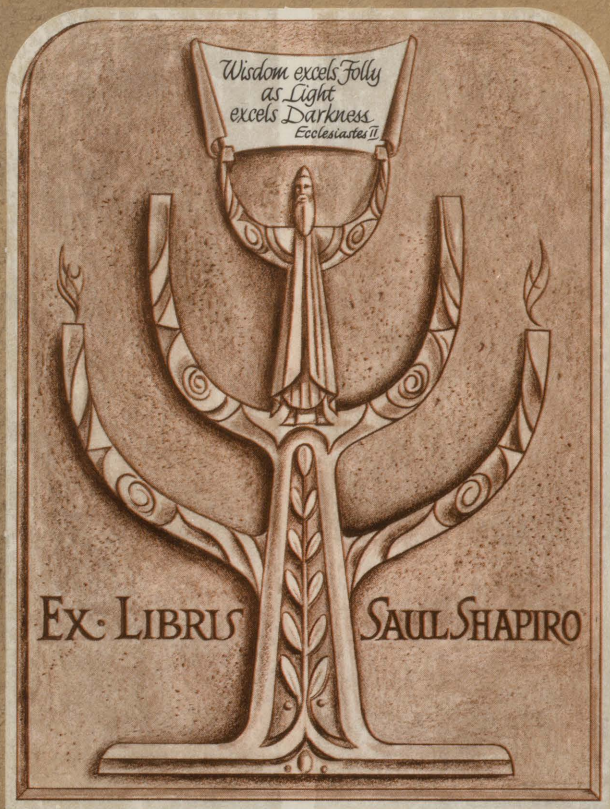


Wisdom excels Folly  
as Light  
excels Darkness  
*Ecclesiastes II*

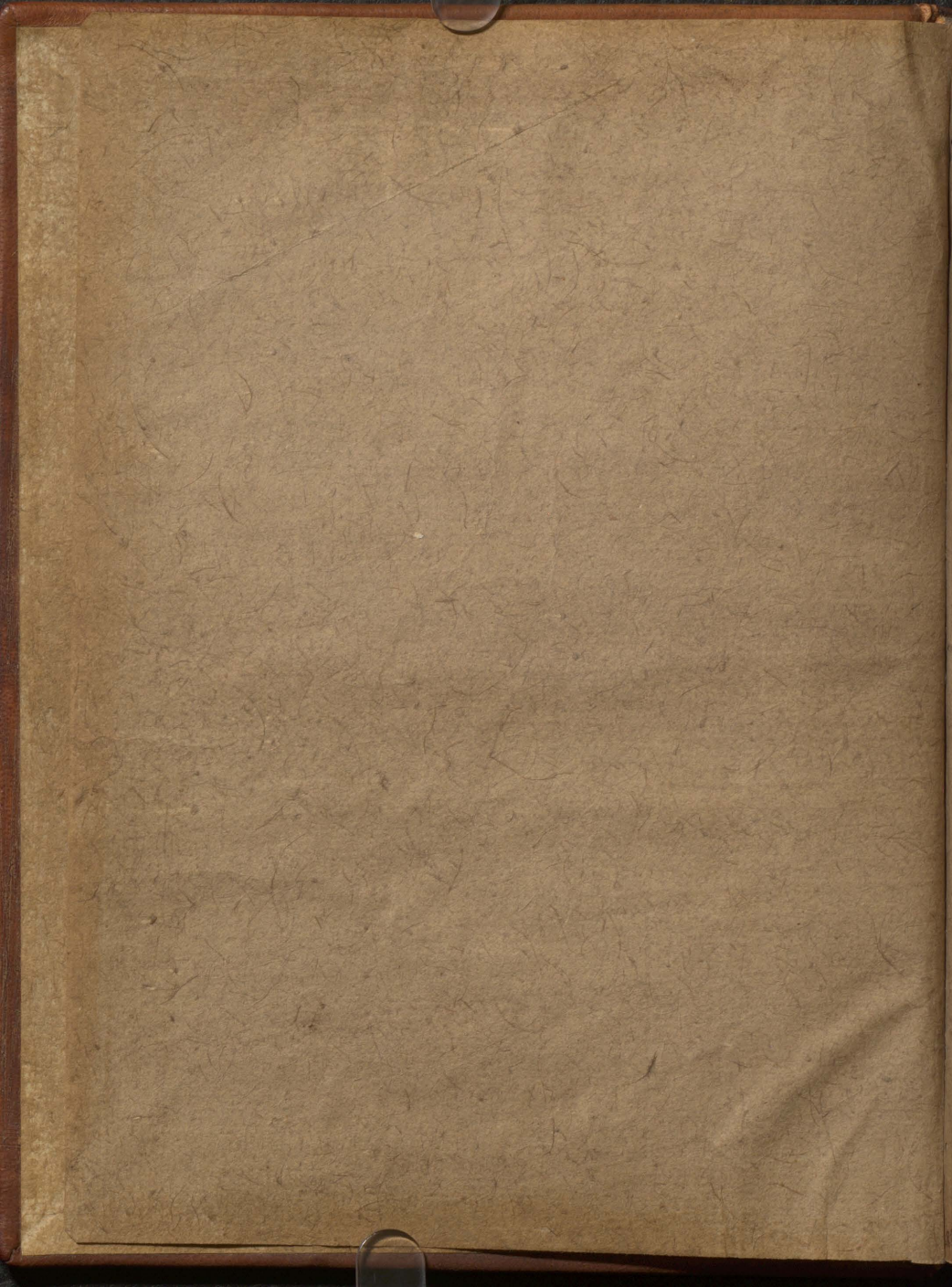
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A Short  
DEMURRER  
To the  
JEWES  
Long discontinued REMITTER into  
ENGLAND.

Comprising,

An exact Chronological Relation of their first Admission into, their ill Deportment, Misdemeanors, Condition, Sufferings, Oppressions, Slaughters, Plunders, by popular Insurrections, and regal Exactions in; and their total, final Banishment by Judgment and Edict of Parliament, out of England, never to return again: collected out of the best Historians.

With a brief Collection of such English Laws, Scriptures, as seem strongly to plead, and conclude against their Re-admission into England, especially at this season, and against the General calling of the Jewish Nation. With an Answer to the chief Allegations for their Introduction.

By William Prynne Esq; a Bencher of Lincolnes-Inne.

2 Chron. 19. 2. Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. Prov. 6. 27. Can a man take coals in his bosome, and his cloaths not be burnt?

Concil. Tolet. 4. cap. 57. S. Virius Concil. Tom. 2. p. 734. Tanta est quaedam cupiditas ut quidam eam appetentes etiam a fide erraverint: multi quippe huicque ex Sacerdotibus atque Laicis accipientes a Judæis munera, perfidiam eorum suo patrocinio fovent, qui non immerito ex corpore Antichristi esse noscuntur, quia contra Christum faciunt. Quicumque ergo deinceps Episcopus, sive Clericus, sive Secularis, illi contra fidem Christianam suffragium vel munera, vel favore præstiterit, vere (ut prophanus & Sacrilegus) anathema effectus, ab Ecclesia Catholica, & Regno Dei habeatur extraneus: quia dignus est ut a corpore Christi separetur, qui inimicus Christi PATRONUS efficitur.

Printed at London, for EDWARD THOMAS dwelling in Green-Arbor, 1656.





To the  
Christian Reader.



That I may not justly <sup>(a)</sup> suffer (so much as in thy Thought) as a busie-body in other men's matters, for publishing my Opinion in a publick Case; wherein I conceive my self some wayes inreressed, both as a Christian and English Free-man: I shall inform thee of the true original cause of this my sodain unpremeditated undertaking.

(a) 1 Pet. 4.

Being much affected with God's late admirable Providence, in causing the <sup>(b)</sup> sixth day of this instant December, to be set a part for a Day of Solemn Fasting and Humiliation, for the late Rebukes we have received, the Taxes of Division that have been sown by the envious one, and the growth they have had through his subtilty; the abominable Blasphemies, Apostacies, and abuse of Liberty by many professing Religion, and the continual Series of Difficulties we have been exercised under: and, inviting all the People of God in these three Nations on that day, to joyn in solemn and earnest Supplications to

(b) See the Declaration of 21 Nov. 1655.

To the Christian Reader.

the Throne of Grace, That the Lord will be pleased truly to  
humble our present Governours, and the Nation, under his  
Righteous Hand, that we may be every one searching out the  
Plague of his own Heart, and turn unfeignedly from the evil of  
our wayes. This being the very day of the Month, where-  
on this time seven yeers, (December 6. 1648.) Colonel  
Pride with other Officers of the ARMY, besetting the  
Parliament-House with their armed Forces (c) raised to  
Defend its PRIVILEGES and MEMBERS against  
their Trusts, Duties, forcibly seised, secured my self, with  
above forty Parliament-Members more, as we were going  
into the Commons-House to discharge our duties; translating  
us that day from the Queens Court (where they first impris-  
oned us) to Hell in Westminster, and there lodging us upon  
the bare boards without Beds, all that miserable Cold  
Night, like so many Turkish Gally-slaves, rather than  
Parliament-Members: seconded with other succeeding  
Restraints, and high unparallel'd Violations both of our  
Parliamentary Priviledges, and Hereditary Laws and Li-  
berties. Which transcendent Exorbitancies, as we may  
justly fear, are the Plague of the Heart, and Evil of their  
Wayes, who were the chief Contrivers or Actors of them;  
if not the greatest Rebukes the English Parliament or Na-  
tion ever received; the most dangerous Tares of Division  
that have ever been sown by the envious one in our Realm,  
which have since extraordinarily grown and spread amongst us  
through his subtilty; the saddest Apostacy, and abuse of Liber-  
ty by men professing Religion ever heard of amongst Christi-  
ans, and the very Fountain of all that continued series of dif-  
ficulties we have since been exercised under. For which the  
principal Architects, Executioners, and whole English Na-  
tion had never publicly been humbled, nor seriously la-  
mented, repented them in seven whole yeers space; It  
pleased God by his over-ruling Providence, beyond the In-  
tentions or Thoughts of Men, so at last to bring it about,  
that this very forgotten sad day, whereon this was publick-  
ly acted, should be now by a printed Declaration, specially

