his commercial views, he was also rapid and decisive in working out the ideas which presented themselves. Business was plentiful ; the entire continent formed our customers ; and Rothschild reaped a rich reward.

"From bargain to bargain, from profit to profit, the Hebrew financier went on and prospered. Gifted with a fine perception, he never hesitated in action. Having bought some bills of the Duke of Wellington at a discount, to the payment of which the faith of the State was pledged, his next operation was to buy the gold which was necessary to pay them ; and when he had purchased it, was, as he expected, informed that Government required it. Government had it, but doubtless paid for the accommodation. 'It was the best business I ever did!' he exclaimed triumphantly ; and he added, 'that when the Government had got

it, it was of no service to them until he had undertaken to convey it to Portugal.' ”

William John Lawson says of him that, “the judgment he exercised was considered so sound, that he insured the patronage of the Elector of Hesse Cassel, and other German princes..

“In a very few years his financial operations pervaded the whole of the continent, and exercised more or less influence in the monetary transactions of the English government. He undertook to carry out operations on a larger scale than had ever existed in Europe previous to his time.”

Nathan Meyer Rothschild, however, did not reach the zenith of his golden horizon till the year 1812, the year of his father's decease. The legacy the Patriarch Rothschild bequeathed to his five sons was manifold. “A princely inheritance, unbounded credit, and solemn advice never to separate.”

By common consent Nathan Meyer, though third to him to whom the right of primogeniture belonged, was nominated the head of the cosmopolitan bankers, and the result proved that the brothers acted advisedly. Most credit-



ably and skilfully did Nathan Meyer support the fame and renown of the name of Rothschild. "Besides the essential co-operation," says Mr. Lawson, "of his brothers, he had agencies in almost every city, either in the old or new world, all of which, under his directions, transacted extensive business of various kinds."

To him are foreign loans indebted for the popularity they now enjoy. Prior to his appearance in the arena of the European money market, a foreign loan was unpalatable, as the dividends, or interest, were paid abroad, and in foreign coin, which were therefore subject to fluctuations in exchanges. Nathan Meyer, conscious of his power, would have nothing to do with any foreign loan, unless the dividends were paid in London, and in sterling money.

Volumes might be filled with his different transactions in the different parts of the civilized world; but they belong to the national histories of the different countries which were concerned in them. His great success in loan operations made it a matter almost of rivalry, with all those states who wanted to borrow money, to obtain his co-operation.\*

\* Lawson's "History of Banking."

The chronicler of the "Stock Exchange," says, "one cause of his success was the secrecy with which he shrouded all his transactions, and the tortuous policy with which he misled those the most, who watched him the keenest. If he possessed news calculated to make the funds rise, he would commission the broker who acted on his behalf to sell half a million. The shoal of men who usually follow the movements of others sold with him. The news soon passed through Capel Court, that Rothschild was bearing the market, and the funds fell. Men looked doubtingly at one another; a general panic spread; bad news was looked for; and these united agencies sunk the price two or three per cent. This was the result expected; and other brokers, not usually employed by him, bought all they could at the reduced rate. By the time this was accomplished the good news had arrived; the pressure ceased; the funds arose instantly; and Mr Rothschild reaped his reward."\*

\* Mr. F. adds in a note, that "the intelligence of this gentleman was so good, that he was the first to announce the Paris Revolution of July to Lord Aberdeen, and the victory of Waterloo was known to him some days before it was made public.

However, it sometimes happened that notwithstanding Rothschild's profound secrecy, he was overcome by stratagem. The following circumstance which was lately related to the writer, by a party who knew Rothschild well, will illustrate the above statements. When the Hebrew financier lived on Stamford Hill, there resided opposite to him another very wealthy dealer in stock exchange, Lucas by name. The latter returned one night very late, from a convivial party; he observed a carriage and four standing before Rothschild's gate, upon which, he ordered his own carriage to go out of the way, and commanded his coachman to await in readiness his return. Lucas went stealthily and watched unobserved, the movements at Rothschild's gate. He did not lie long in ambush before he heard a party leaving the Hebrew millionaire's mansion, and going towards the carriage. He saw Rothschild, accompanied by two muffled figures, step into the carriage, and heard the word of command, "to the city." He followed Rothschild's carriage very closely. But when he reached the top of the street, in which Rothschild's office was situated, Lucas ordered his carriage to stop, from which he

stepped out, and proceeded, reeling to and fro, through the street, feigning to be mortally drunk. He made his way in the same mood, as far as Rothschild's office, and *sans ceremonie* opened the door, to the great consternation and terror of the housekeeper, uttering sundry ejaculations, in the broken accents of Bacchus' votaries. Heedless of the affrighted housekeeper's remonstrances he opened Rothschild's private office, in the same staggering attitude, and fell down flat on the floor.

Rothschild and his friends became greatly alarmed. Efforts were made to restore and remove the would-be-drunkard, but Lucas was too good an actor, and was therefore in such a fit, as to be unfit to be moved hither or thither. "Should a physician be sent for?" asked Rothschild. But the housekeeper threw some cold water into Lucas's face, and the patient began to breathe a little more naturally, and fell into a sound snoring sleep. He was covered over, and Rothschild and the strangers proceeded unsuspectingly to business. The strangers brought the good intelligence that the affairs in Spain were all right, respecting which the members of the Exchange were, for a few days previous,

very apprehensive, and the funds were therefore in a rapidly sinking condition. The good news, however, could not, in the common course of despatch, be publicly known for another day. Rothschild therefore planned to order his brokers to buy up, cautiously, all the stock that should be in the market, by twelve o'clock the following day. He sent for his principal broker thus early, in order to intrust him with the important instruction.

The broker was rather tardier than Rothschild's patience could brook ; he therefore determined to go himself. As soon as Rothschild was gone, Lucas began to recover, and by degrees was able to get up, being distracted as he said "with a violent head-ache," and insisted—in spite of the houskeeper's expostulations—upon going home. But Lucas went to his broker, and instructed him to buy up all the stock he could get by ten o'clock the following morning. About eleven o'clock Lucas met Rothschild, and enquired satirically how he, Rothschild, was off for stock. Lucas won the day, and Rothschild is said, never to have forgiven "the base, dishonest, and nefarious stratagem."

Diverse and multifarious were the episodes

in that extraordinary man's life. They would swell out volumes. The writer in the capacity of a general historian must not dwell voluminously on the biographies of individuals. Rothschild's influence, it must be told, however, must have produced a salutary effect upon the commonweal of the Jewish nation at large, and especially in this country.

Notwithstanding that he was known as a Jew, he was courted by the most noble, most learned, and most pious of the land. His name was on the lips of all. Rothschild gave an entertainment to Duke —, Earl —, Marquis —, "Rothschild subscribed so much to such a charitable institution," "Rothschild contracted for a loan to such and such government," were the constant burdens of people's conversations. Peers and princes of the blood sat at his table; clergymen and laymen bowed before him. Gorgeous plate, fine furniture, an establishment such as many a noble of Norman descent would envy, graced his entertainments. He collected around him the fastidious members of the most fastidious aristocracy in the world. He saw the representatives of all states in Europe proud of his friendship. By the democratic envoy of the new world, by the ambassador of the Rus-

sians, was his hospitality alike accepted ; while the man who warred with slavery in all its forms and phases was himself slave to the golden reputation of the Hebrew.\*

Such a Jew must have changed to a considerable extent, the feelings of the non-Israelites towards his brethren, which indeed was expressed by one of the noblest personages of the land, which will appear in the sequel of this work.

It must be owned, however, that his liberality was not commensurate with his wealth ; nay, he was rather sparing in his charitable actions. There is a Mr. Herman in London, an Israelite, a dealer in fine pictures and paintings. He used to know Rothschild, when in Manchester. They used frequently to meet together at the same dining rooms. When Mr. H. was subsequently settled in London, he called upon the late chief Rabbi, Dr. Herschell, and asked him for a line of recommendation to Rothschild, with a view of disposing of a couple of most valuable paintings. The Rabbi vouchsafed the recommendation. Mr. Herman called upon the millionaire, his co-religionist, with the precious articles of art. Rothschild seemed startled, when Mr. H. asked

\* "Chronicles and Characters of the Stock Exchange."

three hundred pounds for a picture, which was really cheap at that price. "What, three hundred pounds! I cannot afford to spend so much money on pictures. I must buy ponies for my boys, and such like things, which are either useful or profitable, but I cannot throw away money on paintings. However, as the Rabbi recommended you to me, I will buy a picture from you for thirty pounds. I do not care what sort of a thing it is. I want to make it a present to some one. Choose one from among your collection, for that amount and bring it to me." Thus spoke a man who counted his property by millions!

Yet with all his hoardings, Rothschild was by no means a happy man. Dangers and assassinations seemed to haunt his imagination by day and by night; and, not without grounds. Many a time, as he himself said, just before he sat down to dinner, a note would be put into his hand running thus, "If you do not send me immediately the sum of five hundred pounds, I will blow your brains out." He affected to despise such threats, they nevertheless exercised a direful effect upon the millionaire. He loaded his pistols every night before he went to bed, and put them beside him.



He did not think himself more secure in his counting-house than he did in his bed. One day, whilst busily engaged in his golden occupation, two foreign gentlemen were announced as desirous to see Baron Rothschild in *propria persona*.

The strangers had not the foresight to hold the letters of introduction in readiness; they stood therefore before the Baron, in the ludicrous attitude of having their eyes fixed upon the Hebrew Croesus, and with their hands rummaging in large European coat pockets. The fervid and excited imagination of the Baron conjured up a multitudinous array of conspiracies. Fancy eclipsed his reason, and in a fit of excitement he seized a huge ledger which he aimed and hurled at the mustachioed strangers; calling out, at the same time for additional physical force. The astonished Italians, however, were not long, after that, in finding the important documents they looked for, which explained all. The Baron begged the strangers' pardon for the unintentional insult, and was heard to articulate to himself, "Poor unhappy me! a victim to nervousness and fancy's terrors, all because of my money!"

It must be moreover confessed that the mem-

bers of the synagogue generally did not entertain the same respect for him, as the foreign Jews do for the Rothschilds of Frankfort. Some thought he might have done more for his brethren than he did, and that if he had only used the influence which he possessed with government, and the many friends which he had at Court, all the civil disabilities with which the British Jews continued to be stigmatized, would have been abolished, when the proposition was first mooted. "But Rothschild," said an intelligent English Jew to the writer, "was too great a slave to his money, and all other slavery was counted liberty in his sight."

There is a story current amongst the Jews, which must be looked upon as a story in a double sense, to the effect that Baron Rothschild was thinking of renouncing Judaism, and of embracing Christianity. His eldest brother Anselm got to hear of it: he immediately wrote letters to his four brothers, Solomon, Nathan, Charles, and James, urging upon them to repair, with the least possible delay, to Frankfort. The brothers obeyed the summons. When all met, Anselm said, "I want you all to accompany me to our father's grave." When

there, the first born said, "I insist upon all of you taking a solemn oath at this solemn place that you will never renounce the religion of your father, nor ever embrace Christianity." The brothers were taken by surprise, and of course took the required oath. The story is given, as it has been already stated, as an apocryphal narrative ; but it shows that Baron Rothschild was looked upon with suspicion by his brethren, since they could conjure up a fiction of the kind, and give it the widest circulation.\*

It was said at that time, that Nathan Meyer Rothschild was taken ill at Frankfort, and that illness put a period to his golden earthen career. In whatever light Rothschild's disposition may have appeared when in the plenitude of worldly pursuits and gain, his death-bed proved, most incontrovertibly, that he was noble, generous, and pious.

He enjoined upon his children to be guided in all things by the counsel of their mother, he spoke of her in terms of unbounded tenderness and affection. His last will has the following passage: "It is my special wish that my sons shall not

\* The author has heard the same fable in the different countries of his peregrinations.

engage in any transaction of moment, without having previously asked her maternal advice." "The first intelligence of his death," says Mr. Francis, "was received by the same method which had so often contributed to his success."

Beneath the wings of a pigeon, shot in sport at Brighton, were discovered the words, "Il est mort." The intelligence created an immense sensation, as the uninitiated were ignorant that his illness was dangerous, and calculations were plentiful as to the amount of his fortune. A greater tumult than had been produced since the violent death of his predecessor, marked the precincts of the Stock Exchange, as it was impossible to tell the tendency of his speculations or what effect might be produced by his unexpected demise.\*

His remains were brought to England. The Austrian, Russian, Prussian, Neapolitan, and Portuguese Ambassadors assisted at his funeral; and his sons, who were deeply affected, attended

\* Mr. Solomons attributes the difficulties which followed his death to the sudden withdrawal of the dexterity with which Rothschild managed the exchanges, as the money autocrat used to pride himself on distributing his immense resources, so that no operation of his should abstract long the bullion from the bank.

the mortal remains of their fond parent to their last resting-place. The present chapter must conclude with the simple statement, that Baron Nathan Meyer left a pious wife, and four sons to perpetuate his memory, and to reflect great credit upon an attached husband and tender parent. The name of the eldest son is Lionel, the M.P. elect for the City of London ; the name of the second is Anthony, who was in the year 1847 created baronet of England ; the name of the third is Meyer ; the name of the fourth is Nathan, who resides at Paris.

## CHAPTER XIII.

The appointment of Solomon Herschell as Chief Rabbi of the English Jews—The improvements the Rabbi introduced—Narrative of the Rabbi—The accident which caused his death—His family—His will—His appearance—Was not wholly without enemies in his own camp—Instance of an attack upon him—The Rabbi was a most virulent enemy to Christianity—“The Confusion of the Gentiles”—The Rabbi’s aversion to public discussion—The Rabbi’s ungracious reception of young foreigners—The medal which was struck at his death.

IN the year 1802, after several years had passed away without a Chief Rabbi in the German communities, the members of the great synagogue determined to have a head, who should take the lead in directing the affairs of the House of Israel located in this country. The German synagogue had already within its pale

men of enormous wealth and importance, who were anxious to show to their Gentile neighbours that they did not neglect the things belonging to the well-being of Judaism. Such men as the brothers Goldsmids, the Levis, the Harts, the Elkins, and many more of the same sort, were anxious to raise the reputation of their community in the estimation of their noble non-Israelite friends. Accordingly they made known in the synagogues of Europe, especially in those of Germany, that a Chief Rabbi was wanted in London, and should any Rabbi be disposed to offer himself as a candidate for the high office, to lose no time in sending his name to the board. Many candidates soon intimated their readiness to undertake the responsible office which such a position entailed. Among the many aspirants was one which had particular claim to the leadership of Israel in this realm. He was born in London, son of the celebrated Hirsch Berliner, alias Rabbi Hirsch Levi, once Chief Rabbi of London; and though Solomon left London when but a child,\* on his father's removal to Berlin, and was thus bred in another country, still he entertained considerable partiality for London,

\* See p. 131.

as his native place. He had, moreover, many relations amongst the members of the German congregations in London. When the announcement from London was made, he had already officiated for nine years as Rabbi of Prenzlau, in Prussia, and won considerable reputation amongst his co-religionists. When the name, therefore, of Rabbi Solomon Herschell appeared on the list of candidates for the Rabbiship of London, it was almost unanimously resolved that, as a native of London, and the son of their late Chief Rabbi, Solomon was entitled to sit in the chief place, in the chief synagogue of England. Rabbi Solomon was therefore at once invited to come over to Great Britain, and feed the flock of Israel. A complete biography of that Rabbi might prove a very interesting volume, as displaying the different developments amongst the English Jews during his superintendence.

With such supporters as have been already mentioned, he was able to do many things which were conducive to ameliorate the condition of the numerous poor of his flock. Of the late Baron N. M. Rothschild, the Rabbi said that the Hebrew millionaire put some thousands into



his hands for the benefit of his poorer brethren ; the Rabbi no doubt applied the munificent sums most beneficially and advantageously. The following brief narrative of his history, as given in the "Voice of Jacob," may prove an interesting portion of the history of the Jews in this country :—

"Educated in a country, at that time remarkable for its severe laws against the Jews, it could not be expected that the oppressed spirit of his people would soar towards that general science and art, for which so many Jews are now distinguished ; nor, indeed, could even the greatest efforts of a Jew have overcome the difficulties then opposing the acquirement of high attainments, since all schools and public institutions were closed against him. Thus difficulties were presented, the conquest of which was only possible to the lofty genius of Mendelssohn. All the energies of R. Solomon were, therefore, devoted to the study of what was then thought to comprehend the whole circle of Jewish theology ; viz., Scripture, Talmud, with its numerous commentaries, and the Arba Toorim. That such studies are eminently calculated to develop some of the noblest of the faculties, to

induce an acquaintance with several sciences, and to convey clear notions of others, is acknowledged by all who are acquainted with Rabbinical literature. The higher were the talents of R. Solomon, the greater were the effects which the studies produced on his mind; without, however, resulting in that contempt for other sciences, or in that self-sufficiency which sometimes distinguishes the Jew exclusively devoted to Rabbinical literature. That his clear understanding and sound judgment had preserved him from this fault, was shown in his after life, by the efforts which he is said to have made to acquire other sciences, which his earlier training had not comprehended. Mathematics is said to have been the principal of these pursuits; the ingenuity of which, and the facility with which it can be acquired by solitary research, had always made it a favourite pursuit of Rabbins. The correctness and purity of his style in Hebrew composition, and the fluency with which he wrote in that language, evidence also his superiority over other Rabbins of his age, among whom grammatical study was much neglected.

According to the custom of the Jews at that time, he married at the early age of seven-

teen. Having been ordained, his reputation won for him the Rabbinical chair of Prenzlau, in Prussia, where a considerable congregation is established. There he lived revered by his flock, for nine years, until at the age of forty, his reputation, which had meanwhile increased, and the circumstance of his being a native of London, procured for him the office of Chief Rabbi of the great synagogue there. With this appointment, a new and highly important section of his life began. His firmness of character, and his prudence generally, obtained for him considerable influence. The period of his administration in this community will ever be remarkable in the history of the English Jews. It was during this period that the scattered elements, which the English Jews had previously been, were gathered into one compact mass; and the barriers, which had formerly separated Jew from Jew, rendering the Portuguese and the Germans almost in fact, as in parlance, two nations, (not disposed very amicably toward each other,) were removed. It was during this time that monuments, evidencing to posterity the munificent charity of the English Jews towards their humbler brethren, were established; it was during this time that the "N'way

Tzedek," (Jew's Hospital,) the Free School, and several other highly useful institutions were founded; it was during this period that the ever-memorable mission to the East was performed. Who shall undertake to say what part the moral influence which R. Solomon exercised over his flock—and especially upon many of its distinguished members—had in these important movements?

"Wholly occupied by the discharge of those duties which, according to the notions of the old school to which he belonged, his office imposed upon him, he but seldom found leisure to take an active part in those movements which were meanwhile agitating the Rabbins of the continent. The only instances discoverable, wherein he deemed it necessary to come prominently forward, were in counteraction of the dishonest activity of the conversionists; \* as exhibited in their attempts to entrap the poor and ignorant of his flock, by free schools and gifts of various sorts, (even including Passover cakes) and the like. More than thirty years of his career had been passed in this even, though inactive course of life; during which time the English Jews had

\* A peevish Jewish expression, for the "London Society for Promoting Christianity amongst the Jews."

gone through the stages alluded to. The hoary man now stood almost upon the brink of the tomb.

“With his manly vigour, his mental faculties had also decayed. Henceforward, his days, formerly disturbed only by family troubles, became embittered by dissensions in his congregations.

“A younger generation had sprung up, imbued with views disagreeing with his own, which represented rather the spirit of a by-gone age. Considerable dissatisfaction, principally with liturgical forms, manifested itself. Had this happened a few years earlier, the pious, prudent, and energetic man might have seized the movement, and given to it a turn widely different from what it subsequently assumed ; but now, broken in body and mind, only a shadow of what he had been, he was unequal to the emergency, and so worn down by years and sorrows, that it required but a slight shock to overthrow his tottering frame. This shock came at last, he accidentally fell and broke his thigh. Since that calamity he was confined to his room, which he could not, but seldom, leave, and never without assistance. Growing also weaker and weaker, he could, nevertheless, not be wholly dissuaded from fast-

ing, and other privations, to which he had long injured himself. At one period of his life, he never ate meat except on Sabbaths ; at another, he fasted altogether during the whole of every Monday and Thursday in the year ; and it was only the absolute prohibition of his medical attendants (which, under some circumstances, the pious Jew is bound to obey), that prevented Dr. Solomon from fasting to the latest moment of his existence.

“ About two months since, he again fell and fractured his collar bone, besides bruising himself considerably. After this new accident, his system suffered a rapid collapse ; and on the 31st of October (5603), 1842, he resigned his spirit to his Maker. Had he lived two months longer, he would have completed his 81st year.

“ The issue of his marriage was four sons and four daughters, two of each are now dead ; one only, a son, leaving no family. Of the survivors, one son is located at Jerusalem ; one of the daughters is married abroad, the other was living with her lamented father at the time of his death.

“ His descendants include about twenty-eight

grand-children, and twenty-four great grand-children. His income was liberal for the expenses of his immediate establishment ; but, unfortunately, very few of his descendants were not dependent upon him, for their maintenance. This it was, which prevented his name from appearing in many public charities ; but no one can doubt his liberality in private alms.

“A natural anxiety to provide for his children, after his decease, enabled him to accumulate about thirteen or fourteen thousand pounds, of which his will bequeaths the interest only to the seven extant branches of his family ; the male descendants to have double the share of the females. It is but a mere pittance to each. He has bequeathed fifty pounds to the great, and ten pounds each to the other three city, synagogues. To his faithful man-servant, a legacy of fifty pounds, and to his three Dayanim, ten pounds each. With the exception of four rolls of the Pentateuch, which are bequeathed to his male descendants, all his other property will have to be sold. It would be highly discreditable if his excellent library should be permitted to be distributed ; it is hoped that it may be, in some wise, secured as a public library, for the use of Biblical and

Rabbinical students ; a great desideratum in this country.\*

“The personal appearance of R. Solomon was at all times commanding, and highly characteristic ; his stature was above the common height, he had an exceeding high forehead, and a searching eye ; and his countenance was both benignant and intellectual.

“His appearance abroad, in the Polish costume to which he restricted himself, commanded the reverence of the rudest kind that walked the streets ; and there were but few who touched not their hats, and made way for ‘the High Priest of the Jews,’ as he was familiarly, but erroneously, termed. There are two or three portraits of him extant ; two have been engraved ; all are likenesses ; his countenance was too peculiar to be mistakeable. The broad hat in which he was usually taken (always in public, for he, like other very scrupulous Rabbins of his age, objected to sit for a portrait), was not his most becoming costume : the high fur cap and silk robe, worn on sacred days, or perhaps the mere scull-cap of velvet, would have permitted the most impressive portrait ; for his countenance was then a model of intellect and benevolence, and of that severe

[ \*The library has been purchased for the BETH HAMEDRASH.



classic style which the ancients have bequeathed to us. His habits, in most respects, were exceedingly regular : he rose at early dawn for prayer, and rarely retired, when in health, until midnight; every available moment was occupied in theological study, extensively interrupted, however, by any and every one who, for useful or useless purposes, chose to call upon him.

“This almost too ready accessibility, and the derangement of system it occasioned, made him but an irregular correspondent with non-resident members of his flock. He had a remarkably quick perception of character, founded on an extensive knowledge of mankind ; he had also a ready wit, which has left behind a fund of pleasing memorabilia.”

Respected and beloved as the Rabbi generally was, he had nevertheless some enemies in his own camp, who were not backward in publishing their inimical conceptions against him to the public at large.

As an illustration, the following specimen is given. In 1815, a Solomon Cohen wrote a Jewish catechism in the Hebrew tongue, which he designated “Shorshay Haemunah.” The late Dr. Van Oven, the chaste scholar, translated

the same into English, which he named "Elements of Faith." The late Dr. Herschell wrote a preface to the translation. Soon afterwards a Hebrew brochure made its appearance from the pen of a certain J. Bennett, criticising, in unmeasured terms and vehement language, the author, translator, and commender. The spirit of the critic may be inferred from the animus of the criticised apologist.

A certain M. M. Rintel, one of the synagogue officials, took up the gauntlet in behalf of the abused trio, and thus speaks of the critic and his criticism. "The objections made in that pamphlet are trifling and false, and many of them on a wrong ground in matters where I believe the critic himself is ignorant, and has been misled by the ignorance or design of some one whom he has consulted: as also that the whole intent and purpose of that publication was not to set right or criticise Solomon Cohen's 'Elements of Faith,' or from the love of truth and justice, otherwise he ought not to have suffered such a work to circulate among the public, and propagate mistakes (if there were any) amongst the Jewish youth for near two years, before his tender conscience would take the pains to set them right! No, it is only to

serve as an instrument through which he may vent his malice against the chief Rabbi, a man whose bright virtues are too dazzling for this owl to bear, and whose goodness of heart is so contrary to all the feelings of this sour critic, that he takes this opportunity of reviling him in a most unqualified and shameful manner, and has even by artful insinuations endeavoured to make a breach between him and the Rabbi R. Meldola ; but in this also has he failed.

“ I shall show that all his objections are either foolish, or false, and that the critic’s malice is evident, as that his real sentiments are irreligious, and finding that the good Rabbi had patiently ‘ bowed his shoulder to bear this affront, and treat it with contempt,’ I will stand forth, and whet my glittering sword, and my hand shall take hold of judgment ; I will render vengeance to his enemies, for it is time to act for the Lord.’

As far as Christianity was concerned, the late Rabbi was a most virulent enemy. The writer has lately met with a MS. copy of Dr. Herschell’s which the late Rabbi took the great trouble of making “ with his own fingers,” of the most blasphemous and inimical works that was ever penned

Hebrew hands, against Christianity. The work is entitled "Climath Hagoyim," (The Reproach of the Gentiles.) Some parts of that MS. are of so horrible a nature, that even well educated Jews must shrink from uttering them.

The Rabbi had nevertheless a particular antipathy to public polemics. There may have been good policy in entertaining so intense an objection to that department of Theology. Mr. Moses Samuel, of Liverpool, published in the year 1845, a letter which the Rabbi addressed to him, in 1827, from which the following is an extract :—

"Nobody can be more averse to polemical controversy, in general, than myself ; it generally becomes shamefully intemperate among different sects of the same religion, and the radical difference of our Holy Faith, with that of the Established Church, renders all attempts of the kind improper and impolitic. For this reason I have been greatly annoyed at the late disgraceful exhibition of the self-entitled Philo-Judean Society Debating Club ; and equally vexed with the mistaken Jewish disputants, as with the fanatic tirade of some of the Christian and Jew converted Missionaries."

He used to be very much annoyed at the arri-

vals of young men from abroad. If the strangers called upon the Dr. to pay their respects, or for the purpose of obtaining relief, his invariable reception was, "Well, have you also come to barter your religion for the loaves and fishes of Palestine Place? I can tell you the speculation is now ruined, you will not profit much by the bargain." It is believed that such ungracious remarks have often tended, and proved instrumental, towards adding many able and learned young Jews to the Christian Church. But the Christian reader must bear in mind that the Rabbi spoke as a Jewish Doctor, during whose administration the important association "The London Society for Promoting Christianity amongst the Jews" was formed, thrived, and prospered, and robbed the synagogues of many able and learned members.

A medal was struck, soon after the death of Rabbi Solomon Herschell, and on the reverse, bearing an inscription, of which the following is a translation :—"To the memory of the day of departure of our Lord, our teacher, and our Rabbi, the great shield, M'hurer Solomon; may the memory of the righteous be blessed. The 27th of Marcheswan, 603, according to the abbreviated date. Forty years did he feed here

the sacred flock, and his days were one and eighty years." The reverse has also in the centre the pretty design of the roll of the law unfurled, and a bucket let down to draw up water, and whilst the bucket is at the bottom, the hand which was to draw it up again, is cut off, by the wrist. It need hardly be told that the unrolled law, in this instance, represents "the well of salvation."

## CHAPTER XIV.

The Ashcanazin take the lead in the path of progress—The Sephardim not altogether unnoticed—The Royal Dukes' visit to the German Synagogue—The establishment of different benevolent Institutions—The effect of a review of the catalogue of Jewish Charities—An illustration of Jewish benevolence—Esther Levi and Mrs. Goldsmith—The two books and two brothers—The respective effects of Idleness and Industry—The principal ornament in Daniel's drawing-room—The Jews lavish great expense on the ornaments of the Pentateuchs—One of the beautiful sights in the London synagogues—A description—A Jew from Poland visits his brother in London—An affecting allegory—The moral.

It would appear that for upwards of thirty years after the appointment of Dr Herschell to the chief Rabbiship of the German synagogues in England, the Ashcanazin, as the members of those communities are called, took the precedence of the Sephardim, or Spanish Jews, in almost everything appertaining to progress. The Ashcanazim were the authors of new works, the

founders of new institutions, the advocates for the abolition of civil disabilities ; in short, the prime movers of everything connected with national progress. The Sephardim remained in comparative quietude ; though it must be acknowledged that the latter were occasionally brought under particular notice. For instance, in 1805, Aaron Cardoso, Esq., was sent by the British Government to the Bey of Oran, to negotiate a treaty between the Court of St. James and the Mohammedan chief. Again in 1813, Masahod C. Machim, Esq., was appointed Envoy to the British Government from Muley Soliman, Emperor of Morocco. And again in 1827, Meir C. Machim, Esq., succeeded his father to his post in Morocco. With these four exceptions, and perhaps a couple more, up to the time of Sir Moses Montefiore's budding forth into a flourishing state, whose career will be brought under review by-and-by, the Ashcanazim monopolized the attention of the British public. The Royal Dukes visited their synagogue in 1808. Princes, nobles, and gentry, frequented the tables of the Goldsmids, Salomons, Rothschilds, &c. The Rev. Dr. Solomon Herschell, Chief Rabbi of the German Jews, was constantly quoted. A simple catalogue of the charitable institutions which the



Ashcanazim established since Dr. Herschell's accession, will show their active philanthropy since that time.