(c) A Collection  
of Ordinances,  
p. 599, 623.



devoted for *A Day of Solemn Fasting & Humiliation*, throughout this Commonwealth, to lament and bewail these former enormous Actions on it as well as other Crimes. Having informed divers thereof, both before and on this Fast-day, who were much taken with it; On the seventh of December, (the day after the Fast on w<sup>ch</sup> the secured Members that time seven yeers were carried from *Hell to White-Hall*, and there kept fasting till past seven a clock at night to attend the *Army-Officers*, who pretended a desired conference with them, and at last, without vouchsafing to see them, sent them PRISONERS, through the dirt with *Maquetters* at each of their backs, & other Guards of Horse by their sides to the King's Head and Swan, where they long remained;) I walked down to *Westminster*, to visit some of my then *Fellow-Prisoners* and *Members*, to acquaint them with this memorable *Providence*; in my passage thither in *Martin's-Lane*, I unexpectedly met with *Sir John Clowmore* (who was one of them) leading his Lady on foot towards *Wallingford-house*, the place whether the Officers promised to carry, and there to confer with us, when they thrust us into *Hell*; who taking notice of, and saluting me, I informed him of the foresaid *adorable Providence*, in appointing the former dayes Fast on that day seven yeers whereon we were seized: who professing he had forgotten it, and that it came not within his thoughts; but in truth it was very miraculous, and worthy special observation. We thereupon walked on, discoursing of it till we came to *Wallingford-house-gate*, where Colonel *Pride*, who then seized, met us full but; and I not perfectly knowing him, *Sir John* told me, here is Colonel *Pride*, and then gave him this seasonable Memento; *Fellow-Pride*, Remember this time seven yeers. So we parting company, I went & visited some others of my then *Fellow-Prisoners* in *Westminster*; discoursing with them of these *Providences*, (wherewith they were much affected, as having not observed them before) and of our Fast at *White-Hall* this day seven yeers. In my return homewards that day by the *Garden-wall at White-Hall*, *Mr. Nye* the Minister;

going very fast, there overtook, and saluting me by name, presently demanded this unexpected Question of me; Whether there were any Law of England against bringing in the Jews amongst us? for the Lawyers had newly delivered their Opinions, there was no Law against it. To which I answered, That the Jews were in the year 1290. all banished out of England, by Judgement and Edict of the King and Parliament, as a great Grievance; never to return again; for wch the Commons gave the King the fifteenth part of their Moveables: and therefore being thus banished by Parliament, they could not by the Laws of England, be brought in again, without a special Act of Parliament, which I would make good for Law. He replied, I wish it might not be done otherwise; & that this business had been formerly moved in the Bishops time, rather than now. To which I subjoyned; That it was now a very ill time to bring in the Jews, when the people were so dangerously and generally bent to Apostacy, and all sorts of Novelties and Errors in Religion; and would sooner turn Jews, than the Jews Christians. He answered, He thought it was true, and was sorry he could not discourse longer with me, the Committee about the Jews being late, and staying for him as he feared. Whereupon, as he was turning in towards White-Hall-Gate, I told him, The Jews had been formerly great Clippers and Forgers of Money, and had crucified three or four Children in England at least, which were principal causes of their banishment. To which he replied, That the crucifying of Children was not fully charged on them by our Historians, and would easily be wiped off. Whereon I answered, He was much mistaken: and so we parted. As I kept on my way, in Lincolnes-Inne Fields, passing by seven or eight maimed Soldiers on Stilts, who begged of me; I heard them say aloud one to another, We must now all turn Jews, and there will be nothing left for the poor. And not far from them another company of poor people, just at Lincolnes-Inne back Gate, cried aloud to each other: They are all turned Devils already, and now we must all turn Jews. Which unexpected concurrent Providences and Speeches, made such an impression on my Spirit, that before I could take my rest that night, I perused most

of the passages in our English *Histories* concerning the Jews carriage in *England*, with some of their misdemeanors in other parts, to refresh my *memory*, and satisfy my judgement; making some Collections out of them, which after I enlarged and digested into this ensuing *Demurrer*, with as much speed as the sharpness of the season would permit; and was induced to publish it (knowing no particular discourse of this Subject extant) for the general information, satisfaction of others, and honour of my blessed Lord and Saviour Jesus Christ the righteous, whom the Jews with malicious hearts, and wicked hands (d) crucified in person heretofore, and their posterity by their blasphemies, despiteful actions against Christ, his Kingdom, Offices, Gospel (e) crucifie afresh, every day trampling under foot the Son of God, putting him to open shame, offering despite to the Spirit of Grace, & counting the blood of the Covenant an unholy thing. And in all their publick and private Devotions, praying constantly for the sodain, universal, total, final subversion, extirpation, perishing of Christs Kingdom, Gospel, and all his Christian Members, which they plot, and continually expect, such is their implacable transcendent malice. I have deduced their introduction into *England*, only from *William* surnamed the *Conqueror*, because I finde not the least mention of them in any of our *British*, or *Saxon Histories*, *Councils*, *Synods*, *Canons*, which doubtlesse would have mentioned them, and made some strict *Laws* or *Canons*, against their *Jewish* as well as against *Pagan Superstitions*, had they exercised them here, as they would have done as well as in *Spain*, & other places, had they resided here. That any of them were here in the time of our famous Emperor *Constantine*, is but a dream of such, who because they finde an *Epistle* of *Constantines* in the *Council* of *Nice*, to all the Churches of *Christ* in (f) *Sir Hen. Spelmans Collections of the Decrees, Canons, and Constitutions of the British World*, wherein is mention made of the Churches of *Britain*, in that age, as well as in *Rome*, *France* and other parts, keeping the *Passover* in a different manner from the wicked blinded *Jews*, would thence infer, there were then *Jews* resident in *Britain*; of which there

(d) Act. 2. 23.  
36. 6. 3. 14. 15.  
1 Thess. 2. 14.  
15. 16.  
Mat. 26. 6. 27.  
(e) Heb. 6. 6.  
1 John 4. 3.

(f) *Spelmanni*  
*Council* p. 43. 44.  
See here p. 51.

there is not one syllable in that *Epistle*, nor in any *Classick* Author *Forrain* or *Domestick*, I yet ever saw or heard of.

That they were settled in our Island in the *Saxons* time, is collected, onely from that Law inserted by (g) *Hoveden*, (g) *Annal. pars posterior*, p. 604. and (h) *Spelman* amongst *Edward the Confessors*, here cited, (h) *Spelman*, p. 3. But there being no mention of the Jews in any of our *Saxon Kings Raigns, Councils, Decrees, Laws*, before the *Confessor*, out of which all his Laws were (i) wholly extracted, (i) *Malmesbury de Gestis Regum Angl.* l. 2. c. 1. p. 75. and this Law of the Jews being not to be found in the true Original Copy of the *Confessors* and *Conquerors* Laws of *Abbot* (k) *Ingulphus*, who flourished in that age, was present at their confirmation, and then brought them to *Croyland* *Abby*, published by Mr. (l) *John Selden*, nor yet in *Bromton*, I cannot but reject it as counterfeit, and esteem it rather, a Declaration of the Jews Condition in *England* in *Hovedens* time (inserted by him, as well as some other things of punier date, amongst these Laws) rather than any Law of, or in the *Confessors* days, wherein I can finde no evidence of any Jews residence here, but only this interpolation and forged Law, which Mr. *Selden* wholly omittes in his Collection of his Laws. The History of King *William Rufus*, his compelling the Jews of *Rhoan* that were turned Christians, to renounce their Christianity and turn Jews again, *ACCEPTO PRETIO APOSTASIE*, upon the complaint and mony given him by the Infidel Jews there, with the Dialogue between *Him* and *Stephen* the Jew, cited out of *Holinshed*, here p. 5, 6. I finde originally recorded of him by (m) *Eadmerus*, living in his raiga: who though very bitter and injurious to him, by reason of the great Contestes between him & *Anselme* (whose *Fayourite, Follower* and *Companion* in adversity *Eadmerus* was) yet he relates it not as a certain Truth, but as a Report of others of that Country, who had another Opinion of *Rufus*, *Quam de Christianis Christianos Lex Christiana docet habere: qua tamen sicut illa accepimus simpliciter ponam, non astruens vera an secus extiterint, an non.* Onely he addes this passage to the story of *Stephen*, which *Holinshed* omits: That *St. Stephen* appearing to him as he was travelling

(g) *Annal. pars posterior*, p. 604.  
(h) *Spelman*, p. 3.  
(i) *Malmesbury de Gestis Regum Angl.* l. 2. c. 1. p. 75.

(k) *Chronicon Johannis Bromton.* fol. 956. 957. *Spelmani concil.* p. 625.

(l) *Ingulphi Hist.* p. 914.  
(m) *Ad Eadmerum Notae*, p. 172, to 195.

(m) *Historie novorum*, l. 2. p. 46, 47.

on the way, he demanding of him who he was? Answered, That he was long since of a Jew made a Christian, and was Stephen the first Martyr; but for this cause, I have now come down from Heaven to Earth, that thou casting away thy Jewish Superstition, mightest be made a Christian; and being baptized in Christ, mightest be called by my name. Whereupon he became a Christian, and was baptized. That immediately after the conference between the King and Stephen, (which agrees with that in *Holinshed*) he being thrust out, and meeting his Father standing before the door, expecting the event, being animated against him, said; O Son of death, and sewel of eternal perdition, is not thine own damnation sufficient for thee, unless thou also cast me headlong into it together with thee? But God forbid, that I to whom Christ is now revealed should ever acknowledge thee henceforth for a Father, because the devil is thy father.