The hospital at Mile End, called "N'way Tzedek," which was already noticed, was finished in 1806.

Baroness N. M. De Rothschild founded in 1812, "The Ladies' Benevolent Institution," for the purpose of relieving poor Jewish lying-in married women at their own abodes. The benefits this society confers, are a complete suit of clothes for the mother, two for the infant, one pair of sheets, and five shillings per week for a fortnight, with such further relief as the Committee may deem necessary.

In the next year a society was established for clothing poor Jewish boys, between the ages of seven and thirteen.

Three years afterwards the Ashcanazim founded "The Jews' Free School," for the education of six hundred boys and three hundred girls. When the pupils arrive at a proper age, the Committee begin to look out for situations and employment for those about to leave school. The late Baroness N. M. De Rothschild provided annually a complete suit for each child.

The same year did Joseph Barrow, Esq., a

Portuguese Jew found alms-houses for ten respectable families of the Sephardim.

In the year 1818, "The Ladies' Benevolent Society" was established. Its object is to clothe half yearly, poor girls of the Jewish communities between the ages of eight and fourteen, governed by a committee of young ladies.

In the following year a society was founded for granting an allowance of five shillings per week to the indigent blind. Also a society for educating, clothing, and allowing four shillings weekly to poor Jews' orphan children.

The following year another society, with the same object in view, was formed and named, "The Western Institution," for educating, clothing, and apprenticing indigent Jewish boys.

"The Westminster Benevolent Institution" having the same object in view, was founded the following year.

This same year, 1821, was also a new synagogue founded in Brewer Street.

The following year, the Sephardim founded a charity school for forty boys, who are educated, clothed, and apprenticed.

In 1824, a society was founded for relieving the indigent sick.

The following year a society was founded for

allowing five shillings per week to poor widows. Another society for clothing poor boys, established in 1826.

In 1828, the "Western Jewish Philanthropic Institution" was founded for granting loans not exceeding five pounds to the industrious poor, or gifts not exceeding two pounds

The following year an association was formed for allowing thirteen pounds per annum to reduced meritorious objects.

Also the same year "a Society for cheering the Needy at Festivals," by distributing tickets for ten shillings.

The following year the Sephardim formed a "Preparatory School" for the education of all the male children of their congregation.

Also a society for allowing eight shillings per week, for life, to the poor Jewish blind.

Another society for furnishing a person to sit up with the sick poor, and allowing for the week of mourning, five shillings in bread, meat and coals, and one shilling in money.

In 1831, the "Jews' Orphan Asylum" was founded, for the education, maintenance, clothing, and apprenticing male and female orphans. This institution was under the patronage of her late Majesty the Queen Dowager.

The following year was organized "The Infant Orphan Charity." This society allows three shillings per week for nursing, furnishes clothing, and at six years of age procures their education in the free school, and lastly apprentices them to trades.

Also "The Widows' Pension Society," which grants two shillings and sixpence per week for six months to poor widows.

In 1833, an association was formed for clothing children of poor parents, which furnishes six boys and six girls, with clothes half yearly. Also a society for assisting the Jewish poor at festivals.

In 1835, a society for distributing winter clothing to the Jewish poor, consisting of great coats, cloaks, and blankets.

The following year was formed a society for relieving distressed aliens of the Jewish persuasion.

In 1838, A. L. Moses, Esq., of Aldgate, erected at his sole expense, and in a most beautiful style, alms-houses for twelve respectable poor females of the German Congregation, with a synagogue attached to the establishment.

The same year the population was found to have outgrown the then existing number of synagogues, so that an additional one was found necessary, and a very handsome one was built in

Great St. Helen's, with suitable dwellings for the principal officials belonging to it.

Reviewing the above catalogue of charitable institutions, three things must strike the reader forcibly ; first, that the number of poor must be very great ; secondly, that the number of the rich equally so ; and thirdly, that the latter must be very charitable and benevolent ; features common to the generality of the Jews of all classes, high and low, rich and poor. The following brief but authentic narrative, taken from Ben Levi's "Les Matinées du Samedi,"\* may serve as an illustration of the above statement.

"Esther Levi engaged herself as a servant in the house of Mr. Goldsmith, an Israelite merchant, residing in Cheapside, London ; and as she was mild, complaisant, and desirous of pleasing, she obtained the good feeling of all the family.

"Mr. Goldsmith, had always forbade his children being harsh to his servants. 'That which we have a right to expect from our servants,' he observed, 'is that they fulfil their duties with

\* The work has been translated into English by A. Abraham, of Liverpool, under the title of "Moral and Religious Tales for the Young of the Hebrew Faith."

regularity. Humanity, then exacts that so far from aggravating their position, we should, by treating them kindly, lessen their sense of servitude.' This principle was faithfully observed, and at the end of some years, Esther was considered as one of the family.

" Misfortunes accumulated on the house of Goldsmith. Two of the children died : war with France interfered with the commerce of England, and ruined Mr. Goldsmith, who died of grief after a lingering illness, which exhausted his last resources. His poor wife left without parents, fortune, or defender, was maddened by despair, and her health became seriously affected by continued watchings and grief.

" One morning the afflicted widow called her servant, and with tears in her eyes, said, ' My good Esther, we must separate. Your devotion merits a rich reward ; but alas ! I am ruined, and it is with difficulty I can pay the wages I owe you. Take this money, the last I have left, and accept as a token of my friendship, this ring, the only one of my jewels I have not parted with.' ' What are you proposing to me ?' rejoined Esther sobbing. ' Would you send me away ? Can I quit you, when you so much need my services ? Have I asked you for my

wages? When you were rich, you treated me as your child : and now you are aged, poor, and sick, I will regard you as my mother. You cannot work ; but never mind, I am young and strong, and can strive for us both.'

"For ten years Esther fulfilled her generous terms. She supported Mrs. Goldsmith by the work of her hands, and with so much cheerfulness, that she always appeared the obliged party, and exercised so much delicacy, that no person suspected her heroic devotedness.

"At length, in 1815, peace was proclaimed between France and England, and Mrs. Goldsmith collected some heavy debts due to her late husband. She passed the latter years of her life, in calm and easy circumstances, which she doubly enjoyed in sharing them with her faithful domestic, in whose favour her will ran thus:—'I give and bequeath all I possess to my well-beloved daughter, Esther Levi ; and I desire she may hereafter bear the name of Goldsmith, to preserve the remembrance of her exalted conduct, in what concerns a family who will never cease to pray to the Eternal, that she be rewarded as she merits.'"

Another narrative equally authentic, in-

teresting, and to the point, is related in the same volume ; and which deserves to be transcribed in a History of the Jews in Great Britain. It is the following :—

“ In one of the most miserable districts of London, dwelt an old Jewish woman. She lived alone with the greatest economy, on a small annuity. Her occupation was to pray and read the Bible ; and her chief pleasure was in being visited by her nephews, who had finished their apprenticeship, and were much attached to their trades. Her only care was to watch her Bible and Prayer-book, two old and worn-out volumes worm-eaten, and covered with tattered black, leather.

“ One night, the good creature was suddenly seized with illness. Fever distracted her mind, and her limbs were paralyzed. Her eyes were anxiously turned on her cherished books, and then on her two beloved nephews, and in a few moments she heaved her last sigh.

“The furniture and effects of the deceased just sufficed to pay her small debts, and the rent of the apartment. Her nephews preserved the two books, on which she had lavished so much affection, and which had been her inseparable companions, for the last fifty years of her life.

“The elder of the two, whose name was Daniel,



took the Bible with mournful contemplation; Samuel, his younger brother, carelessly carried away the Prayer-book.

“There was a great contrast in the character of the two brothers. Daniel was active and industrious. Samuel abandoned himself to idleness. Daniel was strong and robust, for labour strengthens; Samuel was sluggish and enervated, for laziness leads to effeminacy. Daniel was all freedom and gaiety, for the artisan, whose day has been well occupied, is always content; Samuel was capricious and dissembling, because, he was dissatisfied with himself, and conscious of the necessity of seeking employment, but destitute of the courage to grapple with it.

“On the evening of his aunt’s burial, Daniel, with moistered eyes, was reading the Bible, which had become his inheritance, when he found on the inner leaf the following words, written by his aunt: ‘My nephews, preserve this Bible, as a memorial of my friendship, consult it in all circumstances of life; and, as I have done, you will there find counsel to guide you in difficulties, and consolation for days of grief.’ Daniel kissed the inscription, and determined religiously to follow the injunction of the deceased. He resolved always to search

his Bible for his rules of conduct. He opened it at this passage of Genesis : ' In the sweat of thy brow shalt thou eat bread, till thou return unto the ground.'

"He observed in this instruction a serious lesson, which commanded him to be industrious and assiduous, and from that day he became a pattern among workmen.

"The same evening, Samuel carelessly extended himself on his bed, turning over with indifference the leaves of the Prayer-book. He amused himself, by making the leaves fly open, by passing the cover turned back between his fingers, when suddenly the leaves became detached from the binding, and were scattered up and down the chamber. In gathering them up, he remained stupified with astonishment on finding two bank notes for one hundred pounds each. Great was his joy at the sight of the sum of money, the produce of the severest saving of his aunt. He determined to conceal from his brother this rich prize, to frustrate his claiming one half which was his due. This theft, however, was of little service to him, for he abandoned himself to complete idleness, and became a gambler and a drunkard, the usual

companions of laziness. His manners became deteriorated, his health gave way, and intemperance and debauchery dried up the stream of his life.

“Daniel had in vain given him advice, and warning. Samuel disdained both, and conscious of being guilty towards his elder brother, he avoided seeing him. It was only when misery had humbled him, and pain had crippled him to the bed of a hospital, and he felt himself dying that he requested his brother might be sent for. He asked pardon of Daniel, for the theft he had committed, and acknowledged that he was happy to quit a life which had only been dedicated to abuse. His brother’s death greatly affected Daniel, but he gleaned from his fate a strengthened conviction of the advantages attending the life of an industrious man. Calm and regular, his existence passed in peace, with his comrades, who esteemed him, and with his superiors who admired him. As he became more skilful, his salary was augmented, and his savings increased. He became foreman of the workshop, next his master’s confidant, and ultimately his employer observed his zeal and meritorious conduct, gave him an interest in the

business, and his daughter in marriage, and, on finally retiring, assigned him his manufactory. Daniel continued to lead the laborious life of a mechanic, and never ceased to seek in his Bible, for counsel, encouragement, and consolation. His business prospered, and he is now the glory of his family, a father to his workmen, the adviser of his brethren in trade, the most important man of his district. In the most conspicuous part of his richly-furnished drawing-room, is an elegantly carved cabinet, the doors of plate glass, through which is seen a Tablet of red velvet, fringed with gold. On this, Daniel has placed the Old Bible of his aunt, a talisman to which he attributed the happiness of his life.

“The holy volume is opened at that page of Genesis, in which is the verse, ‘In the sweat of thy face shalt thou eat bread, till thou return unto the ground.’”

The Jews in this country display great taste and expend no small sums in ornamenting the “Book of the Law.” One of the most beautiful sights in a London synagogue is to see the portals of the Pentateuch shrine, which is called by the Jews, Ark, thrown open on some grand festival day, and the glittering attire of the Tourah, or law—in Rabbinical poetry called Bride—displayed to

the admiring gaze of Jewish worshippers. To convey a notion to English non-Israelites, who are unacquainted by experience with such a phenomenon, the following description, may perhaps serve the purpose. It was given in an English newspaper, some twenty years ago, in an article headed, "New Synagogue, Leadenhall Street. —On Saturday, the 26th of March, 1830, was exhibited at the New Synagogue, in Leadenhall Street, the "Five Books of Moses," beautifully written on parchment, and which are commonly deposited in the Ark. The reason we particularly notice this extraordinary copy of Holy Writ is, to show the extent to which some men of the Hebrew nation carry their admiration and love for the laws of God. This specimen of the art, with all its appendages, is allowed to be unequalled, and the attempt to describe it will fall far short of its beauty and magnificence. For taste, chasteness of workmanship, and brilliancy of display, and the *tout ensemble*, it may be truly said there does not exist its equal in the universe.

"This beautiful relic is written upon vellum prepared for the purpose, and which is sewn on rollers at each end ; these rollers are of solid gold (old standard) ; the caps are about four inches

wide, the edges beautifully chased, and when rolled together, are bound by a broad silk band edged with gold, and tied with gold cord and tassels, the whole is covered with a purple velvet mantle, or pall, and richly embroidered in flowers of gold, representing the rose, shamrock, and thistle, with festoons, the top of the mantle representing a diamond, the edges surrounded with large bullion fringe; on the tops of the rollers, two pivots, about four inches in length, which receive what are called the bells, made of fine gold, which stand erect, the sockets fixing on the pivots represent the two tables of Moses, with the Ten Commandments. The body of these bells is a coronet beautifully worked. The border is studded with brilliants, emeralds, rubies, and other precious stones; above the coronet is a mitre supported by angels, on the top of which, is chased, in Hebrew characters, 'Holiness to the Lord.' On which rest the cushion, bible, and crown, surmounted by a pine-apple, richly chased and worked curiously in gold, the whole is surrounded by a number of small gold bells, which continually tinkle as moved. On the front is suspended by a massive gold chain, the ephod or breastplate, curiously worked in frieze, and relieved in bright gold; in the centre are

twelve precious stones of immense value which represent the tribes of Israel. The plate is surmounted by a large crown, on the top of which is the mound exquisitely ornamented with emeralds and rubies of beautiful colour. The crown is also strewed with jewels of great value and brilliancy ; the front stone is a fine water brilliant of large size and great value, there is also suspended by a gold chain, the pointer, with which the law is read. This jewel is of about twelve inches, and is of the finest gold, and one end is a globe richly worked and the other represents a hand, with the forefinger in a pointing direction, and round the finger is a brilliant ring ; the whole length of this jewel is entwined by the rose, shamrock, and thistle, chased and beautifully executed.

“ Such is but a faint description of this inimitable relic, which was bequeathed by W. L. Levi, Esq., lately deceased, to his son, J. W. Levi, Esq. whose marriage was solemnized some few days since ; on which occasion it was brought to the synagogue to be consecrated ; the whole has since been put up in Morocco cases, lined with white satin and purple velvet, and fitted in a large oak chest, and has been deposited in the Bank of England.”

A Jew from Poland came over to England where a rich brother of his lived in great affluence. The latter wishing to show the former, the respect which he entertained for the law, exhibited to his view an ornamented Pentateuch, in the style just described. The former looked at the gorgeous appendages with evident astonishment, and listened to his brother's enthusiastic descriptions of the different ornaments which adorned the scroll, with profound attention, during which narrative however, the stranger heaved several deep sighs. The conduct of the Polish brother rather disconcerted the proud proprietor of the gaudy law, and he could not refrain asking his newly arrived brother, "What meaneth these sighs and dejected looks? It cannot be jealousy, dear brother!" "No jealousy, beloved brother," rejoined the stranger, "but this bride, the Tourah so beautifully arrayed, brings to my mind a circumstance which occurred in the house of Israel." "Let me hear it then, though sad it appears to have been." "A father had two lovely daughters endowed with extraordinary charms. At a proper age they were respectively married, one to a very rich man, and the other to a very poor one. The former appeared, on all public occasions in the most gorgeous apparel which unbounded



wealth could lavish. When any levee took place she appeared glittering with diamonds and rubies, and all sorts of precious stones and jewels that even the royal court seemed dazzled by her presence. When any great *fête* took place, she was paraded by her spouse, and succeeded in drawing upon her all the admiring eyes. Yet in her heart of hearts, she felt wretched, miserable, and solitary. The poor sister was divested of every ornament and grandeur, she made no public appearance to dazzle the gay and the curious, she was never paraded in the public prints, as the most fascinating being that ever graced society, as her rich sister was ; she was rather neglected than otherwise ; and yet in her heart of hearts, she was the most happy, the most contented and the most sociable, and never alone ; moreover by her constant cheerfulness proved an inexplicable enigma to her brothers. Once upon a time, the rich and poor sisters met. The former arrayed as usual in all sorts of gay finery, but her visage marred by the most desponding features. The latter, on the contrary, wore a simple, though neat, habit, which poverty only could afford, but her countenance was lit up with a degree of happiness and cheerfulness, which took completely the shine out of her finely dressed sister. The poor, yet con-

tented one asked, saying, 'Sister dear, what makes thy lovely eyes look down, thy sad face betrayeth that within thy gentle breast throbs an aching heart. Tell me! oh tell me the cause of all this; thy goodly and rich apparel bear witness to thy husband's love and fondness of thee, thy name is said to be echoed and re-echoed in the palaces of the nobles and princes of the land. Tell me then what lacks thee to make thy happiness complete?' 'Tender sister,' rejoined the one blessed with this world's good, 'I am unhappy, notwithstanding all the dazzling halo of happiness by which I seem surrounded. My husband delights to exhibit me in public, to talk of his devotion to me before others, to extol my beauty and wisdom before nobles and princes, and spares no riches to bespangle me with jewels of gold and of precious stones. But all this makes only my misery doubly miserable. For my husband expends all his affections for me in words, but does not show it in his deeds. I am neglected, I am never consulted about his affairs, and I have every reason to believe that he seldom or never thinks of me, but when he wishes to make a display either in gay or public assemblies, or the trumpet-tongued Times. Oh, how miserable, our fond father would be if he knew

that I am in reality not a happy, but broken-hearted, neglected, scorned, forsaken, and almost despised wife.' They fell on each other's necks, and sobbed, and wept copious tears. When their broken and sympathizing hearts were relieved by those showers, the rich sister said, 'But thou, beloved one, art a riddle to all of us. Thy garb is very scanty, and tells to all thy beholders that poverty is thy portion, and that thy husband must literally gain his bread by the sweat of his brow, and yet thou seemest the happiest of women. Thy face always beams with delight, thy eyes always sparkle with cheerfulness, thy countenance always lit with contentment, and thy heart is always bounding with joyousness. Tell me the secret, the elixir of all this!' 'It is my husband's genuine attachment and devotedness to me that makes me so transcendently happy. He never undertakes anything, small though his enterprises are, without consulting me. I am his star, he says, that leads him into the haven of his bliss; his constant delight is therefore, not public display, but to spend his spare hours communing with me, and I feel that I am a crown of glory to his head. I am set as a seal upon his heart, as a sign upon his hand, as frontlets between his eyes. In short

he calls me his phylactery, *i. e.*, his talismanic preserver. He is constantly blessing our venerable and affectionate father for bestowing me upon him.' 'You have indeed cause to be happy and glad in so devoted a husband,' answered the goodly arrayed one. 'Oh that my husband cherished me as much,

'I'd bid farewell to every fear,  
And dry my weeping eyes.'

As it is,

'My richest gain I count but loss,  
And pour contempt on all my pride.'"

"I see brother," said the rich possessor of the Pentateuch, "the moral of your tale. The idea is beautiful, and I confess, though it goes hard against me, there is a great deal of truth in your instructive parable. My endeavour shall be to cherish the law, this my bride—polygamy of this kind is not included in Rabbi Gershon's anathema—as much as my poor brethren in Poland do."

The above is a free translation of a dialogue which took place in the presence of the author, and as the parties are in the land of the living, it would be unjust to give publicity to their names.

## CHAPTER XV.

The London Society for Promoting Christianity amongst the Jews—Dr. Gaussen's account—Originally organized by Dissenters—Eventually joined with the members of the Established Church—Erection of a Jewish Episcopal Chapel—The Address delivered by the Father of our Most Gracious Queen Victoria, His Royal Highness the Duke of Kent, at the Laying of the Foundation Stone of the Episcopal Jews' Chapel—The Opening of that Chapel—The enormous Debt in which the Society became involved—The Dissenters consent to withdraw from it altogether—Mr. Lewis Way, an Episcopalian, liquidated the whole Debt, amounting to Eighteen Thousand Pounds—The Success of the Society ever since—An interesting Coincidence—The Queen, daughter of the Duke of Kent, signed the first Mandate to the Appointment of a Jewish Bishop of Jerusalem—The Church of Scotland imitated the Church of England—The Dissenters likewise—Anglo-Hebrew Christians—A Letter from a Jewish Convert to Prince Albert.

ALLUSION has been made in a former chapter, to an important association, bearing the name of

“The London Society for Promoting Christianity amongst the Jews.” Some readers may require something more than a mere passing allusion to it. This chapter therefore shall form an epitome of its origin and history. Dr. Gaussen, in a pamphlet entitled “Geneva and Jerusalem,” thus introduces the above society. “It was in 1808, when Junot entered into Lisbon, Miolis into Rome, Murat into Madrid, and when nothing was talked of but Napoleon, that Lewis Way, a rich Englishman, whom many of us have had the happiness of knowing since in Geneva, was riding in Devonshire with one of his friends, and passing before a country house, he admired the beauty of the trees that surrounded it. ‘Do you know the extraordinary history belonging to them?’ said his companion. ‘A lady to whom this country-seat belonged, has positively forbidden in her will that they should be touched until the Jews shall have become once more possessors of Jerusalem.’ This incident founded the London Jewish Society, and so became the cause of all the great undertakings which it has achieved. Lewis Way, struck by this example of faith, examined the scriptures more attentively, to see whether there was any authority contained

in them for expecting the speedy restoration of the Jews, and this inquiry left in his mind a deep feeling of respect and interest for them. From that time he employed the resources of his large fortune, and his great powers of mind in their cause, and he had the happiness of awakening, in many other eminent men, the same active charity, and the same desire to help them as inspired himself."

Had Dr. Gaussen said that the interesting "incident" became the secondary cause of the stability of "The London Jewish Society," he would have spoken more correctly. The following origin is the real one. On the fourth day of August, 1808, a small number of individuals, in connexion with Mr. J. S. C. F. Frey—already named—formed themselves into a society under the title of the "London Society for the purpose of Visiting and Relieving the Sick and Distressed, and Instructing the Ignorant, especially such as are of the Jewish nation."

This little association was under the auspices of Dissenters, but it did not continue long in that condition. On the 1st of March, 1809, several respectable gentlemen of different denominations formed themselves into a committee,

and resolved, "That the Society formed on the 4th of August, 1808, for the purposes of "visiting and relieving the sick and distressed, and instructing the ignorant, especially such as are of the Jewish nation," shall henceforth be called "The London Society for Promoting Christianity amongst the Jews." The heterogeneous materials which constituted the Society did not prove beneficial to its temporal prosperity. The clergymen of the Church of England objected to contribute towards the payment of a dissenting minister, which Mr. Frey was, and the dissenters refused to support a society in which the clergy took so active a part, suspecting that attempts were being made to effect a wholesale transfer of the society into the bosom of the Church of England. Thus the society became gradually involved in debt. Their expenses were considerable, for besides paying high rent for chapel hire, and salaries to a few officials, the society had also organized schools for receiving children wholly from their parents, and bestowing upon them education, board, and clothing. To conciliate the conscientious scruples of the Episcopalians, the number of which body had increased amazingly, it was resolved that an Episcopal chapel



should be built, where a clergyman of the Church of England might preach the Gospel to the Jews. Accordingly on the 7th of April, 1813, the foundation-stone was laid of the beautiful Episcopal Jews' Chapel, Cambridge-heath, Bethnal-green, by his Royal Highness, the Duke of Kent, father of our Most Gracious Majesty Queen Victoria, in the presence of nearly twenty-thousand spectators. The ceremony was one of the most imposing scenes that this country has ever witnessed. A minute account of it will be found in the Jewish Repository for 1813.

As Mr. Neal, in his life of the Duke of Kent, has omitted giving his Royal Highness's interesting speech on the occasion, it is therefore given here, especially as it bears pointedly on the theme under treatment. After the ceremony of the laying of the foundation-stone was concluded, the Committee repaired to the London Tavern to dinner, after which—

His Royal Highness the Duke of Kent spoke as follows :—

“Gentlemen,

“Adverting to the circumstances which have placed me in the chair of this meeting, it becomes my duty to introduce the business of the

day. But before I do that, I am anxious for my own sake, to be permitted to express a few words with reference to a subject that has occurred to me since I have been among you. A friend of mine, who is present in this room, and whose name it is unnecessary for me to mention, has informed me,—although the intention of this meeting, one would have imagined, was generally understood ; although its benevolent object would appear to be such as would admit of no dissenting voice ; still,—that there is an impression gone forth and entertained to a considerable degree by some of the most respectable persons of the Jewish persuasion, that the ceremony, at which I have presided this day, is, in a measure at least, intended offensively to them, I am anxious upon the present occasion to state, although no man joins more cordially in heart, and so far as my means will go, is ready to do more than I will do, towards the object which is the occasion of our being assembled ; still I wish it to be distinctly understood, that so far from desiring to give offence to any member of the Jewish persuasion, much less to the Jewish persuasion generally, it is impossible for me so long as I live not to recollect that at the

head of that persuasion there are men whose benevolence in character must ever be honoured and respected; and among others, I am sure when I mention the name of Mr. Benjamin Goldsmid, there is not a man in this assembly who will not join in the sentiment; it is impossible for me to recollect this, and at the same time to possess the slightest feeling of hostility or even of disrespect, towards that body of people. Impressed therefore with the most anxious desire that those persons of the Jewish persuasion, who have entertained the slightest idea of offence being meant to them or others, or of any interference with them, should be entirely satisfied that nothing approaching to such a feeling or such a measure is in the view of this meeting; I trust that what I have said upon the present occasion will be calculated, and that it will be understood, so far as I pledge myself to say, that I am the friend of religious toleration, upon the broadest basis; that proud as I felt when I was requested to take the chair of this meeting, I should not have accepted it but with the full and complete understanding that the establishment now formed was one intended to receive with open arms the children of all the Jewish

persuasion, who either of themselves, or of little children, whose parents voluntarily come forward to ask our assistance ; and that not the most distant idea of proselytism existed in any part of this establishment.

“ Brought up myself a member of the Established Church, I feel a peculiar honour in expressing my attachment to it. And why ? Because I consider it, in its fundamental principles, to be more tolerant than any religious system upon the face of the globe. These being my principles, and addressing upon the present occasion gentlemen of various religious persuasions, I hope and trust I have not said anything offensive to any one of them ; but that all will bear in mind that my heart is anxious to do an act of general benevolence, unfettered by any one of those intentions, which it appears to have in a ~~certain~~ degree been ascribed to the present meeting.

“ Having stated what I felt it an urgent duty upon me to state, and wishing not to trespass upon your time, I now beg leave to call upon Mr. S——s, a member of the Building Committee, who will inform you in regard to such particulars as are necessary to explain the object of our meeting.”

In little more than a year was this chapel open for divine service. On Saturday, the 16th of July, 1814, his Royal Highness again graced the spot as patron of the Society, and participated in the joy at seeing the building completed, and listened to the first sermon preached within its walls, by the Rev. William Gurney, M.A., Rector of St. Clement Danes.

The erection of that church increased, however, the debt, to a very considerable amount, and threatened to swamp the Society altogether; for the late Sir Thomas Baring stated, that when he took the chair for the first time as President of the Association, he found on inquiry into the pecuniary affairs of the Society, "that the debts owing to the different tradesmen for the erection of the episcopal chapel exceeded fourteen thousand pounds, with no more than fifteen hundred pounds of uncertain and not immediately available assets to answer the demands." It was then that Mr. Lewis Way came forward to the Society's rescue, and offered to liquidate the whole debt, if the Dissenters would consent to surrender the cause wholly into the hands of Episcopalians. Of course they consented, and Mr. Lewis Way may be said to be the magnificent founder of the Society, under its present

constitution, as a Church of England Institution.

Mr. Lewis Way moreover established at his own expense a residence in the country, and under his own eye, a seminary for the education of converted Jews, to go forth as missionaries to their brethren in the flesh. From that time the Society continued to prosper abundantly; they were the means directly or indirectly of procuring a great change amongst the Jews, and of leading many to the law, the testimony, and the gospel. In the Episcopal Chapel alone, according to the last report of that Society, no less than five hundred and forty-two sons and daughters of Israel were baptized into the Church of Christ since its opening; besides the vast number who were admitted into Christian fellowship in other parts of England. But the operations of that Society are not confined to England.

Its supporters may well compare it to the mustard seed in the parable of our Lord. Like it the Association was indeed very small and almost insignificant at the beginning, but it has grown up to a tree of great magnificence, spreading its branches far and wide. It has upwards of thirty stations scattered through the world,

eighty agents, more than half of which are converted Jews.

Whatever over-zealous, alias mistaken friends, or open foes, may say and write against that Society, a calm and deliberate view of its operations must lead to the inevitable conclusion, that the Society effected the most important changes in the civil, political, literary, and religious conditions of the Jews in this country. Its supporters were the means of removing a great portion of the load of prejudice which oppressed the Hebrew race in this realm, and thus originated a general kind feeling in the breasts of the English towards the Jews ; and thus paved the way for the removal of civil and political disabilities, which disabilities will doubtless ere long be remembered no more. The Society by their publications, doctrinal and controversial, led many of the House of Israel to examine the traditions of the Talmudic fathers, which led many of their provincial Rabbies in this country, as well as in other parts of the world, to profess the religion of Christianity. And to no other instrumentality can the reform movement, amongst the British Jews, be ascribed, but to the London Society for Promoting Christianity

amongst the Jews; so that the improvement, or change, in the literary and religious character of the English Hebrews must be ascribed to that Society as the cause.