I have omitted in this Demurrer, no passage to my knowledge, in any of our Historians, relating to our former English Jews, reciting them all in a Chronological Order in the Historians own words, quoted in the Margin: only I finde these 2 Records concerning them, which I shall here supply.

*Rot. Claus. 1. E. 1. Rot.] The King constituted by his Charter, Hamon, Hattain, and Robert de Luvenham his Iustices for the custody of the Jews; and thereupon issued a Mandate to the Treasurer and Barons of the Eschequer, to deliver unto them the Keys of the Chest of the Jews, together with the Rolls, Writs, & all other things belonging to that Office of the Jews, as had formerly been accustomed to be done to other Iustices. And Rot. Claus. 3. Ed. 1. Mem. 17. The King sent a Mandate to the Iustices of the Jews, to do justice, and proceed in a cause, according to the custome of Indaism.*

I have (m) herein only briefly touched, not handled, the great Question, of the general calling & conversion of the Jewish Nation to the Faith of Christ, towards the end of the world; for which I cannot finde any satisfactory grounds in Scripture. That Text of *Levit. 26. 41, to 46.* on which some build their general call, having these two clauses in it, that seem strongly to oppose, or make it very dubious, *v. 41. IF THEN their*

(m) P. 64. 65.  
89, 90.

uncircised heart be humbled, and that they accept of the punishment of their iniquity, &c. & v. 46. I will not cast them away, neither will I abhor them to DESTROY THEM UTTERLY. And that other Text of Rom. 11. whereon others most rely, having this conditional passage & express clauses against it, v. 23. And they also, IF they abide not still in unbelief, shall be grafted in, for God is able (he saith not resolved) to graffe them in again. And v. 3, to 8. I have reserved to my self 7000 men, &c. Even so then at this present time there is a Remnant according to the election of grace, &c. But the Election hath obtained it, and the rest were hardened, or blinded. Which compared with Rom. 9. 27, 29. (Isaiah also saith concerning Israel, Though the number of the children of Israel be as the sand of the Sea, yet a remnant of them (only) shall be saved, Isa. 10. 22, 23, &c.) will necessarily evince, that Rom. 11. 26. And so all Israel shall be saved, &c. (on which they ground this general call) must be intended onely; of all this small elect remnant of the Israel of God, and seed of Abraham according to the faith, not flesh, Rom. 4 11, 12, 13, 14, 15, 16. Gal. 3. 7, 8, 9, 14, 16. Ga. 6. 16. of all such who are Jews inwardly, and have the Circumcision of the heart, Rom. 2. 28, 19. not of the whole Jewish Nation. And those who will strain that Text further, must necessarily aver, not only an universal calling, but likewise salvation and taking away the ungodliness and sins of that whole Nation: then by Christ, (of which that Text only speaks) not only contrary to these forecited Scriptures, and Gods dealing with all other (n) Churches, Nations; but to Jer. 3. 14. I will take you, one of a City, and two of a Tribe, and I will bring you to Sion. Mat. 21. 16. Many are called, but few chosen. & few saved, Mat. 7. 14. Luke 13. 23. Therefore for any to call in the Jews among us upon this surmise of their general approaching Conversion, is a strange Solecism, both in State Policy and Christianity, especially in this age, wherein that Speech of (o) Waltramus Bishop of N<sup>u</sup>m<sup>u</sup>rburge, is most truly verified, *Diabolus videns Idola derelicta, & per nimum credentium populum sedes suas ac templa deserta, excogitavit novam fraudem, ut sub ipso Christiani nominis titulo fallat incan-*

(n) Rev. 3. 4.

(o) De unitate  
Ecclesie Fran-  
cosurti. 1600. p.  
108, 109, 116.  
See Jacobus  
Asterius, De Ec-  
clesiam Chri-  
stianam Succes-  
sione & statu.  
c. 5. p. 108, 109,  
119.

tos; heresesq; inveniunt & schismata, quibus subverteret fidem, corrumpere veritatem. Exinde divisa est Ecclesia, & divisa sunt Ecclesia Sacerdotia, atq; omnia scandalorum orta sunt genera. Exinde crevit grave & diuturnum bellum, & non solum civile bellum, sed & plusquam civile bellum, & facta sunt absq; divino pariter & humano respectu vastationes Ecclesiarum, & caedes hominum: Exinde etiam corrupta sunt divina pariter & humanae leges, sine quibus non subsistit vel Dei Ecclesia, vel Imperii Republica: & ex inde violata est fides & publica, & Catholica: exinde etiam illa crevit injustitia, ut pro veritate falsa testimonia, & pro fide Catholica, abundanti perjuria: ut postquam Leges bello silvere coacta, impleantur ista Domini sententia per Osee Prophetam: Non est veritas, & non est misericordia, & non scientia Dei in terra: maledictum, & mendacium, & homicidium, & furtum, & adulterium inundaverunt, & sanguis sanguinem tetigit. Ipse Diabolus videtur nunc de carcere suo solutus esse. Hinc publica civium contra Cives congressiones, aliis pro pastoribus legitimis, aliis vero contra pastores dimicantes: as he and (p) Gerbohus Richerspergensis writ of Pope Hildebrands dayes.

(p) De Investigatione Antichristi Synagoga, p. 41.

If any man chance to censure me, as overharsh or earnest in my expressions against the Jews; I hope that speech of their royal Prophet, (a man after Gods own heart) Ps. 139. 20, 21, 22. Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with a perfect hatred, I count them mine enemies: for they speak against thee wickedly; depart from me therefore ye bloody men: will apologize for me: especially seeing their Proposals are, Not only to be admitted and received into our Commonwealth under the protection and safeguard of our Governour, AS THE NATIVES THEMSELVES: and that all the Heads and Generals of Arms may take an Oath to defend them upon all occasions, that they may be permitted to traffick freely in all sorts of Merchandize as others; but to be judged by their Judges in differences between themselves, according to the Mosaick Law: And to be allowed PUBLICK SYNAGOGUES, not onely in ENGLAND, but also IN ALL OTHER PLACES under

To the Christian Reader.

our power; and TO OBSERVE IN ALL THINGS THEIR RELIGION AS THEY OUGHT: That in case there have been any Laws against their Jewish Nation, they may IN THE FIRST PLACE, and BEFORE ALL THINGS BE REVOKED. A clear evidence of an intended design in them, only to set up their (r) Synagogues of Satan, Judaism, & Jewish Ceremonies in the highest degree, amongst us, as lawful, in direct opposition and subversion of our only Lord, Saviour, Redeemer, Mediator, Jesus Christ his Person, Offices, Kingdom, Gospel and Christianity it self, without any thoughts of turning Christians themselves. In which case not to be passionately zealous, not to (r) contend earnestly for the Faith against these ungodly men, turning the Grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ; is in a great measure to deny and betray him, together with our Church, & Nation at once, unto these their inveterate enemies. For whose Conversion, (not National, but of the Elect Remnant of them) as I shall pray, so I cannot but pray and write against their Re-admission amongst us on these, or any other terms, for the Reasons here humbly presented to thy view, and Christian Consideration, by

(r) Rev. 3. 9.  
c. 3. 9.

(s) Num. 25. 15  
Gal. 4. 18.  
Jude 3. 4.

Lincolnes-Inne, 14  
December, 1655.


Thy Christian Brother, and  
Companion in tribulation,  
and in the Kindom & Pati-  
ence of Jesus Christ,

William Prynne.

ERRATA:

Title p. for quorundam read quorundam. p. 9. l. 12. est, r. et. p. 12. l. 7. homes, r. houses. p. 22. l. 21. p. 23. l. 26. r. Luvel. p. 37. fix, r. tem. p. 48. l. 3. quod. l. 8. eorum. p. 51. l. 16. ext. acati. p. 70. l. 2. dele record. p. 88. l. 1. receive, r. vice.




  
*A short Demurrer to the Jews long*  
*discontinued Remitter into*  
**ENGLAND.**



Ow the Nation of the Jewes (*once (a)*  
*Gods own beloved, speciall, chosen People*)  
 after their (*b*) *malicious crucifying of our*  
*Saviour Jesus Christ, and imprecation,*  
*That (c) his Blood might be on them and*  
*their children, were for this (d) their*  
*crying sinne especially, made the saddest*

*(a)* Deut. 7. 6.  
*c. 14. & c. 26.*  
 19.  
*(b)* Acts 2. 22.  
*1 Theff. 2. 15.*  
 16.  
*(c)* Mat. 27.  
 25.  
*(d)* 1 Theff.  
 2. 15, 16.

Spectacles of divine Justice, and humane Misery of all o-  
 ther Nations in the World, being quite extirpated out  
 of their own Land, almost totally deleted by the sword,  
 pestilence, famine; carried away Captives, and disper-  
 sed like so many Vagabonds over the face of the whole  
 Earth, as the very off-scouring of the world, and execra-  
 tion, derision of all other people, having no place, Ci-  
 ty, Form of Government, or Republike of their own, in  
 any corner of the Universe; (according to Gods *Communi-*  
*onations against them,* Levit. 26. 14. to 46. Deut. 28.  
 15. to 68. Jer. 9. 10. c. 13. 24. Ezech. 5. 2. to the mid.  
 c. 12. 15. c. 22. 15. Mich. 1. 21. Mat. 24.) Or what  
 banishments, punishments, oppositions, restraints by  
 penal Laws, suppressions of their Synagogues, Ceremo-  
 nies, they have received in all ages from Christian Kings,  
 Princes, Republics in Forreign parts, for their impla-  
 cable malice, blasphemie against our Saviour Jesus  
 Christ, Christians, Christian Religion, and other Crimes

A

and

and Misdemeanors to which they are most addicted, is not the subject of my intended *Brief Discourse*, and so fully related by *Josephus*, *Egesippus*, *Eusebius*, *Nicephorus*, *Zonaras*, *Paulus Diaconus*, the *Magdeburgian Centuriators*, out of them and other Historians, in their 2. to their 13 *Centuries*, chap. 14, and 15. in *Barontus* his *Annals*, and *Heylins Microcosm*, p. 568, 569, 570. where all may peruse them, that I shall not spend time to recite them, but wholly confine my self to a *Brief Relation* of their first admission into, their ill deportment, misdemeanors, sufferings, popular insurrections against them in, and their final banishment by Judgement and Edict of Parliament out of England, never to return again, collected out of the best Historians: to which I shall subjoyn, a taste only of such *Laws, Scriptures, and Reasons*, as seem strongly to plead against their admission into our Island, especially at this season.