There are now upwards of forty clergymen of the Church of England, gathered from amongst the members of the English synagogues. The first Anglo-Jerusalem Bishop—the late lamented Dr. Alexander—was once the minister of the Synagogue of Norwich and Plymouth. It is an interesting coincidence, that the late Duke of Kent should have laid the foundation-stone of a church where the Gospel was to be preached to the Jews; and that his daughter Victoria, our Most Gracious Majesty, should have been the first Sovereign who signed the mandate for the appointment of a Jewish Christian Bishop of Jerusalem. And all this must be traced to the self-same society.

It acted, moreover, on other Christian churches and sects, and stimulated them to the like exertions. The Church of Scotland imitated the Church of England; and the General Assembly embraced the Jews within the pale of their missionary operations; and number now many Hebrew converts amongst their ministers. The



different Protestant denominations of dissenters have done the same ; and not a few of the pulpits of dissenting chapels are filled with Hebrew Christians. Altogether there are upwards of one thousand Jewish Christians in England alone. An idea may be formed of the numerical value of the Anglo-Hebrew Christians, by stating that in the year 1846 it was advocated, in the "Voice of Israel,"\* that a Judæan-Christian church be formed, independently of the Gentile Christians. It must be owned that the scheme was Utopian, and it is to be hoped that it will never be attempted to be carried into effect ; but it nevertheless proved that very many who were formerly opposed to the doctrines of Christianity, are now amongst their upholders. It must be repeated once more, that all this is to be traced to the London Society for Promoting Christianity amongst the Jews.

There are, however, many families "very wealthy and very learned, who are Hebrews by nation, and Christians by creed," whose conver-

\* A monthly periodical, now defunct, which "was conducted by Jews who believe in Jesus of Nazareth as the Messiah."

sion cannot be traced either directly or indirectly to that society.\*

The Hebrew Christians seem to entertain the liveliest feelings of affection for this country, as well as for its monarch. The following letter, accompanied by a Hebrew poem, was forwarded, by one of the Hebrew converts, to his Royal Highness Prince Albert, on the occasion of the baptism of his Royal Highness the Prince of Wales :—

“ TO HIS ROYAL HIGHNESS PRINCE ALBERT.

“ May it please your Royal Highness to accept from the hands of a Christian Jew, and an humble but devoted admirer of the country in which your Royal Highness holds so distinguished a station, a Hebrew poem, composed by himself upon the introduction into the Christian Church, by baptism, of his Royal Highness the Prince of Wales. The poem was dictated by feelings of admiration and gratitude towards the country over which her Most Gracious Majesty Queen Victoria sways with justice and mercy a righteous sceptre; that country in which the devoted servant of her Most Gracious Majesty

\* See “Pilgrimage to the Land of my Fathers.” Vol. i. p. 63.

and your Royal Highness was first led to know Him of whom Moses in the Law and Prophets did write, Jesus of Nazareth, the King of the Jews.

“The poem will be found to contain a description of the national and literary character of the English nation and its august Queen, your Royal Highness, the coronation of her Most Gracious Majesty, the auspicious marriage of the Queen to your Royal Highness, the happy birth of a Princess and Prince, and the Baptism of his Royal Highness the Prince of Wales, &c. &c.”

## CHAPTER XVI.

The efforts for the Removal of Jewish Disabilities—Mr. Grant—The Petitions from London and Liverpool in favour of Abolition—Lord Bexley—The Reform Bill impeded its progress—Extract from the late Dr. Howley's (Archbishop of Canterbury's) Speech—Dr. Whateley, Archbishop of Dublin, delivered a most magnificent Address on the same Question—Sheriffs' Declaration Bill—David Salomons made Sheriff of London—Lord Monteagle's exertions to remove Jewish Disabilities—Their fruitless end—Moses Montefiore knighted—The Queen a Friend of Israel—A Royal Letter respecting Sir Moses Montefiore—Mr. Divett's Bill—A poetic Appeal—The Jews admitted to Municipal Rights—David Salomon's munificent Presentation to the City of London Schools—His Letter—Documents appertaining to the Circumstance—Religious Opinion Relief Bill.

IT is time that we review the efforts which have been making, for the last twenty years, for

the removal of the civil disabilities under which the Anglo-Hebrews labour. Those efforts commenced in the year 1830, when a vast number of petitions in favour of the Jews were presented from different parts of the country. Mr. Grant, the Member for Inverness, brought in the bill, in which he was warmly supported by Mr. Alexander Baring, the late Lord Ashburton, and by the able and clear-headed statesman, Mr. Huskisson, then Member for Liverpool. The former presented a petition in favour of the bill, signed by fourteen thousand merchants, bankers, and traders of the City of London; and the latter presented another from Liverpool, signed by upwards of two thousand persons, comprising the mayor, many members of the corporation, several clergymen of the Church of England, every banker and every merchant of importance and influence. General Gascoyne, the other Member for Liverpool, and who followed Mr. Huskisson in order to oppose the bill, acknowledged that he "had not known, for many years, any petitions presented from Liverpool more numerous or respectably signed." However, the bill was lost at the second reading by a majority of 228 to 165. Lord Bexley made like

exertions, the same year, in the House of Lords, but the fall of the Wellington Government, and the introduction of the Reform Bill, impeded for a time any progress either in the Upper or Lower House. The Jews were, however, favoured with a ray of hope the following year, by having been admitted to the freedom of the City of London.

In 1833 Mr. Grant and Lord Bexley repeated their efforts. The former succeeded in carrying his point through the House of Commons ; and the latter was ably supported by the Duke of Sussex, Lord Melbourne, Lord Lyndhurst—Lord Chancellor—the Archbishop of Dublin, the Bishop of Chichester, and the Marquis of Westminster. The late Archbishop of Canterbury—Dr. Howley—though he did not vote for the bill, made a speech which should have induced all to support Lord Bexley's motion. The following is an extract of his Grace's address, and those who had the honour of knowing him, will at once discover that it is a correct index of his pious mind :—

“ I do not feel harshly towards the Jewish nation. I look on the Jews as the most remarkable people on earth. Having been separated

in the beginning from the nations, they shone forth in ancient times like a light in the firmament, proclaiming the attributes of the Creator and the hope of a Redeemer to a benighted world. Even in their present state of depression, they retain their original character as vouchers of divine truth ; they bear a testimony irrefutable, because it is involuntary, to the faith of the Gospel—attesting the truth of the prophecies which alone relate to the mission of Christ, by their own misfortunes. In this light, I cannot but view them with feelings of admiration and pity—admiration for the constancy with which, through all times, under every vicissitude, they have adhered to their faith, and pity for their errors and their sufferings. I trust, however, that the time will arrive when the veil will drop from their eyes, when they will see the delusion which has led them astray, and will fly into the arms of the Saviour, whom they have despised and rejected, but which are ever open to receive them. I regard them as brothers estranged for a while from the family, but eventually to be restored to the household of faith, under the protection of our common Father. In fact, my Lords, the moral and social code of the Jews, I

apprehend to be the same as the moral and social code of the Christians. The Jews differ from the Christians in point of religious belief; but I apprehend that every sound believing Jew, who is a member of his own communion, adheres to the same moral and social code as the Christians do.”

The Archbishop of Dublin, the prince of modern logicians, entered into a full investigation into the merits and demerits of the bill, and analysed and dissected every sentence of the document, as well as the arguments of its opponents. His Grace’s speech when read intelligently must be admitted a most impartial exposition of the case, and a personal acquaintance with him will prove that it is the reverse of his bias, for the Archbishop is personally no friend to the Jews.

“It is urged that persons who not only do not acknowledge, but who renounce and deny—and some say vilify—the Great Author of the Christian religion, ought not to have any voice in the legislature of a Christian country. On this point arises a question, which I own I find it very difficult to answer. The legislature of this country, I mean the two Houses of Parliament—is not confined to what may be called.



the civil government—the imposing of burdens which all must bear, and the enacting of laws which all must obey ; but it extends to the government of the Established Church also, as even on matters purely ecclesiastical. It is in fact at present the only ecclesiastical government—since convocation has long been in a dormant state in England ;—and in Ireland, does not even exist in that state. Whoever, therefore, is admitted to a seat in the legislature, is admitted to a share in the government, not only of the state, but also of the Church ; and that not only in respect of its temporalities, but also of pure ecclesiastical affairs. If, therefore, the question be asked, what right can a Jew have under any circumstances, to legislate for a Christian Church ? I know of no answer that can be given to that question except by asking another : what right has a Roman Catholic to legislate for a Protestant Church ; or a Presbyterian for an Episcopal Church ; what right, in short, has any man to legislate, in ecclesiastical matters, for any church of which he is not a member ? This anomaly appears to me to exist in all these cases alike. The Jews, it is true, are much further removed from us than any sect of Christians ;

but it does not follow that they are more likely to make innovations in our religious institutions. They never attempt to make proselytes, nor to introduce into Christianity any admixture of Judaism ; nor is it likely they would attempt, in any way, to interfere with the doctrines or institutions of any descriptions of Christians.

“ Christians, on the contrary, of different persuasions, have often interfered in the most violent manner with each other’s faith and worship. The Presbyterians did, we know, at one time, when they gained the ascendancy in this country, eject from every parish in England the Episcopalian clergy, and were in turn ejected by them ; I need not remind your Lordships of the many violent struggles between Roman Catholics and Protestants in this, and in many other countries.

“ In fact, the nearer approach to each other in point of faith between different denominations of Christians, than between Christians and Jews, instead of diminishing, increases the risk of their endeavouring to alter or to overthrow each other’s religion.

“ Although, therefore, I cannot in the abstract approve of Jews being admitted to legislate for

a Christian Church, or of the ecclesiastical concerns of any Church, being in any degree under the control of such as are not members of it, I cannot on that ground consent to withhold civil rights from the Jews where Roman Catholics and Dissenters have been admitted into Parliament; since in the case of Jews the anomaly is not greater and the danger is even less. The nearer any class of men approach to ourselves in their faith, the more likely they are to interfere with ours. If, indeed, an erroneous faith be regarded in the light of a sin against God, and if we were authorized to visit the sin with civil disabilities, we might then look to the greater difference in faith of the Jews, than of Christians. I trust I may dismiss without any argument the notion of our having a right to punish men according to their religious opinions, either with a view of forcing them to renounce those opinions, or of inflicting retribution on them for erroneous belief. Often as that principle which is, in fact, that of persecution, has by many been implied in their practice, no one I imagine will be found, in the present day, to defend it in the abstract. If, indeed, we were to admit the principle of punishing religious error, then as I have said, the greater error of the Jews

might be consistently assigned as a reason for harsher and less indulgent treatment of them, than of any sect of Christians ; but the only ground which any one will distinctly avow as authorizing penalties and restrictions imposed on any class of religionists, is that of self-protection, to guard ourselves against religious corruption, or against some alarming civil danger. And in this point of view looking to self-protection, and not to punishment, it is plain that the nearer any person approach to us in religion, the greater the danger, when there is any to be apprehended of admitting them to an equality of rights with ourselves. We know that the Roman Catholics have persecuted the Protestants, and the Protestants in their turn, the Roman Catholics ; in short we know that the various sects of Christians have done much more, in molesting each other's faith and worship, than any Jews or Pagans have done against Christianity. When, therefore, it is said that although not an exclusively Protestant, we have still an exclusively Christian legislature, I cannot but confess that a Christian legislature as such, simply as Christian, does not necessarily afford religious or even personal

security to a Christian. The most merciless persecutions we know, have been (it is with shame and sorrow I speak it, but it is notorious), those inflicted by Christians on each other. From the mere circumstances therefore of being under a legislature exclusively Christian, I can derive no security ; and what is more, I am certain that your Lordships think with me in this ; for there is no one of us, professing Protestantism, who do not prefer living in Turkey or Persia, where he would be allowed on paying a small tribute, the free exercise of his religion, to living under an exclusively Christian government in Spain or Portugal, or any country in which the Inquisition was established. The mere circumstances, therefore, of our having a Christian legislature, is not of itself any ground of security.

“But, on the other hand, there is not necessarily any danger, or any incongruity, in persons of any religious persuasion, different from that of the Church of England, legislating upon matters distinct from religion. If any Jews are returned to parliament, it must be by the choice of a great majority of Christian constituents. I own it does, therefore, appear to me to be a scandal rather on our faith, to consider it so frail

and brittle, as not to bear touching ; to proclaim that Christianity is in danger, unless the hands of Christians are tied to preclude them from the election of Jews. I am not discussing the question whether Jews are the fittest persons to be returned to parliament ; but whether Christians should be left free as to that question, or should be prevented from electing them if they think proper. This bill, it should be remembered, differs materially in this respect from that by which the disabilities of the Roman Catholics were removed, because by the latter, many persons, being already peers, were by that bill at once admitted into parliament. That will not be the case in this instance, because no Jew can set foot in parliament, until he has been freely elected by a Christian constituency."

Notwithstanding this lucid and convincing speech, the bill was lost.

The bill was again introduced on the 28th of May, 1834, and passed the various stages in the House of Commons ; but lost on the 23rd of June, at the second reading in the House of Lords.

The Jews, thus disheartened, were relieved the following year by the introduction of the Sheriff's

Declaration Bill, by the Attorney-General, Sir John (now Lord) Campbell. The bill passed both Houses of Parliament without opposition, and received the royal signature on the 21st of August, 1835. D. Salomon, Esq. was soon after that elected Sheriff of London and Middlesex ; and immediately after his election to the office of Sheriff, he was chosen Alderman for the ward of Aldgate by the suffrages of his fellow-citizens. Since that time Jews have acquitted themselves as able council-men in many corporations in England.

In 1836, Mr. Spring Rice, now Lord Monteagle, reintroduced Mr. Grant's bill ; which shared the same fate as in 1833.

It passed the House of Commons, and was carried into the House of Lords, but the season had so far advanced, that the Marquis of Westminster deemed it proper to postpone its further consideration to a further session. The Jews, however, had reason to congratulate themselves the following year, by the fact, that notwithstanding the prejudices which still lingered in the breasts of many, against the Anglo-Hebrews, they were nevertheless honoured, and their services appreciated by the monarch. Moses Montefiore, after his appointment as Sheriff for

London and Middlesex—which office he performed with much ability, humanity, and fidelity—was knighted by her most gracious Majesty Queen Victoria, soon after her ascending the throne of this great nation ; so that the Hebrews in this country had reason to know that the new sovereign was their friend ; not in word only, but in truth and in deed. And by a subsequent mark of her Majesty's favour, she proved that she not only respected individuals, but literally "loved our nation." The following attested copy of a royal letter, respecting the same individual, will prove the appositeness of the preceding remark.

"License to Sir Moses Montefiore, Bart, to bear and use certain supporters to his armorial ensigns.

"VICTORIA R.

"Victoria, by the grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., to our right trusty and right entirely beloved cousin and councillor Bernard Edward, Duke of Norfolk, Earl Marshal, and our hereditary Marshal of England, and Knight of our most noble Order of the Garter, greeting : Whereas, it hath represented



unto us that our trusty and well-beloved Sir Moses Montefiore, of Grosvenor Gate, Park Lane, in the Parish of St. George, Hanover Square, in our county of Middlesex, and of East Cliffe Lodge, Ramsgate, in our county of Kent ; Knight, Fellow of the Royal Society, and late Sheriff of London and Middlesex, in consequence of information having been received from the East, that a number of Jews had been imprisoned and tortured at Damascus and at Rhodes, and that many children had been imprisoned, and almost deprived of food, and several persons tortured till they died, under the plea of the Jews having assassinated a priest, called Father Thomasso, at Damascus ; he had, in conformity to a voluntary offer made at a general meeting of the London Committee of Deputies of the British Jews and others, held on the 15th of June last, proceeded (accompanied by Lady Montefiore) to Alexandria, with the view of proving the falsity of the accusation, and of advocating the cause of his unfortunate and persecuted brethren. That he arrived at Alexandria in the beginning of August, and succeeded in obtaining from the Pasha of Egypt, Mahommed Ali, the release with honour, of the persons accused, who had

been confined, and permission for those who had fled, to return to their homes. He then proceeded to Constantinople, where he had an audience of the Sultan, Abdoul Medjid, and obtained from his Imperial Majesty a firman, proclaiming the innocence of the Jews, and securing to all persons professing the Jewish religion under the Turkish dominion, equal rights with their fellow-subjects.

“ We, taking the premises into our royal consideration, and being desirous of giving an especial mark of our royal favour to the said Sir Moses Montefiore, in commemoration of these his unceasing exertions in behalf of his injured and persecuted brethren in the East, and the Jewish nation at large, have been graciously pleased to allow him to bear supporters, although the privilege of bearing supporters be limited to the Peers of our Realm, the Knights of our Orders, and the Proxies of Princes of our Blood, at installations, except in such cases wherein, under particular circumstances, we have been pleased to grant our license for the use thereof. Know ye, therefore, that we of our princely grace and special favour, have given and granted, and by these presents do give and grant unto him, the said Sir Moses Montefiore, our

royal license and permission that he may bear the following supporters to his family arms; that is to say, on the dexter side a lion guardant, and on the sinister side a stag, each supporting a flag-staff, therefrom flowing a banner, the dexter inscribed Jerusalem in Hebrew characters, as the same are in the painting hereunto annexed more plainly depicted; the said supporters being first duly exemplified according to the laws of arms, and recorded in the Herald's office, otherwise this our license and permission be void and of none effect. Our will and pleasure therefore is that you Bernard Edward, Duke of Norfolk, to whom the cognizance of matters of this nature doth properly belong, do require and command that this our concession and especial mark of our royal favour be registered in our College of Arms, to the end that our Officers of Arms and all others upon occasion may take full notice and have knowledge thereof, and for so doing this shall be your warrant.

“Given at our Court at St. James, the twenty-fourth day of June, in the fifth year of our reign.

“ By Her Majesty's command.

(Signed)

“ NORMANBY.”

“Recorded in the College of Arms, London, pursuant to a warrant from the Earl Marshal of England, this thirtieth day of June, 1841.

(Signed) “Charles George Young,  
“York Herald and Register.”

In the same year, 1841, Mr. Divett introduced a bill into the House of Commons “for the relief of persons of the Jewish religion elected to municipal offices.” It was carried triumphantly through the House of Commons by a large majority, but was lost at the second reading of the House of Lords. The following lines, which were penned on the occasion by a Hebrew hand, and printed in the “Voice of Jacob,”\* will show how much this defeat was felt by the patriotic Jews:—

“A Jewish child is born—his earliest breath  
Inhales the air of Britain—on his ear  
The accents of a British mother fall.  
How great the parent’s fond delight when first  
The infant voice gives forth those magic words  
Which, like the dawn of morning, usher in  
The promise of the day—endearing sounds!  
Echo of mind’s awakening perception!—  
Those magic words, those sounds, are Britain’s own.

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\* A Jewish fortnightly paper now defunct.

The child matures,—the soil he treads, is Britain's.  
 His mind expands,—his youthful bosom thrills  
 With honest pride—as history's page unfolds  
 How Britain's heroes fought,—her patriots died ;  
 And how her sons, from trembling despots, gain'd  
 Their freedom's charter, how against the world  
 They stood alone, undaunted, as unconquer'd !

A Briton's hand is his—a Briton's heart !  
 The glories of his native land—his own,  
 Her king, his monarch—her decrees—his law—  
 The perils of the state, a common risk,  
 He yearns to share,—for when invading foes  
 Destruction threaten, or the bondman's yoke,—  
 Amid the saviours of the land he stands,  
 He shares their toil, his fervour equals theirs,  
 His arm is ready, and his soul is true !

Time was, ignominy had fix'd her brand,  
 On all of Jewish blood, who, shunn'd like Cain,  
 But not like him protected, wander'd forth,  
 Despised, degraded, plunder'd, and reviled !  
 Alas ! that ignorance should thus enthral  
 Man's better nature,—that the charm of birth  
 Should thus impede the noblest energies !

But Reason, now with an expansive pow'r,  
 Hath burst her trammels—giant prejudice  
 Hath dwindled to a dwarf, his demon shout  
 No longer urges on the sacrifice—

Yet still he lives, aye, lurks, in that bless'd isle  
 Where freedom sits enshrined,—his puny voice  
 Would fain arrest the onward stream of mind,  
 And chill the glow within the patriot's heart.  
 Strange, that a monster of the darkest times  
 Claims brotherhood with reason, thus can mar  
 The young enthusiast's hope, and thus prevails,  
 To check the noble ardour of his soul,—  
 How long shall light and darkness seek to dwell  
 In sad, unblest, and desolate communion!

The Jew, whose birth-place is this favour'd land,  
 Within whose veins the healthful current flows  
 That warms to liberty—too long withheld;  
 Who, with his fellow Briton, worships God,  
 As Mercy, Goodness, Truth, and boundless Love,  
 Still feels the fetter, and still vainly pines,  
 For the full measure of a Freeman's rights;  
 His chain is rusting, link by link, away;  
 When will it cease to grate upon the ear?"

The bill was re-introduced into the House of Lords in 1845 by the then Chancellor, Lord Lyndhurst. His Lordship was supported by his Royal Highness the Duke of Cambridge, and the Lords acted nobly and passed the bill. Soon after that bill passed, David Salomons, Esq., in acknowledgment for the honour conferred upon him, in electing him High Sheriff for the City

of London, founded a Scholarship in the City of London School. The following documents relating to the circumstances are so interesting, that it would not be right to curtail them, much less to omit them. They are given, therefore, at full length :—

“ We, whose names are hereunto subscribed, of your Committee for managing the affairs of the City of London School, do certify, that having recently been honoured with a communication from David Salomons, Esq., late Sheriff of this City, intimating his intention of investing a scholarship or exhibition of £50 per annum, for the benefit of pupils of the City of London School, we have thought it right to take the earliest opportunity of announcing the same to this honourable court ; and as the circumstances which have given rise to this distinguished act of liberality are of more than ordinary interest, we beg leave to submit to the court the following very gratifying letter, which was addressed by Mr. Salomons to the Chairman of your Committee upon the subject:—

“ Burnswood, Tunbridge Wells, Oct. 10, 1845.  
Sir,—I have been long impressed with the desire to manifest to my fellow-citizens, by a lasting

testimonial, my grateful recollection of the honour they conferred on me, when under new and peculiar circumstances they elected me High Sheriff of their ancient city. The enlightened principle of religious toleration asserted by the Livery of the City of London on that occasion has since been gaining strength, until it received in the last session of parliament an express and extended legislative sanction. It is to the diffusion of education that the preparation of the public mind for this peaceful triumph is to be ascribed ; and I can conceive no better mode of perpetuating my grateful acknowledgment for so great a blessing, than by contributing to further the cause, which, under the guidance of the Almighty Disposer of events, has led to this great result. With this object, I avail myself of the present opportunity to request you to announce to the Committee of the City of London School, that it is my intention forthwith to present and to convey to the trustees of that excellent institution, the sum of one thousand six hundred and sixty-six pounds, thirteen shillings and fourpence Three per Cent. Consols, for the purposes of establishing an exhibition of fifty pounds per annum, open to members of every religious persuasion, towards providing



a four years' maintenance at either Oxford, Cambridge, or the London University, or King's College, in London, at the option of the student,—limited, of course, to persons wholly or in part educated at the City of London School.

“ I have the honour to be, Sir,

“ Your obedient servant,

“ DAVID SALOMONS,

“ W. S. Hale, Esq.”

“ We have the pleasure of further stating that Mr. Salomons, who, at the time of favouring us with the foregoing communication, was absent from London, immediately upon his return to town took the necessary steps for carrying his generous intentions into effect, and has accordingly invested in the Three per Cent. Consolidated Bank Annuities, the sum of one thousand six hundred and sixty-six pounds thirteen shillings and fourpence Stock, in the names of the Right Honourable Michael Gibbs, Lord Mayor; Anthony Brown, Esq., Chamberlain; Warren S. Hale, Esq., Chairman of your Committee; and Mr. Thomas Brewer, Secretary of the School, as trustees, for the purpose above-mentioned. We therefore recommend that a proper deed for securing the due fulfilment of Mr. Salomon's benevo-

lent wishes should be forthwith prepared by the Comptroller of the Chamber of this City, at the expense of the Corporation, in order to have the City's seal attached thereto.

“ In submitting to this Honourable Court this additional instance of liberality towards the City of London School, your Committee cannot help pointing out the peculiarly interesting circumstances under which the present benefaction has been bestowed. The letter which Mr. Salomons has honoured us with furnishes so complete a record of the noble and generous sentiments which have actuated him on this occasion, and so fully develops his kindly feelings towards all classes of his fellow-citizens, that we feel satisfied it will secure towards him their lasting respect and gratitude. We should not, however, do justice to our own feelings, if we omitted to avail ourselves of this opportunity to express our being pleased to confer upon the institutions under our care, and our sincere wish that he may long have the happiness to witness the beneficial results of his liberality and kindness.

“ Under the conviction that this Honourable Court, as Governors of the City of London School, will entirely coincide with us in these sentiments,

we beg to recommend that we should be empowered to cause a tablet, with an inscription commemorative of Mr. Salomon's gift, and also his armorial bearings, to be placed in a conspicuous part of the school, at the expense of this city, in like manner with the memorials already put up by the direction of this Honourable Court, with respect to other similar benefactions to this school."

In 1846 was passed the Religious Opinions Relief Bill,—Government perhaps acting from the principle that "one good turn deserves another,"—which enacted, "that all her Majesty's subjects professing the Jewish religion, in respect to their schools, places for religious worship, education, and charitable purposes, and the property held therewith, should be subject to the same laws as her Majesty's Protestant subjects dissenting from the Church of England;" and also, that there should be extended to them the protection of the laws against the wilful, malicious, and contemptuous disturbance of religious assemblies and teachers.\*

\* Stat. 9 and 10 Vict. cap. 59.

## CHAPTER XVII.

The General Election in 1847—An Anglo-Hebrew Committee formed—Their Address—Baron Rothschild elected Member for the City of London—Is not permitted to take his Seat on account of the Wording of the Oath—Lord John Russell's Motion—His Lordship's Speech—Sir Robert Peel's Speech—The Bill passed the House of Commons—Medal Struck in honour of Lord John Russell.

A GENERAL parliamentary election occurring the following year, 1847 ; an opportunity was afforded to the Anglo-Hebrews to push the vexed question of Jewish disabilities to a crisis. The members of the synagogue formed a committee, in order to take such measures as would ensure the election of one of their nation, to the high and honourable office of representative in the British Parliament for the City of London.

The Hebrew committee drew up and printed, and posted all over the city the following earnest

“Address of the Jewish Association for the Removal of Civil and Religious Disabilities, to the Electors and Inhabitants of the City of London.

“Friends and fellow citizens !—Your countrymen and neighbours professing the faith in which during countless generations, their fathers lived and died, and subjected by that profession to certain grievous disabilities which you have it in your power to remove, now address you. They call upon you to aid them in vindicating those great principles of civil and religious liberty, in which you yourselves live, move, and have your being, but the full and fair application of which is still withheld from them. We own, and we are proud to acknowledge it, that at your hands we have already experienced much of that justice and good feeling which we claim as our due: that our efforts to overcome the antiquated prejudices which interested bigotry alone could wish to perpetuate, have been most strongly and successfully seconded by your good sense and equity; and that when now we call

upon you to complete the work you have so well begun, and to carry out your own principles according to their true intent and meaning, it is because we feel and know that your so doing, will redound to your own honour and satisfaction, not less than to our happiness, so that justice in this case will become like charity, twice blessed in those who give and those who receive. We appeal to you, because with us you must and do feel how unjust, how utterly repugnant to the spirit of the British constitution it is, that any class of native Britons, helping to bear every burthen of the state, should hopelessly remain excluded from the only compensation the state can offer, equal rights in return for equal duties and allegiance ; and because you, like us, must be convinced, that having helped us to achieve social equality, you cannot consistently suffer us to remain in our present anomalous condition, or permit us on the one hand to rank among the most respected, influential, and useful classes of society, while on the other hand we are branded with an hereditary disqualification, from which all others are exempt. For what is our position at the present time ? While the wording—not

the substance, but the mere wording of an oath is to shut the Jew out not only from a seat in Britain's proud senate, but even from an office so humble as that of an exciseman ; royalty opens its halls to those of its faith, and receives them at its banquets, amidst the most honoured of the land ; nobility welcomes the Jew to its mansions, learned societies to its fellowship, municipal corporations to their council-board. Our sons obtain exhibitions in your schools ; our students gain honours at your universities ; our literati lecture in your scientific institutions ; our medical men heal your sick ; our counsels learned in the law, plead your causes before the tribunals of our common country ; and more than one Hebrew name graces your baronetage. In every pursuit, useful and agreeable ; in the marts of traffic as in the drawing-room ; in the advancement of knowledge as in the support of beneficence, you and we meet and co-operate, and feel and own that religious opinions do not interfere with civil usefulness, or the amenities of social life : that difference of creed does not produce a difference in mental faculties, or moral duties ; that though we are not better than you, we certainly in every estimable

quality are your equals. And with this feeling, this conviction strongly impressed on our minds and hearts, and on your own, have we not a right to demand that the fiction, the phantom of exploded prejudice, which alone stands in the way of our enjoying that perfect equality before the law which is the inalienable birthright of every Briton ; that this shadow of a shade should for ever disappear, so that no sufferer for conscience' sake be left to mourn in this happy and enlightened land. We call it a fiction that stands in the way of our emancipation, and we are prepared to prove it such :—we say it is the phantom of exploded prejudice, the shadow of a shade that is raised against our claim ; but before the Ithuriel touch of reason and of truth, the phantom must sink back into its own nothingness.