When the Jews came first into England, appears not certainly by any Historians, there being no mention of their being here in any of our *British* or *Saxon* Kings reigns, to my remembrance. *Antoninus* in his *Chronicles* Tit. 16. ca. 5. records, That *William* the Conqueror King of England, translated the Jews from *Rhoan* to *London*; and the *Magdeburg Centuries* out of him, Centur. xi. cap. 14. Col. 686. adds thereto, that it was *OB NUMERATUM PRECIUM*, for a sum of money given to him by them, (which I find not in *Antoninus*.) Both these Authors intimate, That this was their first arival in England, yet in what year of this King, they are silent. With them concurs *Raphaël Holinshed*, Vol. 3. p. 15. where thus he writes, *Among other grievances, which the English sustained by the hard dealings of the Conqueror, this is to be remembered, That he brought Jews into the Land from Rouen, and appointed them a place to inhabit and occupy: (reputing their very first introduction a Grievance to the English, and hard dealing.)* Which *John Stow* in his *Annals* of England, p. 103. thus seconds, *King William brought the*  
*Jews*

Jews from Rhoan here to inhabit in England. But this Law concerning the Jews, inserted amongst the Laws in the Confessors time, seems to prove their arrival and settlement in England, to be before this *Normans* reign; unlesse mis-placed in point of time amongst his Lawes by *Hovedens*, being rather in my opinion, a Declaration of the Jews servile condition under King *William*, and *Richard*; the first, when *Hovedens* writ, then any Law in King *Edwards* reign, or before, as the words import.

(e) *De Judæis in Regno constitutis.*

(e) *Ro. Hoved. Annal. pars posterior p. 604. Spelmanici Concil. 623. Lombard. dichavori.*

**S**ciendum est quoq; quod omnes Judæi, ubicunq; in Regno sunt, sub tutela & defensione Domini Regis sunt; nec quilibet eorum alicui diviri se potest subdere, sine Regis licentia. Judæi, & omnia sua Regis sunt. Quod si quisquam detinuerit eis pecuniam suam, perquirat Rex tanquam suum proprium: (or detinuerit eos, vel pecuniam eorum perquirat Rex, si vult, tanquam suum proprium, (as Sir Henry Spelman renders it.)

This Law or Declaration (being the first record making mention of their being; and condition in England: ) proves, That as all the Jews when they came first into England, were under the Kings protection and patronage where ever they resided: that they were under him only as his *meer Vassals*, their persons and goods being his alone; & that they could dispose of neither of them without his License: Into which slavish condition they doubtlesse then put themselves, (being banished out of other Nations for their Villanies) only to avoid the fury of the common people, to whom they were most detestable, who else would have quickly murdered, or stoned them to death, and stript them of all their wealth; as the sequell will declare.

The next Passage in Historians concerning the Jews being and condition in England, is that of (f) *William* (f) *De Gestis of Malmsbury* in *William Rufus* his reign. The Jews (writes he) in his time gave a testimony of their insolency: p. 122. Once at Rhoan, endeavouring by gifts to persuade and revoke

certain men to Judaism, who had deserted their error: Another time at London, being animated to enter into a combat (or dispute) against our Bishops, because the King (in merit, as I believe) had said, That if they should overcome the Christians, and confute them by open arguments, he would then revolt to them, and become one of their Sect; whereupon it was managed with great fear of the Bishops and Clergy, and with pious sollicitude of such who were afraid of the Christian Faiths miscarriage. And from this combat the Jews only brought away nothing besides confusion; although they would many times boast, that they were overcome not by argument, but by a faction. (g) Antoninus relating the story in the same words, adds only this, That the Jews coming to this King on a certain Solemnity, and offering him gifts; (after their removal from Rhoan to London) he thereupon animated them to a conflict against the Christians, swearing by St. Lukes face, that if they overcame them, he would revolt to their Sect: (as if he spake it in good earnest) with whom the (h) *Magdeburg*e Centuries accord.

(g) *Chronica*  
pars 2. Tit. 18.  
c. 5. f. 167.

(h) *Centur. xi.*  
c. 14. col. 687.

By which we may observe, That the Jews were no sooner transported and settled in Rhoan and London, but they presently began to grow very insolent against the Christians; 1. Endeavouring to pervert some of them by monies to Judaism. 2ly, Attempting to corrupt the King himself, by gifts, to side with them against the Bishops and Clergy, and to become one of their Sect. 3ly, By entering into open Disputations with the Bishops and Clergy against the Christian Faith, to the great fear of the Professors, and hazard of the Christian Religion. 4ly, By boasting frequently when they were overcome, That it was only by power and faction, not truth or disputation. And will not this be their very practise now, if re-admitted, to the hazard of our Christian Religion, and seduction of many simple, unstable souls, in this unsettled, apostatizing age? when not only the ignorant People, but many great Professors, turn Atheists, Hereticks, Seekers, Apostates, Blasphemers, Ranters, Quakers,

kers; Antiscripturists, and what not, but real Christians?

This History of *William Rufus*, causing a disputation between the Christians and the Jews, is related by *Raphael Holmsted* in his Chronicle; Vol. 3. p. 27. who likewise records of him, *That he being at Rhooan on a time, there came to him diverse Jews, who inhabited that City, complaining to him, that divers of that Nation had renounced their Jewish Religion, and were become Christians: wherefore they besought him, that for a certain summe of money which they offered to give, it might please him to constrain them to abjure Christianity, and turn to the Jewish Law again. He was content to satisfie their desires, and so receiving the money, called them before him; and what with threats, and putting them otherwise in fear, he compelled divers of them to forsake Christ, and to turn to their old errors.* Hereupon, the Father of one *Stephen* a Jew, converted to the Christian Faith, being sore troubled for that his Son was turned a Christian, and hearing what the King had done in such like matters, presented to him 60 Marks of Silver, conditionally, That he should enforce his Son to return to his Jewish Religion; whereupon the young man was brought before the King, unto whom he said, *Sirra, thy Father here complaineth, that without his license thou art become a Christian: If this be true, I command thee to return again to the Religion of thy Nation, without any more adoe.* To whom the Young man answered, *Your Grace (as I guess) doth but jest.* Wherewith the King being moved, said, *What? thou downhil knave, should I jest with thee; Get thee hence quickly, and fulfill my commandement, or by St. Lukes face, I shall cause thine eyes to be plucked out of thine head.* The Young man nothing abashed thereat, with a constant voice answered, *Truly I will not do it; but know for certain, that if you were a good Christian, you would never have uttered any such words; for it is the part of a Christian, to reduce them again to Christ, which are departed from him, and not to separate them from him;*

A 3.

him;

him, which are joyned to him by Faith. The King herewith confounded, commanded the Jew to avant and get him out of his sight: But his Father perceiving, that the King could not perswade his Son to forsake the Christian Faith, required to have his money again. To whom the King said, He had done so much as he promised to doe; that was, to perswade him so far as he might. At length, when he would have had the King to have dealt further in the matter; the King (to stop his mouth) tendered back to him the one half of his money, and received the other to himself. *All which increased the suspicion men had of his Infidelity.*

By this History we may perceive what a prevailing Engin the Jews money is, both to ferue them into Christian Kingdoms, though the most bitter, inveterate, professed Enemies of Christ himself, Christians, and Christianity; and how their money can induce even Christian Princes to perpetrate most unchristian, and antichristian actions; and enforce by threats and violence, even converted Christian Jews, to renounce their Christianity, and apostatise to their former Jewish Errors which they had quite renounced. And do not they still work even by the self-same Money-Engin? preferred by too many Christians, even before Christ himself, and Christianity?

In the year of our Lord, 1145. during the reign of King Stephen, the Jews grew so presumptuous in England, that they crucified a child called William, in the City of Norwich, in derision of Christian Religion; as Matthew Westminster, Flores Historiarum, Ann. 1145. p. 39. Chronicon Johannis Bromton; Col. 1048. Hygden in his Polychronicon; Antoninus: Centuria Magaeburgenses: Cent. 12. c. 14. Mr. John Fox in his Acts and Monuments, 1640. Vol. 1. p. 302. Richard Grafton in his Chronicle, p. 46. Raphael Holinshead in his Chronicle, Vol. 3. p. 56. and others joyntly attest. Not long after this, Anno 1160. (the 6. year of Henry the II.)  
they

they crucified another child at Gloucester; ( in contempt of Christ and his Passion ) as *John Bromtons Chronicon*. col. 1050. *Henry de Knyghton, de Eventibus Angliae*, l. 2. col. 2394 *Polychronicon: Fox Acts and Monuments*, Vol. 1. p. 302. *Grafton*, in his *Chronicle*, p. 46. and others record. And in the same Kings reign, Anno 1181. upon the same account, the Jews on the Feast of Easter martyred and crucified another child at St. Edmonds-bury, called Robert; who was honourably interred soon after in the Church of St. Edmonds, and grew famous by miracles there wrought; as *Gervasius Dorobervensis*, in his *Chronica*, col. 1458. relates.