“That religion is a matter solely between man and his Maker, that faith, like love, is free ; that it never can be the result of constraint, that it must be the offspring of a conviction which it is not in man's power to call forth at pleasure : that, therefore, it is worse than unjust, it is cruel, to impose on opinions the penalties that ought to visit acts only, and thus to punish men for not



doing that which they cannot do ; all these are truths so immutably established, so universally recognized, that the voice which attempts to question or gainsay them, can only proceed from the graves of Philip II., of Spain, of Mary, his Queen, and their mouldering inquisitors, and is not worthy of serious refutation in this nineteenth century. And yet, all the objections urged against our emancipation—what are they, but wretched attempts to evade these universal and immutable truths, and to maintain an exception which fanaticism upholds, but which reason and justice alike condemn. Let us examine these objections *seriatim*, and see if any sane mind can dispose of them otherwise than we do.

“The first of these objections is, the danger that may arise to the established religion of the state, by admitting British-born Jews to the full rights of Britons. But is this danger a real one? Are we, have we ever been, can we ever become, dangerous to Church and State? If a hundred years ago the social position which Jews now hold, the influence they command in this country, had been foretold to your forefathers, they would have exclaimed against the danger of such a state of things to this Christian land : and yet, amidst

all the advance which light, and truth, and humanity have made in the present century, have you ever had cause to repeat that you preferred the dictates of reason to the promptings of prejudice ; the kindly voice of true religion to the bitter howl of fanaticism ? No, men and brethren ! We give you no cause to regret that the ideas and practices of the nineteenth century are not those of the thirteenth, and we can boldly claim your confidence for the future, because we may fearlessly point to the experience and warranty of the past. Besides, we are content to abide by the character which our most inveterate opponents in and out of Parliament give us. when they own that we are a loyal, industrious, and moral body of men. And we say, that when men shall so far alter their character and conduct, that the loyal, the industrious, the moral, become dangerous to the welfare of the State, or to the stability of religion, then, but not till then, will the emancipated British Jew become dangerous to this Christian land.

“ Another objection is, that our allegiance and love of country are divided ; for that while we are inhabitants of Britain, we hope and pray for a return to Palestine. Far be it from us to deny

our religious tenets, to renounce our faith in prophecy, or to resign our hope in the eventual restoration of Israel. But the revelation which bids us cherish that hope also commands us to promote the welfare of the land we live in, whilst nature bids us, like all men, to love the land of our birth. Twice within the last century, has England needed the support of all her sons; when the Pretender advanced to Derby, and during the gloomy days of the last war. And it is without fear of contradiction that we aver that none of the most privileged classes of the land were more zealous in her cause, more ready to peril life and property in her quarrel than the Jews were on either occasion. No one could then charge us with lukewarm or divided allegiance. And we now say to you, give us the right to serve our country, to devote our energies to her welfare, our best blood to her defence, and you will see whether our religious aspirations clash with our civil duties. Whether our love of Zion will interfere with our love of England; whether we be less loyal to our sovereign because we will prove faithful to our God.

“The third and most plausible objection, is that in the political privileges of this Christian land,

none but Christians ought to participate. We will not stop to inquire, as many of you perhaps would do, whether this connexion between religion and politics is for the advantage of either, and ought to subsist. We will not argue, that since the repeal of the Test and Corporation Acts, and still more since the measure of Catholic Emancipation, religious opinions, the most adverse and hostile enjoy equal rights. But we will meet the objection fairly, and ask, is it true that now, or at any time for the last two centuries, none but Christians participate in political privileges in Britain? Has Shaftesbury of the 'Characteristics,' left no pupils among the peers? Has St. John of Bolingbroke no disciples in the House of Commons? Has Thomas Paine no followers among the salaried servants of the Crown? Is there no one now-a-days, who, in discourse or print, seeks to spread, and perpetuate their opinions? Were these men Christians? Are or were any of them ever mulcted with disabilities such as we labour under because they were not Christians? We may be told, that, these Deists or Atheists professed no other recognized form of religion, they were, by a fiction of the law, considered as Christians. But

is this fiction a valid and sufficient reason why we should be deprived of our birthright. The age we live in is one of realities, in which one injurious fiction after the other is exposed and overthrown; surely this most pernicious fiction does not deserve a better fate.

“The present time is one particularly free from political agitation or great party questions. Peace abroad and the prospect of plenty at home, leave men’s minds at leisure to examine not only the practical bearing of the questions before them, but also the abstract rights which these questions involve. A calm like the present, therefore, appears particularly adapted to bring Jewish emancipation to a practical issue. The Association which now addresses you, has, as its name implies, been formed, and its members are pledged by all lawful and constitutional means to further our cause. A gentleman professing our faith, presents himself to you, electors of the first city in the civilized world, and solicits the honourable trust of representing you in parliament, for to you it appertains to burst the last link of that tear-bedewed chain, that so long has galled the minds and fettered the rights of conscientious men. The

gentleman who offers himself to your suffrage is one every way worthy of your confidence. His name is identified with princely wealth, boundless charity, enlightened liberality and strict honour. None of the merchant princes of this vast metropolis is better qualified to represent your commercial interests than Lionel de Rothschild. None of the influential financiers of this mighty empire can lend more efficient support to the state than he. His standing, his personal character, his business habits, and well-earned fame, admit of no deduction. On what ground then can he be opposed. Is it because of the faith which with his spotless name, he inherits from his fathers. And will you sanction such opposition? You are told that he is forced upon the electors: but what force is applied in his favour, save that of reason working conviction on your minds, of justice arousing sympathy in your minds. You are told that his election will force a decision of the Jewish disabilities on Parliament, but surely no force is required with the House of Commons, which again and again, and by vast majorities, has recognized the principle of Jewish emancipation: and then for what purpose does

he stand, but to obtain that decision. You are told that if elected he cannot take his seat. He himself assures you that he can, and we tell you what indeed you perfectly know—that every reliance may be placed on his word. It behoves us not, it is not our intention to urge on you the individual claims of Baron Rothschild, but we believe that he comes forward, not from personal ambition, but from a far higher and purer motive. We are convinced that he and his three friends are the champions of a cause dear to us and our children, sacred to every friend of liberty, and identified with the best interest of humanity. Therefore we call upon you to support him and them, and pledge ourselves to do the same.

“Fellow citizens, the contest that will be decided in your Guildhall, is strictly one of principle; and as such attracts the notice of the civilized world. The government of this mighty empire, the late as well as the present, has sufficiently evinced its views on the question of Jewish emancipation. The leaders of the two great parties in the state have each conferred *hereditary distinctions* on individual Jews; an obvious hint that it is expected you, the people of England, will complete what they began, and remove the

*hereditary disqualifications* from our body. France, Belgium, and Holland, the United States, your own colonies, whose young legislation so recently recognized the claims of the Jew, point to their bright example : while every liberal, every enlightened man, whatever be his creed or lineage, cheers you on, and every true Christian exclaims, 'Go ye and do likewise.' From north and from south, from east and from west, countless sufferers for conscience', sake lift their imploring hands to you as with swelling breast and moistened eye, they await the result ; while despots, bigots, oppressors, tremble at the triumph of the sacred cause of liberty, which with giant voice proclaims on the shores of the 'Tiber, as on the banks of the Neva, 'Conscience shall be free.'

"JOSEPH MITCHELL, President.

"ISAAC LYONS, Vice-President.

"HENRY EMANUEL, Hon Sec."

The Jews had so far their wishes gratified, as to see one of their body, Baron Lionel de Rothschild, returned by the citizens of London, as one of their representatives. The abjuration oath, however, which every member of the legislature is obliged to take before taking his seat, interposed a serious impediment to the Jewish member taking the high position to which his fellow



citizens have called him. Lord John Russell, therefore, thought it his duty to make efforts to remove the difficulty; his lordship accordingly made the following motion in the House of Commons, on the 16th of December, of the same year:—"That the House should resolve itself into a Committee on the removal of civil and religious disabilities affecting Her Majesty's Jewish subjects." His lordship evidenced by the cogent reasons which he alleged for the step he had taken that he devoted to the subject much study and a considerable amount of thought. Let his lordship speak for himself on the important question:—

"I place the question upon this simple, but I think solid ground, that every Englishman is entitled to the honour and advantages which the British constitution gives. I state further, that religious opinion, of itself, ought to be no disqualification for the enjoyment of those rights. I found myself on a declaration of one of the statutes of the law of England—The laws of England are the birthright of the people thereof. I found myself on a declaration made in the House of Lords, during the discussions on the Conformity Bill. The Lords think that 'an Englishman cannot be reduced to a more un-

happy condition than to be put by law under an incapacity of serving his Prince and country; and therefore, nothing but a crime of the most detestable nature ought to put him under such a disability.' I say, then, that on this ground, unless something shall be proved to disqualify Jews, they stand in the position of persons born in this country, bearing all the burdens which are imposed on them, and ready to serve their prince and country in any capacity in which they may be called upon, and that therefore, they are entitled to all the rights and privileges enjoyed by their fellow-subjects. I state this with confidence, and I will not attempt to ask your favour, by anything which I might urge in behalf of the merits of the Jews. I think this is not a matter of favour towards the Jews, but that, unless some strong ground of disqualification be proved against them, it is a matter of right. The common law of this country was not framed in favour of Christianity, but for the protection of what was then the Established Church of the realm. But in course of time the Reformation came; various sects arose, the Reformation was triumphant, and the Church of England became a Protestant Church. But heretics still continued to be punished; and in the reign of

Elizabeth even persons were sent to the flames on account of heresy. In the course of time there arose a new distinction,—a distinction founded, not upon religious belief, but merely upon political differences. The Roman Catholics of that day, thinking that they had no chance of supremacy under Elizabeth, or James I, entered into repeated conspiracies with a view to change the succession of these realms : I am asking your attention on this point, because it was at that time that the words were introduced ‘on the true faith of a Christian.’ In the time of Elizabeth, it was necessary that the oath of allegiance, should be taken, on the four Evangelists, which the Jews, a despised and neglected race, could not take. But I will beg to read to you the preamble of an Act which is the first I can discover in which the words on the true faith of a Christian were introduced—the Act 3 James I, c. 4, entitled ‘An Act for the better Discovering and Repressing of Popish Recusants.’ The preamble states,—‘Forasmuch as it is found by daily experience, that many of His Majesty’s subjects that adhere in their hearts to the Popish religion by the infection drawn from thence, and by the wicked and devilish council of Jesuits, Seminaries, and other like persons dangerous to

the Church and State, and so far perverted in the point of their loyalties and due allegiance unto the King's Majesty and the Crown of England, as they are ready to entertain and execute any treasonable conspiracies and practices, as evidently appears by that more than the barbarous and horrible attempt to have blown up with gunpowder the King, Queen, Prince, Lords, and Commons, in the House of Parliament assembled, tending to the utter subversion of the whole state, lately undertaken by the instigation of Jesuits and Seminaries, and in advancement of their religion by their scholars, taught and instructed by them to that purpose, which attempt only by the goodness of the Almighty God was discovered and defeated.

“ And section 15 prescribes the oath of obedience:—‘I swear from my heart, that notwithstanding any declaration or sentence of excommunication, deprivation, made or granted, or to be made, or granted by the Pope or his successors, or by any authority derived or pretended to be derived from him or his see, against the said king, his heirs, or successors, or any absolution of the said subjects from their obedience, I will bear faith and true allegiance to his Majesty, his heirs and sub-

cessors, and him and them will defend to the uttermost of my power against all conspiracies and attempts whatsoever, which shall be made against his, or their persons, their crown and dignity, by reason or colour of any such sentence or declaration, or otherwise; and will do my best to disclose and make known unto his Majesty, his heirs, and successors, all treasons and traitorous conspiracies, which I shall know or hear of to be against him, or any of them. And I do further swear, that I do from my heart abhor, detest, and abjure as impious and heretical this damnable doctrine, and position, that princes which be excommunicated, or deprived by the Pope may be deposed or murdered by their subjects, or any other whatsoever. And I do believe, and in my conscience am resolved, that neither the Pope or any other whatsoever, hath power to absolve me of this oath, or any part thereof, which I acknowledge, by good and full authority, to be lawfully ministered unto me, and do renounce all pardons and dispensations to the contrary. And all these things I do plainly and sincerely acknowledge and swear according to the plain and common sense and understanding of the same words, without any equivocation, or

mental evasion or secret reservation whatsoever; and I do make this recognition and acknowledgment heartily, willingly, and truly, upon the true faith of a Christian.'

“In the seventh year of James I. another Act was passed, to which Members of Parliament were required to take the oath of allegiance, according to the oath in 3 Jac. I, c. 4, s. 15; that is, upon ‘the true faith of a Christian.’ Now this shows clearly what the intention of Parliament was in inserting that declaration—on the true faith of a Christian. It was intended to meet the cases of those Roman Catholics who bore true allegiance to the Crown of this realm, and to separate them from those who believed that their prince might lawfully be deposed or murdered. Therefore those words, ‘on the true faith of a Christian,’ were intended, not to exclude either Jews or Infidels, but to give a greater sanction to the oath which the Roman Catholic Christian took when he declared himself a faithful and true subject of the Crown.

“Now I think I can contend that the history of this declaration shows that it was intended only to give a security that those

who were Roman Catholics, and who were admitted to office and to Parliament, were not men who swerved from their allegiance, and that, being Christians, they were asked to make the declaration 'on the true faith of a Christian.' I have stated this for the purpose of showing that the introduction of these words, so far as any exclusion or disqualification was in view, was founded upon political differences. In the reign of Charles II. the same reasons prevailed. The Duke of York, and those who were with him, wished to overturn the laws of the country; and therefore political reasons, and not religious belief, led to the continued obligation of the same form of oath, and even to more exclusive tests. But there was another class, who were likewise excluded from office, though not from Parliament—I mean the Protestant Dissenters. Were they excluded on the ground that they differed in religious belief? By no means. The ground of their exclusion was most ably stated by Bishop Sherlock, then a young man, in a pamphlet which he wrote in defence of the Test and Corporation Acts. He declared that every Member of Parliament ought to be well affected to the

Established Church of the realm ; and that it was not enough for him to be well affected to the civil institutions of the country, but that he must also be a friend to the Church as established by law.