What punishments were then inflicted on them for these Murders, and Insolencies, I find not recorded; perchance they purchased their Peace with monies: For I (i) read, That in the year 1168. King Henry the 2. wanting monies, banished the wealthiest of the Jews out of England, and fined the rest of them in 5000 Marks; most likely for these their Misdemeanors.

The (k) Jews, though there were a great multitude of them in England, in every quarter of the Realm, had only one Church-yard allotted them, and that at London; in which they were enforced to bury all their dead corps wheresoever they died; which being a great trouble and annoyance to them, thereupon in the year 1178. they petitioned King Henry the 2. ( being at Stanstede ) for a License to have Church-yards without the Cities wherein they inhabited, in convenient places where they could purchase them, wherein to bury their dead; which he then granted to them.

It seems the Jews were then so odious to the whole Nation, that they would not permit them to bury their very dead corps in any English soyl, for fear of polluting it, nor near any Christians bodies, without the Kings special License.

(l) King

(i) *Gervasius Dorobern: Chro. col. 1403.*

(k) *Chronicon Jobann. Bromton, col. 1129. Polydov Virgil l. 13.*

*Holinsheds Chronicle, Vol. 3: p. 101. Graftons chro: p. 79. Cent. Magdeburg. 12 c. 15. col. 1739.*

(1) *Guliel. Nubrigenf. Hift. l. 4. c. 1. 7. 8. & c. Matth. Paris, Rog. Hoveden, Hygden, Fabian, Holinshed, Grafton, Stow, Speed, Fox, Daniel, in the life of Rich. I. Chronicon Johannis Bromton, col. 1152. 1160. 1171. Radulphus de Diero Imagines historiarum, 647. 651. Maricus de Kryghton, de Eventibus Anglie, l. 2. c. 13. col. 2401.*

(1) King Richard the first being to be crowned King at London, in the year of our Lord, 1189. the chiefest of the Jews flocked together from all parts to his Coronation, resolving to purchase the favour of the New King with most ample gifts, and to get their former priviledges confirmed, which they feared they should lose. But they being suspected of Sorcery and Magick, the King by a publick Proclamation prohibited all Jews from entering the Church whiles he was crowning, or his Palace, whiles he was therein feasting. Notwithstanding some of the principal Jews secretly got into the Church and Palace; who being discovered one after another were well beaten, and thrust out of the Church and Court by the Kings Officers and Christians. Upon which the common people then flocking in great multitudes to the Kings Coronation, fell upon the Jews standing in great multitudes at the Pallace gate, first beating them with their fists, and then taking up clubs and stones slew some of them, and left the others half dead: whereupon one of them called *Benedict of Yorke*; being so beaten and wounded, that he despaired of life, and extraordinarily terrified with the fear of death, received Baptism from *William* Prior of *St. Maries of Yorke*, and thereby escaped the peril of death, and hands of the persecutors. In the mean while there was a great rumor spread throughout the City of London upon this occasion, *That the King desired, and had commanded, that all the Jews should be banished and destroyed*; Whereupon an infinite number of People, as well out of the City, as most Counties of *England* then coming to the Coronation, inflamed with the desire of booty, betaking themselves to their arms, fell pell-mell upon the Jews, and slew and pillaged them both in the streets and in their houses; and those who defended themselves for a time in such strong houses which they could not enter, were there soon after burnt and consumed, together with their houses, by the furious multitude, who put fire to their houses, and burnt down most



most of them, *Synagoga data dedecori*, and likewise defaced their Synagogues, as *Radulphus de Dicero* records. The King being informed hereof while he was feasting with his Nobles, thereupon sent *Radulphus de Glauvil* then chief Justice of the Realm, a potent and prudent man, together with other great Noblemen, to perswade and restrain these bold people. But all in vain, for in so great a multitude, none would hear their voices, nor reverence their persons; but rather murmuring against them, exhorted them speedily to return: whereupon they advisedly declining their unbridled rage, the fury of these Plunderers ceased not till the next day. *Ac licet immensitas, tanta rabiei si dissimulata est inultra transiret, primordia regia majestatis denigraret plurimum; propter reorum tamen infinitam multitudinem dissimulari oportuit quod vindicari non potuit;* writes *Henry de Knyghton*. Yet the very next day the King sending his Officers throughout the City, commanded some of the said malefactors to be apprehended, and brought before him, of which three were hanged by the judgement of his Court: one, because he had stolen the goods of a certain Christian: and two because they had made a fire in the City, whereby the houses of Christians were burned. After which the King sent for the man, who of a Jew was made a Christian, and demanded of him, in the presence of those who had seen him baptized, *Whether he were made a Christian?* Who answered, *That he was not, but that he permitted the Christians to do to him what they would, that he might escape death.* Then the King demanded of the Archbishop, in the presence of many Archbishops and Bishops, *What was to be done concerning him?* Who answering very indifferently, said: *If he will not be a man (or servant) of God, let him be a man (or servant) of the Devil;* And so he returned to the Judaical Law. In the mean time the King sent his Writs throughout all the Counties of England, prohibiting, *That none should doe any harm to the Jews, but that they should enjoy his peace.* But before that Edict

was publishe, the Jews which were in the Towne of *Dunstable* (to preserve their lives from the peoples fury) being converted to the Christian Faith, were baptized, betroathing their Wives after the manner of Christians; which was likewise done through many Cities of *England*. And although the King by his Proclamation, had decreed Peace to the Jews, yet notwithstanding the fury against the Jews kindled at *London*, not verily out of a zeal of Faith, but of Gain, vehemently raged in other places of the Land. For a certain Jew at *Lynne* happening to be made a Christian; thereupon the Jews persecuting him, as a prevaricator of the Law, taking an opportunity, assaulted him with arms as he passed through the city; whereupon he took sanctuary in the Church; yet notwithstanding the raging Jews would not rest quiet for this, but with a continued fury presently began to assault the said Church with great violence. presently hereupon there arose a great clamor, and the Christians assistance was desired with loud out-cries. This clamor and fame incensed the Christian people, and young men who were strangers, of which a great number at that time resorted thither, by reason of traffick; who running to the Church armed, valiantly assaulted the proud Jews, who being unable to resist the assault of the Christians, presently betook themselves to flight. After which, the Christians assaulting and taking their houses, spoiled, and then burnt them with fire. Hereupon the young men who were strangers, laden with prey, departed with it speedily to their ships, lest they should be questioned, and perchance enforced to restore their booty, by the Kings Officers. But the inhabitants of the place, when they were questioned for this by the Kings Officers, translated this fact to the strangers, who were then departed from thence; although themselves were not altogether innocent, taking up arms against the Jews upon the outcry, but yet doing nothing against the Jews, for fear of the Kings displeasure,

Not long after, in *Lent* there arose a new storm against the Jews at *Stanford*; for there being solemn Fairs there held in *Lent*, the young men and Souldiers who had taken upon them the sign of the Crosse, and were then ready to go to *Jerusalem* with the King, assembling together there out of divers Counties, disdainning that the Jews, being the enemies of the Crosse of Christ, possessed such great store of goods and wealth, when as they had not sufficient to defray the necessary expences of so great a journey; and imagining that they should do God good service, if they assaulted these his enemies; boldly rushed upon them, no man opposing himself against so great attempts; whereupon divers of the Jews were slain, & the rest being received into the Castle, hardly escaped with their lives, their goods being all plundered, and the plunderers departing freely away with their booty, none of them being so much as questioned, or punished by the Kings discipline. The Citizens of *Lincoln* hearing what was done to the Jews of *Stanford*, taking occasion, and being animated by the examples of others, were willing to do something against them: and being assembled together against the Jews inhabiting together with them, became enraged against them. But these Jews being made more wary by the slaughters and damages of others, some few of them suffering harm and damages, the rest fled timely with their monies into the Royal Fort, and there secured themselves. In all other places wheresoever the Jews were found, they were pillaged and slain by the hands of the Pilgrims, who hastning through *England* towards *Jerusalem*, decreed to rise up first against the Jews, before they invaded the *Saracens*. Hereupon all the Jews who were found in their own houses at *Norwich* were slain on the 8. of *February*, some few of them only escaping to the Castle. At the same time, The Nobles and Gentry of *Yorkshire*, nothing fearing the Kings Proclamation, the wicked Jews having by *Ulury* reduced the to extream poverty, joyning with them some holy sol-

diers, brake up the Houses of the chief Jews, equall to the Kings Palace, slew their families, spoiled their goods, and burnt their homes in the night, and then retired themselves to their homes in the dark. After which, the promiscuous multitude making an assault upon the Jews, slew them without distinction of sex or age; except some few who would give up their names to Christ in baptism to save their lives. On the 18 day of *April*, being *Palm-Sunday*, the rest of the Jews in the City of *Yorke*, (being 500 men and women, besides their children) fearing the violence of the Christians, shut up themselves within the Castle of *Yorke* by the will and consent of the Guardian thereof, and of the Sheriff; who being thus received into the Castle for their defence by the Guardian and Sheriff, would not afterwards deliver it up unto them again. Whereupon the Sheriff and keeper of the Castle being much offended with them, assembled the Souldiers of the County, and men of the City, that they might free the Castle from those Jews, exhorting them to do their utmost endeavours to effect it: who when they had assaulted the Castle day and night, the Jews offered a great summe of money to save their lives; but all in vain, the people being so incensed against them that they would not accept it: whereupon a certain Jew skilfull in their Law, stood up, and said. *Men of Israel hearken to my counsel; It is better for us to die for our Law, then to fall into the hands of the enemies of our Law; and our very Law commands the same thing.* Upon which all the Jews, as well men as women, consented to his counsel, and every Father of a Family going with a sharp razor, first cut the throats of his own wife and children, and then of his family, casting the dead corps of those whom they had thus sacrificed to Devils, over the Castle walls upon the Christian people. After which, burning their rich cloathes, and casting their golden Vessels and Jewels into Privies, that the Christians might not be enriched by them, these murderers shutting up themselves and the

rest they had killed in the Kings house, set it on fire, and so burnt both themselves and it. After which the Citizens of *Yorke*: and the Souldiers of the County burning all the Jews houses together, spoyled their goods, seized their possessions to themselves, and burn'd all the charters of their debts. The King being informed hereof, and much incented both for the contempt of his Royal Proclamation and Authority, and dammage to his Exchequer, to which all the Goods and Debts of the Jews, being Usurers belinged, commanded his Chancellor to inflict due punishment upon the authors of this Sedition. Whereupon, after *Easter*, the *Bishop of Ely* the Kings Chancellor gathering a great Army together, came to *Yorke*, to apprehend those as malefactors who had destroyed the Jews of the City: And understanding that this was done by the command of the Sheriff and Governour of the castle, he put them both from their Offices; and took tureties from the Citizens of the City, for to keep the Peace of the King and Kingdom, and to stand to the Law in the Kings court concerning the death of the Jews: and commanded the Souldiers of the County who were at the destruction of the Jews, to be apprehended; but the chief of them flying into *Scotland*, escaped, not one of them all being put to death for this great massacre and Riot.