“This was the ground on which the religious distinction was based. It was based on the ground that disaffection to the religious establishment of the country was disaffection to the state. Thus when the ground of a political disqualification was taken as a reason for exclusion from Parliament or office, it was either on the score of the Roman Catholics failing in their allegiance to the King, or in the case of the Dissenters, that they were so averse to the ecclesiastical constitution of these realms, that the Church could not be secure unless they were excluded from office. But whichever these reasons might be, in the year 1828 and 1829, we removed all these disabilities. Parliament declared, in its wisdom, that the Roman Catholics should no longer be subjected to the imputations to which they had been exposed—that of disaffection to their Sovereign,—and that they were as well qualified as any other persons to hold office, with the exception of some offices connected



with the ecclesiastical constitution of the kingdom. Parliament declared, likewise, that the Protestant Dissenters should not be subject to the disqualification which excluded them from corporations and from office (for they were before eligible to Parliament), because disaffection to the Church Establishment was no sufficient ground for depriving them of the honours and rewards which were the right of every subject of these realms. I submit, then, to the House, that what is called the Christian character of our constitution, if it ever had any existence at all, has only existed from the years 1828 and 1829. Previous to the first of those years, your constitution excluded certain persons from Parliament; but it was on the ground of their political and civil disability to perform the duties of good subjects and citizens. Thus political disability was attached to political disaffection supposed to exist in Protestant Dissenters and Roman Catholics, and not to mere difference of faith. Moreover, it is clear from the words in the oath of abjuration, that they were introduced, not for the purpose of exclusion, but for the purpose of giving a superior sanction to that declaration. If it had not been intended to

exclude the Jews from Parliament on the ground that their erroneous faith ought to deprive them of the character of British subjects, there would have been introduced into that oath some declaration like that against the doctrine of Transubstantiation, such as a declaration of a belief in the New Testament. You admit that there are no direct words of exclusion ; but you leave exclusion to be inferred from the words which were introduced to give superior solemnity and sanction to the oath.

“One ground which had been stated for the exclusion of the Jews, is that they are of a separate nation. But the Jews themselves utterly deny this allegation. They say that they are not attached to any foreign state ; and that as the Jews in France are French subjects, those of England are English subjects, and that they are ready to do their duty as all good subjects should do, either in time of war, or of peace. Again, I say, if they are aliens, to what country do they belong ? An Alien is one who has another king, and another country, to whom his allegiance is owing ; and therefore he cannot pay perfect obedience to the laws of the state in which he lives, and is subject to some necessary disabilities. But those Jews who have lived in

this country for a century, or a century and-a-half, who have in England their property, their wives and their families, to what other king or country, can they resort, in order to prove their allegiance? To none whatever. It is obvious, of all the world, that their attachment is to England, and to no other country.

“But we have been told also, that there is a very solemn denunciation in the prophecies, which would prevent our granting to the Jews the rights which they claim. It is obvious that if such be the meaning of the prophecies, it is not for us to decide what should be done; but that Providence will accomplish by its own means its own purposes. But I would ask where is it that those who use this argument would draw the line? I have told you, that in France, they hold all offices to which Frenchmen are admitted, and that more than one member of the Chambers have been of the Jewish persuasion. Even in this country, we have much relaxed the rigour of our enactments respecting them. A Jew has been a magistrate; a Jew has been a sheriff. By a late statute, which was introduced by the right honourable Member for Tamworth, Jews may hold offices in corporations; and it was but the other day, that a

Jew was admitted to the office of Alderman, in the corporation of the City of London. I ask you, what right or business have you to interpret a Prophecy, so as to draw the line between an Alderman and a Commissioner of Customs—between the Justice of the Peace and a person having a right to sit in Parliament? What enables you, or authorizes you to say where the line intended by the prophecies should be drawn? And how can you take upon yourselves to draw the limits of the line the Almighty intended to mark out? It would be indeed to

‘Strike from his hand the balance and the rod,  
Re-judge his justice—be the God of God.’

“I trust that no such presumption will fall to our lot—that we shall do that which we think our duty to our fellow-countrymen, and the best for the country according to our imperfect reason, and rest in pious and humble confidence, that the Almighty will accomplish his purposes by the means best known to his wisdom.

“But, Sir, there is that which I can hardly call an argument, but which operates more against those whose cause I have undertaken, perhaps, than any other thing. There is a popular prejudice against the name of the Jew,

founded upon various circumstances to which I need not allude, founded upon what I think a mistaken view of Sacred Writ, and the dislike and distrust there are on the part of men of a different religion. But that popular prejudice, which induced the Administration of 1753, after passing an Act, for the naturalization of the Jews to come down in a hurry, in the next year, for the purpose of repealing it, has, I believe very greatly died away. That it has subsided in this metropolis, I have with my own eyes a proof; because a gentleman in the City of London, well known in that city, by his extensive transactions, by his wealth, his charity, and liberality, was elected for that city by nearly 7,000 votes at the last general election.—I quote that as a proof that this house would not be safe in saying—‘Very charitable is our opinion; we are liberal: we intend well to our Jewish fellow subjects: but there is such a prejudice amongst the people against them, that it would not be safe to legislate in their favour.’ I warn honourable gentlemen not to rely upon that feeling. I believe that the People are to the full as enlightened as the Members of this House. I believe that the general opinion, and the

right and true opinion, as I conceive it to be, is, ~~that~~ that religious opinions ought not to bring with them any penalty or punishment. I believe that is the right and true opinion, overbearing any prejudice that may have existed against the Jews.

“I have now, Sir, stated to you the reasons why I think that the objections which have been made against the admission of the Jews are futile and unfounded. If I am asked, what are the prevailing reasons for the motion that I propose; I appeal in the first place to the constitution of these realms. I appeal to that constitution which is intended to give to every man those rewards, that honour, that estimation, to which his character and talents may entitle him. I appeal to that constitution which is the enemy of restriction or disqualification; to that constitution which, by the abrogations of the laws existing a few years ago, has put an end even to those cases of exception which our ancestors thought, upon the ground of imminent danger to the State and Church, they were justified in imposing. I ask you in the name of that constitution, to take away this last remnant of religious persecution, to show

that you were not influenced by numbers or terrors which might make that which was an act of political justice, an act of political necessity. I ask you, in the name of that constitution, to admit the Jews to all privileges, to all rights, of which those who are not excluded from them are so justly proud: and let me tell you, that you cannot judge of the feelings of those who are excluded by the number of those who might wish for seats in Parliament, or who might aspire to hold office under the Crown. Many a man who would wish for no other advantages than those of a private life, still feels the galling degradation, the brand that is imposed upon him, when he is told that men of all other classes—men of the Established Church, Protestant Dissenters, and Roman Catholics—may all enter within these walls, may all enjoy those advantages, but that he belongs to a sect which by law and constitution is proscribed and degraded. But I would make a still higher appeal. I would make an appeal to the principles of that Christianity which has so long been the law of the land. I appeal to you, then, in the name of that religion, which is a religion of charity and love, to do unto others

as you would they should do unto you! I ask you why it is, that, when we are taught by examples and parables that we ought to love our neighbours, it is not Priests or Levites who are singled out as instances of our approbation and admiration—but it is one of a prescribed sect—one who belonged to what was then the refuse and the scum of all nations? I ask why it is that we are taught that all men are brothers—that there is no part of the human race, however divided from us by feeling or colour that ought to be separated from us, but that all belong to the family of man; and ought to be loved as brothers? I ask you, therefore, in the name of that constitution, which is the constitution of freedom, of liberty, and of justice—I ask you, “in the name of that religion which is the religion of peace and good-will towards men, to agree to this motion.”

The premier was met both with support and opposition in the views he enumerated. But an impartial and disinterested reviewer and critic must give his opinion that the weight of talent and sound reasoning and historical criticism were displayed more successfully on the part of the supporters than on the part of the opponents.



The next speech on the subject which deserves particular notice, is that delivered in the House of Commons, at the second reading of the bill by the late Sir Robert Peel, on the 11th of February, 1848.

The learned Baronet—observed that it was with great reluctance that he had given a silent vote on the first reading of this measure ; but his unwillingness to prevent the House from coming to a practical conclusion—before the recess had induced them to be silent. He now intended to state the reasons which had induced him to come to a conclusion at variance with his first impression, and which placed him in painful collision with many of those friends with whom he had hitherto invariably acted. He had given the subject the maturest consideration, and he would now state the reasons which induced him to vote for the proposition of Lord John Russell. No part of his resolution was founded on his belief that religion had nothing to do with government. He was impressed with the solemn conviction that the precepts and spirit of Christianity should influence our legislature, and that if our legislature were at variance with them we could not expect a blessing upon it.

The conclusion to which he had come had been less influenced by political expediency than by religious obligation. There was between the tenets of the Jews and the Christians a marked distinction; and no concurrence as to the historical accuracy and divine character of the Old Testament could reconcile that discordance. If he had a mission to punish religious error, it would be his duty to punish the Jew; but he had no such mission. If the Jews had committed an inexplicable error, two thousand years ago, even if he could prove the descent of existing Jews from those who then offended, he had no commission to punish the children for the sins of the father, not merely to the third and fourth, but also to the three hundredth and four hundredth generation. "Vengeance is mine, saith the Lord, and I will repay." Having then no such mission, he proceeded to argue, that for religious error, the House had no right to inflict any penalty. Now civil disabilities partook of the nature of a penalty. He admitted, that if you could show that the religious error of the Jew made him unworthy of civil privileges, you had a right to disqualify him; but the assumption of unworthiness you must prove and the

onus of rejecting the claim of a Jew as a British subject to all the privileges of British subjects, rested on those who rejected it. His claim was not answered by any partial concessions ; on the contrary, the responsibility of withholding the remainder from him was still the same, if indeed it were not considerably aggravated. He then referred to the speech of Lord Ashley on the first reading of the bill ; and to his quotation from the writings of Dr. Arnold to whose authority he opposed that of Lord Bacon who had maintained that the right of a natural born subject was complete and entire, and that he was entitled to all civil privileges. Now the British Jew was a natural born subject, and therefore having a clear inchoate right to every distinction, civil and political, attainable by any other British subject, it was for Lord Ashley to show what cause there was for precluding him from them.

It had been stated in the course of the debate, that there was no harm in the exclusion of the Jew, because the copyholder was excluded from some of the privileges of the freeholder, and because the minor was excluded from the privileges of the adult ; and likewise, that there was

a wide difference between the elective franchise and the right of legislation. He looked upon both assertions as mere fallacies. The nature of the two exclusions alluded to was very different from the exclusion of the Jew from Parliament. The Jew, be it remarked, if he were a copyholder or a minor, was liable to the same exclusion as any other copyholders ; but he was also liable to the further exclusion of being incapacitated to sit in Parliament. Besides, many of these exclusions were voluntary, as in the case of the clergy, and others were only temporary, as in the case of the minor ; but the Jew was disqualified on account of his religious opinions, which were not temporary, nor, in one sense of the word, voluntary. As the political conduct of the Jews was concerned, the tenor of the present debate had clearly shown that that exclusion of the Jews, on that account, was quite impossible. On the score of industry, talent, property, and loyalty, he was clearly entitled to the same consideration as any other subject of the British Crown. Two reasons, to which some weight had been attached, had been urged against his admission into Parliament : one, that we had had for the last two hundred years a recognition of the Christian faith,

as a necessary qualification for legislation ; and the other, that if we struck that recognition from the Statute Book, it would imply, on our part, an indifference to our religious faith. Both objections appeared to him to resolve themselves into one, and that led him to the considerations of the various oaths which regulated the admission of members into Parliament. On a deep consideration of the subject, he had come to the conclusion that the popular impressions of the object for which the words, "on the true faith of a Christian," had been introduced into the oath now taken at the table, was an erroneous one. He then entered into an historical disquisition, for the purpose of showing that they were not inserted for the purpose of excluding any person, much less Jews, from legislation, but for the purpose of securing the allegiance of the professors of Christianity. It had been said, however, that though we had ceased to be a Catholic and to be a Protestant Parliament, we had not yet ceased to be a Christian Parliament. The Jew had a right to reply to that argument, by stating that all the tests which excluded him, were framed for the purpose, not of excluding him, but of excluding professing Christians, now

reconciled with each other ; the tests to which they were formerly liable should be done away with altogether, and in that case he would be entitled to take his seat along with those professing Christians. But was not the very allegation that we were bound together by the common bond of Christianity, an exclusion in itself? and was it not, in point of fact, consistent with truth? He would not dispute that parliament had been summoned together for the purpose of consulting on the affairs of the Church, and providing for the security of the Anglican Church ; but surely the Jew had a right to say,—I am as entitled to give advice as to the Church of England as the Quaker ; “ I pay tithes to the Church, which he does not ; and I have no objection, as he has, to the principle and practice of war.” He might also say the Unitarian is admitted into your walls ; and yet he differs from you on a point of faith as essential as that of the divinity of Jesus Christ. He might then ask why you had taken from the Jews the privileges which you had not taken from the Quaker? And he might add that so little value do you attach to the true faith of a Christian, that you did not administer an oath containing those words, either to the Quaker, the

Separatist, or the Moravian. It appeared to him that the present position of the Jews in this country was not sufficiently understood, either within or without the walls of that house. The Jew was now admissible by law almost to the very highest office in this country. Such being the case, the question arose, whether we could hope to exclude him permanently from Parliament, when he was entitled to hold every executive office under the Crown, save those from which the indirect operation of the privy councillor's oath might exclude him? He thought we could not. He believed the Church, from the disposition which it had recently shown to make salutary reforms within itself, was now stronger than it had been at any former period of our history. Its strength was not dependent on one or two stray votes in that house, but had its votes in the piety and affection of the people; and it was an injustice and disparagement of its power, to represent its safety as dependant upon the exclusion of Mr. Rothschild. Nay, more; he would say that if it were not for the dissensions now raging within it, it would be stronger now, after all religious disabilities were relaxed, than ever it had been under the strictest opera-

tions of the Act of Conformity. He rejoiced at being enabled to come to the conclusion that he should not endanger either the Constitution or the Church, by removing, as Lord John Russell proposed, the disabilities of the Jews; and he rejoiced the more, because he felt that if ever there was a race of men to whom every Christian country owed reparation for the infliction of cruel wrongs and savage persecution, it was the Jew. He defied any man to read, without shuddering, the descriptions of those persecutions in the early historians of our own country, who were not Jews, but Christian ecclesiastics. He quoted from Mr. Hume and Mr. Sharon Turner's descriptions of them, which were perfectly appalling, could we even be surprised if, after being pressed down so long by persecution in this land, in the midst of their sufferings they had remembered Jerusalem? But he was happy to say that there was no degradation among the Jews in point of charity, benevolence, ministry, talents, and wealth; they were on an equality with the rest of their fellow-subjects; and that being the case, it was his object to relieve them from all future exclusion. He had another object in supporting this bill. The Jews, in many countries, were still an



Anglican Episcopacy, enthroned, and wearing a celestial crown. Her arm rests on the reformed statute 25 Henry VIII., anno 1534; the conference of 1 James I., 1603-4; the revolution of 1 William and Mary, 1688, leading to the Test and Corporation Acts, whereon a certain party maintains the exclusions of other religions from the state. At her right, Judaism is represented in chains, leaning on the two tables of the decalogue, and appealing to Christianity for her natural rights, with the questions—

“Have we not all one Father?  
Hath not one God created us?”

END OF VOLUME THE SECOND.