*Henry de Knighton, De Eventibus Angliae, l. 2. c. 13.* gives this censure of these slaughters and popular tumults against the Jews. *The Zeal of the Christians conspired against the Jews in England, but in truth not sincerely, that is, for the cause of faith; but either out of emulation and envy because of their felicity, or out of gaping after their goods: The Justice truly of God not at all approving such things, but decently ordering them, that by this means he might punish the insolency of a perfidious Nation.* He likewise addes; That one *John*, a most bold Christian, flying from *Stanford* with many spoils of the Jews to *Northampton*, was there secretly slain by his Host, to get his money, and  
 B 3 thrown

thrown without the city in the night, the murderer flying therupon. After which, through the dreams of old women, & falacious signs, the simple people attributing to him the merits of a martyr, honoured his Sepulchre with solemn vigils, and gifts. This was derided by wise men, yet it was acceptable to the Clerks there living, by reason of the gains. Which the Bishop hearing of, presently un-fainted him, and prophaned the Monuments of this false martyr, continued by the study of simple and covetous persons. I wish no such plunderers as this, might be tainted and adored in our age, as too many of them are, even before their deaths, who will be un-tainted after them, as well as this bold plunderer of the Jews.

Mr. Fox in his Acts and Monuments, Vol. 1. p. 305. relating the story of the massacres of the Jews this year out of the *Chronicle of Westminster*, saith: *That there were no less than a thousand five hundred of the Jews destroyed at that time in York alone, (beside those slaughtered in other places) so that this year, which the Jews took to be their Jubile, was to them a year of confusion. Neither was this plague of theirs undeserved. for every year commonly their custom was, to get some Christian mans child from the Parents, and on Good-Friday to crucifie him, in despite of our Religion.*

King Richard the first, after his return out of the Holy Land in the year, 1194. appointed Justices, Laws and Orders, for preventing the frauds, and regulating the contracts of the Jews, both between themselves, and between Christians and them, thus recorded at large by

(m) *Annalium pars posterior,*  
p. 745. *Chron.*  
*Johan. Brom-*  
*ton, col. 1258.*  
*Holinshed Vol.*  
3. p. 155.

(m) *Roger de Hoveden,* and briefly touched only by some others.

*All the Debts, Pawns, Mortgages, Lands, Houses, Rents and Possessions of the Jews, shall be registred. The Jew who shall conceal any of these, shall forfeit to the King his body, and the concealment, and likewise all his possessions and chattels; neither shall it be lawfull to the Jew ever to recover the concealment.*

coalment. Likewise 6 or 7 places shall be provided, in which they shall make all their contracts, and there shall be appointed two Lawyers that are Christians, and two Lawyers who are Jews, and two legal Registers; and before them, and the Clerks of William of the Church of St. Maries, and William of Chimilli, shall their Contracts be made: and Charters shall be made of their contracts by way of Indenture. And one part of the Indenture shall remain with the Jew, sealed with his seal to whom the money is lent; and the other part shall eman in the common chest; wherein there shall be 3 locks and keys, whereof the 2 Christians shall keep one key, and the 2 Jews another, and the Clerks of William of St. Maries Church, and William of Chimilli, shall keep the third. And moreover, there shall be three seals to it; and those who keep the seals, shall put the seals thereto. Moreover the Clerks of the said William and William shall keep a roll of the transcripts of all the Charters; and as the Charters shall be altered, so let the roll be likewise: For every Charter there shall be 3 pence paid, one moiety thereof by the Jew, and the other moiety by him to whom the money is lent; whereof the 2 writers shall have 2 pence, and the keeper of the roll the third. And from henceforth, no contract shall be made with, nor payment made to the Jews, nor any alteration made of the Charters, but before the said persons, or the greater part of them, if all of them cannot be present. And the aforesaid 2 Christians shall have one roll of the Debts or receites of the payments which from henceforth are to be made to the Jews, and the 2 Jews one, and the keeper of the roll one. Moreover, every Jew shall swear upon his Roll, that all his debts and pawns, and rents, and all his goods and possessions he shall cause to be enrolled, and that he shall conceal nothing, as is aforesaid: And if he shall know that any one shall conceal any thing, he shall secretly reveal it to the Iustices sent unto them; and that they shall detect and shew unto them, all Falsifiers or forgers of Charters, and clippers of moneys, where or when they shall know them, and likewise all false charters.

By

By these strict politick Laws, the King and his Officers knew the particular wealth, monies, goods, debts, and real and personal Estates of every Jew, and in whose hands they were, and so could leize and command them at their pleasure, upon any real or pretended misdemeanors, or complaints against them.

(n) *Mat. West.*  
*An. 1210. Mat.*  
*Paris, Hist.*  
*Angliae. Lon-*  
*dini 1640 p.*  
*229. Holinsbed.*  
*Vol. 3. p. 174.*  
*John Stow, p.*  
*168. Daniel*  
*p. 115.*

(n) *King John*, in the year of our Lord 1210. commanded all the Jews of both sexes throughout *England* to be apprehended and imprisoned; and to be afflicted with most grievous torments, that so they might satisfie the Kings pleasure with their mony. Some of them being grievously tortured, gave all things which they had, and promised more, that they might by this means escape so many kinds of torments. Amongst whom one Jew at *Bristol*, punished with various torments, when as he would neither redeem himself, nor submit to any fine, the King commanded his tormentors, that they should every day pull out one of his grinding teeth, untill he should pay to the King Ten thousand marks of silver. And when at last for 7 dayes space they had pulled out 7 of his teeth, with intollerable torment, and now on the 8 day the Tormentors had begun the like work again; this Jew, an over-flow provider for his profit, gave them the aforesaid money, that he might save the 8 tooth to himself, the other 7 being pulled out: who, with much more wisdom, and less pain, might have done so before, and have saved his 7 teeth, having but 8 in all.

(o) *Mat. Paris*  
*Hist. Ang. p.*  
*314, 315. An-*  
*tiq. Eccles.*  
*Brit. p. 152.*  
*Bracton l. 3. c.*  
*9.*  

(p) *Mat. Paris*  
*Hist. Ang. p. 365*  
*Mat. westmin-*  
*ster, p. 128.*  
*Holinsbed, p.*  
*221.*

(o) In the year 1222. in a *Council* at *Canterbury* under Archbishop *Stephen*, a certain Apostate Jew, made of a Christian a Deacon, and afterwards apostatizing, was there judicially punished, whom *Falco* presently apprehending, caused to be hanged, as *Matthew Paris* writes; but *Bracton* and others record, that he was burned to ashes.

(p) *King Henry the 3.* Anno 1230. wanting monies; constrained the Jews, whether they would or would not, to give him the third part of all their movea-



vable goods, and that with all expedition.

(q) The Jews in the year of our Lord 1231. builded a Synagogue very curiously, but the Christians obtained of the King, that it should be dedicated to our *blessed Lady*, and was since by the same King *Henry*, granted to the Brethren of *St. Anthony of Vienna*, and called *St. Anthonies Hospital*.

(q) *Jo. Stow's Chronicle*, p. 182.

(r) In the year of our Lord, 1233. King *Henry* the 3. at his proper costs built in *London*, not farr from the old Temple, a decent House and Church, sufficient for a Covent, with other convenient edifices thereto belonging, called \* *The house of the Converts*: To which house the converted Jews flying, leaving the blindnesse of *Judaism*, under a certain honest rule of living, might have a certain habitation, a safe refuge, and a sufficient livelihood during their whole lives, without servile labour, and the gain of Usury. Whereupon it came to passe, that in a short time there was gathered together to that place, a great number of Converts, who were there baptizd and instructed in the Christian Faith, and lived laudably, being governed by a skillfull Rector, specially appointed for that purpose.

(r) *Mat. Paris Hist. Angl.* p. 393. *Stow*, p. 183. *Speed*, p. 519.

\* Near the Rolls.

(s) King *Henry* in the year 1235. keeping his Court and the Nativity at *Westminster* with many of his Bishops and Nobles, there were brought before him upon the complaint of *John Toly*, 7 Jews, who had circumcised a certain child in *Norwich*, whom they had stolen away from his parents, and kept for a years space from the sight of Christians, intending to crucifie him on the feast of *Easter*. But being convicted for this fact, they confessed the truth of the thing in the Kings presence; and so being at the Kings pleasure, both for their life and members, were detained in prison for this fact, and some of them drawn and hanged.

(s) *Mat. Paris Hist. Angl.* p. 409. *Mat. Westm.* p. 136. *Holinshed Vol.* 3. p. 219. *Stow* p. 183. *Fox Aets & Mon.* Vol. 1. p. 423. *Speed* p. 521. *Polychronicon*, l. 7. c. 35. *Fabian* part 7. p. 46. *Grafton* p. 122. *Mat. Park. Antiq.*

(t) In the year of our Lord, 1240. the Jews circumcised a Christian child at *Norwich*, and being circumcised, they called him *Jurnimus*: but reserved him to be crucified,

(t) *Mat. Paris* p. 532.

in contumely of Jesus Christ crucified. But the Father of the child, from whom the Jews had stolen him, diligently seeking after his Sonne, at the last found him shut up in the custody of the Jews: and with loud clamours declared, that his Sonne, whom he thought to have been lost, was wickedly kept up in the chamber of a certain Jew. Which great premeditated wickednesse coming to the knowledge of the Bishop, *William Rele*, a prudent and circumspect man, and of other great men, lest through the slothfulnesse of the Christians so great an injury of Christ should be passed by unpunished; all the Jews of the City were apprehended: and when as they would have defended themselves by Regal authority; the Bishop said, These things belong to the Church, and are not to be determined in the Kings Court, seeing the Question to be discussed, is concerning Circumcision, and the breach of faith. Whereupon 4 of the Jews being convicted of the aforesaid wickednesse, were first dragged about at the tails of Horses, and at last hanged on the Gallows, lamentably breathing forth the reliques of life.

The very next year the Jews in Forraign parts, especially in *Germany*, believing, that the *Tartars* were of their own Nation, entered into a secret League with them, to destroy the Christians, and subdue the whole world to themselves; to which end they provided many Hogsheds filled with arms to be transported to the *Tartars*; pretending to the Christian Princes, that they were Vessels filled only with poysoned Wines, where- with they intended to poyson and destroy the *Tartars*, who would drink no wines, but such as were made by the Jews. But this their Treachery being detected by the Customers in *Germany*; who found these pretended Vessels of Wine, to be fraught with arms for the *Tartars* wherewith to destroy the Christians; thereupon the Jews were delivered to Tormentors, to be perpetually imprisoned, or slain with their own swords, as *Matthem Paris* more at large relates. Anno 1241. p. 564.

(u) King Henry, Anno 1243, exacted a great ransom from the most miserable Jews, both in gold and silver: so that, besides what he exacted from others, he extorted from one Jew, *Aaron of Yorke*, 4 marks of gold, and 4000 marks of silver: the King himself receiving the gold with his own hand from every Jew, man or woman, being made of a King, a new receiver of Customs; but the silver was received by others for the King.

(u) *Mat. Paris*, p. 605.

(x) Anno 1244, in August, the corps of a little male child was found buried in the City of London, in whose thighs and arms, and under his paps, there was a regular inscription in Hebrew Letters. To which spectacle when as many resorted, admiring at it, and not knowing how to read the letters, knowing that the Letters were Hebrew, they called thither converted Jews, who inhabited the House which the King had founded in London, that they as they loved their life or members, for the honour, love, and fear of their Lord the King, without figment of falsehood, might declare that writing. For the Kings Bayliffs and Conservators of the Peace were present. They likewise believed, neither without cause, that the Jews had either crucified that little child in obloquy and contumely of Christ (which was related frequently to have happened) or had afflicted him with sundry torments to crucify him, and when he had given up the ghost, they had now cast him there, as unworthy the Crosse. Moreover, there appeared in his body blew marks, and rents of rods, and manifest signs and footsteps of some other torment. And when as those Converts were brought, to read those things that were inscribed, and studied that they might perfectly read them, they found the Letters deformed, and now not legible, being many ways disordered, and tossed up and down, by reason of the extension and contraction of the skin and flesh. But they found the name of the Father and Mother of the little child, suppressing their surnames, and that the child was sold to the Jews; but to whom or to

(x) *Mat. Paris*, p. 644.

what end, they could not find. In the mean time, certain of the *London Jews* took a secret and sudden flight, never to return again, who by this very thing rendered themselves suspected. And some affirmed that the Lord had wrought miracles for the child. And because it was found, that the Jews at other times had perpetrated such wickedness, and the holy bodies crucified had been solemnly received in the Church, and likewise to have shined brightly with miracles, although the prints of the 5 wounds appeared not in the hands and feet, and side of the said corps, yet the *Canons of St. Paul* took it violently away, and solemnly buried it in their Church, not far from the great Altar.

(y) *Mat. Paris* p. 641.

(y) The same year (1244.) The Barons in Parliament ordered, That there should be one Justice at the least appointed for the Jews, by the nomination of the Parliament.

(z) *Mat. Paris* p. 778, 779. 785. *Speed*. p. 529.

(z) In the year of our Lord, 1250. King *Henry* the 3d. burning with a covetous desire, commanded money to be extorted from the Jews without all mercy, so as they might seem to be altogether and irrecoverably impoverished; exacting what monies soever they had in their chests. Notwithstanding, although they were miserable, yet they were pitied by none, because they were often proved and convicted to have been counterfeiters as well of monies as of seals. And to passe by the monies of others, we shall only mention one, that their malice may the more appear to many. There was a certain rich Jew, having his abode and house at *Berkamstede* and *Wallingford*, *Abraham* in name, not in faith, who was very dear to Earl *Richard*, who had a very beautiful wife, and faithfull to him, named *Flora*. This Jew that he might accumulate more disgrace to Christ, caused the Image of the Virgin *Mary*, decently carved and painted, as the manner is, holding her Sonne in her bosom. This Image the Jew placed in his house of Office, and which is a great shame and ignomy to expresse, blaspheming

pheming the Image it self, as if it had been the very Virgin her self, threw his most filthy, and not to be named excrements upon her, days and nights, and commanded his wife to do the like. Which when his wife saw, after some days, she grieved at it by reason of the Sex, and passing by secretly, wiped off the filth from the face of the Image most filthily defiled. Which when the Jew her husband had fully found out, he therefore privily and impiously strangled the woman her self, though his wife. But when these wicked deeds were discovered, and made apparent, and proved by his conviction, although other causes of death were not wanting, he was thrust into the most loathsom Castle of the Tower of London. Whence to get his freedom, he most certainly promised, *That he would prove all the Jews of England, to have been most wicked Traitors.* And when as he was greatly accused almost by all the Jews of England, and they endeavoured to put him to death, *Earl Richard* interceded for him. Whereupon the Jews grievously accusing him both of the clipping of money, and other wickednesses, offered *Earl Richard* a thousand marks, if he would not protect him; which notwithstanding the *Earl* refused, because he was called his Jew. This Jew *Abraham* therefore gave the King 700 marks, that he might be freed from perpetual imprisonment, to which he was adjudged, the *Earl* assisting him therein. The King thereupon at the same time sent the Justices of the Jews throughout all England, to search out all their mony both in Debts and Possessions, and with them a certain most wicked & mercileffe Jew, that he might wickedly & falsly accuse all the rest against the truth; who verily reprehended the Christians, pitying and weeping over the affliction of the Jews, and called the Kings Bayliffs, *lukewarm* and *effeminate*; and gnashing with his teeth over every Jew, affirmed with many great Oathes, that they could give twice as much more to the King, then what they had given, although he most wickedly lyed against

his own head. This Jew, that he might more effectually hurt the rest, revealed all their secrets daily to the Kings Christian Exadors. In the mean time the King cealed not to scrape mony together from all hands, but principally from the Jews; so that from one Jew alone, born and living in *Yorke*, called *Aaron*, (because he was convicted of falsifying a Charter, as was reported) he extorted 14000 marks, and 10000 marks of gold for the Queens use, for a little times respite, that he might not languish in priton. All which sums being paid, it was found that this *Aaron* had paid to the K. since his return from forraign parts, 30000 marks of silver, and two hundred marks of gold to the Queen, as the said *Aaron* upon the attestation of his honor and faith averred to *Matthew Paris*, who records it. Yet notwithstanding, although the Jews might be pittied, yet were they pittied by no man, seeing they were corrupters and counterfeiters of the Kings mony and of charters, and manifestly and frequently proved, condemned, and reprobed as such.

(a) *Mat. Par.*  
136. p. 827.

(a) *Philip Lunel* Clerk, called to the service of the King, and addicted to the custody of the Jews, Anno 1251. was grievously accused before the King, his adversaries affirming, that when he and *Nicholas* of *St. Albans* Clerk, were sent towards the Northern parts to tax and squeeze the Jews, he privily received most precious Vessels from a certain Jew, that he might spare him in his Tallage to the King; and that he likewise took secret gifts from others, that he might spare them; and that he opprest these Jews notwithstanding, to the damage of the King, and the violation of his Faith. Whereupon the King being very angry, commanded *Philip* himself to be unworthily handled, untill he should satisfy him for this great transgression. *Philip* hereupon, a crafty and circumspect man, humbly craved advice and assistance from the Lord *John Mansell*, the Kings Prime Counsellor, concerning his great tribulation, because he had  
promot

promoted him to the Kings service, who effectually procured that he recovered the Kings favor, giving him a great sum of money for it, a thousand marks, as was reported. Yet notwithstanding he was removed from his Office, and not a little disgraced.

It seems the Kings Officers could fleece the Jews in that age, by secret Bribes and Gifts, as well as himself, by intollerable Exactions.

(b) King *Henry* the III. to satisfy the Popes desire in taking a Voyage to the Holy Land, Anno 1252. extorted from the Jews whatsoever those miserable wretches might seem to have, not only by scraping or excoiating, but even by unbowelling them. Being also an Hydriopical thirster after gold, he too greedily sucked talents, or Bullion, or Jewels, as well from Christians as Jews, that a new *Crassus* might seem to be raised from the dead. And this very year *Robert de la Ho*, to whom the King had committed the custody of the Jews, and of the Seal which belonged to their Exchequer, was grievously accused before the King, being charged with this crime, That he had oppressed the innocent Son of a certain Knight, by a certain false Charter, confirmed with the Seal, of which the said *Robert*, Justice of the Jews, was the bearer and keeper. Whereupon he was basely apprehended, and committed to a close Prison; and defamed with the like scandal wherewith *Philip Lunel* but the year just before had been intangled in the snares of the perfidious Jews, who was then their Justice. At last, by the great labour of his friends, the malice of the Jews is detected, but the innocency of the said *Robert* then set free, scarce declared. Whereupon being put from his Offices, he openly paid 4 marks of gold at least for his fine.

(c) This very year (1252.) there came out of the holy Land a Mandate from the King of France; that all the Jews should be expelled out of the Realm of France, and condemned to perpetual exile; with this clause of

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(b) Mat. Pa-  
ris, p. 831. 856.

(c) Mat. Paris  
Hist. Angl.  
p. 261. 262.  
Fox Acts and  
Mon. Vol. 1.  
p. 423.

moderation added thereto ; But he who desires to remain, let him be an artificer, or handicrafts-man, and apply himself to mechanical artifices. For it was scornfully objected to the said King by the Saracens ; *That we did little love or reverence our Lord Jesus Christ, who tolerate the murderers of him to live among us.*

Nota.

(d) Mat. Paris, p. 873, 874.

(d) In the year of Christ, 1253. *Novemb. 10.* the Obligatory Charter wherewith the Abbot and Covent of *St. Alban* were held bound for the debt of *Richard de Oxaie* Knight, was taken out of the hand of *Elias* the London Jew, and freed out of the chest ; and it was proclaimed in the School of the Jews at London ( where it seems they had then a School ) that the foresaid Abbot and Covent should be quit from all this debt against them, from the beginning of the world till then, as the Statute obtained by them protesteth.

(e) Fox's Acts & Mon. Vol. 1. p. 423. ex Eulogio.

(e) The Jews in *Northampton* about the year of our Lord, 1253. had among themselves prepared wild-fire, to burn the City of London ; for the which divers of them were taken and burned in the time of Lent, in the City of *Northampton*.

(f) Mat. Paris p. 887.

(f) *Anno 1254.* King *Henry* after Easter so cruelly raged against the most miserable people of the Jews, that they loathed even to live. And when they were called together, Earl *Richard* exacted of them for the use of the King, who was in great want, no small summe of mony, under pain of a most loathsome prison, and a most ignominious death. *Elias* therefore of London, High Priest of the Jews, taking counsel with his Companions, answered for them all, who had frequently paid very great summs of mony, whether they would or would not. *O noble Lords, we see undoubtedly that our Lord the King purposeth to destroy us from under heaven. We intreat, for Gods sake, that he would give us license & safe conduct of departing out of his kingdom, that we may seek and find a mansion in some other place, under some Prince who bears some bowels of mercy, and some stability of truth and faithfulness. And*



we will depart, never to return again, leaving here our householdstuff, and houses behind us. How can he love or spare us, miserable Jews, who destroyes his own natural English? He hath people, yea his own Merchants, I say not Usurers, who by usurious contrivances heap up infinite heaps of money. Let the King rely upon them, and gape after their emoluments. Verily they have supplanted & impoverisht us. Which the King howsoever dissembles to know, exacting from us those things we cannot give him, although he would pull out our eyes, or cut our throats when he had first pulled off our skins. And speaking this with sighs and tears hindring his speech, he held his peace, falling almost into an extasie, ready to die. Which when it came to the knowledge of the Magistrates, they permitted them not to depart out of the Realm; saying, *Whether will ye flee, O wretches? Behold the King of France hateth and persecuteth you, and hath condemned you to perpetual exile: shunning Charibdis, you desire to be drowned in Scylla.* And so the small little substance, which was left to them for their mean sustentation, was violently extorted from them.

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(g) King Henry the 3d. An. 1255. exacted with great earnestnesse from the Jews, although very frequently impoverished, 8000 marks, to be speedily paid unto him under pain of hanging. But they seeing nothing else hanging over them, but destruction with confusion, answered all unanimously. *Sir King, we see that thou sparest neither Christians, nor Jews, but studiest with crafty fetches to impoverish all men: we have no hope of respiration left us: the Usurers of the Pope have supplanted us; permit us to depart out of thy kingdom with safe conduct; and we will seek for our selves such a mansion as we can, be it what it will.* Which when the King had heard, he cryed out with a querulous voice, saying: *It is no marvel if I covet money, it is an horrible thing to imagin the debts wherein I am held bound. By the head of God they amount to the sum of two hundred thousand marks, & if I should say of three, I should not exceed the bounds of truth. I am deceived on every*

(g) Mat. Paris  
p. 902. Mat.  
west. p. 270.  
Holinshed. Vol.  
3. p. 252.

side. I am a maimed and abridged King, yea, now but an halfed King. For having made a certain estimate of the expences of my rents, the sum of the annual rent of Edward my Sonne amounts to above 15000 marks. There is therefore a necessity for me to live of the mony gotten from what place soever, from whomsoever, and by what means soever. Therefore being made another *Titus*, or *Vespasian*, he sold the Jews for some years to *Earl Richard* his brother, that those whom the King had excoriated, he might eviscerate. Yet the Eatl spared them, considering their abbreviated power, and ignominious poverty.

(h) *Mat. Paris*  
p. 912. *Fabian*  
part 7: p. 58.  
*Fox Acts &c.*  
*Mon. Vol. 1. p.*  
423. *Jo. Stow*,  
p. 190.  
*Grafton*, p. 127  
*Holinshed*, p.  
253. *Balaus*  
*Cent. 4. c. 22.*  
*Johan. Major*  
l. 4. c. 12. *Cent.*  
*Magdebur.* 13.  
c. 14. col. 1282.

(h) The same year, about the Feast of *Peter and Paul*, the Jews of *Lincoln* stole a child called *Hugo*, being 8 years old, and when as they had nourished him in a certain most secret chamber, with milk and other childish alimentes, they sent almost to all the Cities of *England* wherein the Jews lived; that in contempt and reproach of *Jesus Christ*, they should be present at their sacrifice at *Lincoln*: for they had, as they said, a certain child hid to be crucified. Whereupon many assembled at *Lincoln*. And comming together, they appointed one *Lincoln Jew* for the Judge, as it were for *Pilate*. By whose judgement, by the content of all, the child is afflicted with sundry torments. He is whipped even unto blood and lividnesse, crowned with thorns, wearied with spittings and shriekings: and moreover he is pricked by them all with ponyards, made to drink gall, derided with reproaches and blasphemies, and frequently called by them with grinding teeth, *Jesus the false Prophet*. And after they had derided him in divers manners, they crucified him, and peirced him with a spear to the heart. And when the child had given up the ghost, they took down his body from the crosse, and took the bowels out of his corps, for what end is unknown, but it was said it was to exercise Magical arts. The mother of the child diligently sought for her absent son for some dayes, and it was told her by neighbours, that the last time they saw her child whom she

she sought, he was playing with the children of the Jews of his age, and entred into the house of a certain Jew. Whereupon the woman suddenly entred that house, and saw the body of the child cast into a certain pit. And having warily called the Baylifs of the City together, the body was found and drawn forth; and there was made a wonderful spectacle among the people. But the woman, mother of the child, complaining and crying out, provoked all the Citizens there assembled together, to tears & sighs. There was then present at the place *John de Lexington*, a circumspect and discreet man, and moreover elegantly learned, who said. *We have sometime heard, that the Jews have not feared to attempt such things in reproach of Jesus Christ, our crucified Lord.* And one Jew being apprehended, to wit, he into whose house the child entred playing, and therefore more suspected than the rest; he saith unto him. *O wretch! knowest thou not that speedy destruction abides thee? All the gold of England will not suffice for thy deliverance or redemption,* Notwithstanding I will tell thee, although unworthy, by what means thou maist preserve thy life and members, that thou maist not be dismembred. I will save both to thee, if thou dost not fear to discover to me whatsoever things are done in this case without falshood. Whereupon this Jew, whose name was *Copin*, believing he had thus found out a way of escape, answered, saying. *Sir John, if thou makest thy words good by thy deeds, I will reveal wonderful things to thee; and the industry of Sir John animating and exciting him thereto, the Jew said. Those things are true which the Christians say. The Jews almost every year crucify one child, to the injury and contumely of Jesus; but it is not found out every year: for they do this secretly, and in hidden and most secret places; But this child whom they call Hugo, our Jews have most unmercifully crucified, and when he was dead, and they desired to hide him being dead, he could not be buried in the earth, nor hid. For the corps of the innocent was reputed unprofitable for Divination, for he was unbowelled for*

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that end. And when in the morning it was thought to be buried, the earth brought it forth, and vomited it out, and the body sometimes appeared inhuman, whereupon the Jews abhorred it. At last it was cast headlong into a deep pit, neither as yet could it be kept secret, For the importunate mother diligently searching all things, at last shewed to the Bayliffs the body she had found. But Sir John notwithstanding this, kept the Jew bound in chains. When these things were known to the Canons of the Church of Lincoln, they requested the body to be given to them, which was granted them. And when it had been sufficiently viewed by an infinite company of people, it was honourably buried in the Church of Lincoln, as the corps of a most precious Martyr. The Jews kept the child alive for 10 days, that being fed for so many dayes with milk, he might living suffer many sorts of torments. When the King returned from the Northern parts of England, and was certified of the premises, he reprehended Sir John, that he had promised life and members to so flagitious a person, which he could not give; for that blasphemous and homicide was worthy the punishment of many sorts of death. And when as unavoydable Judgement was ready to be executed upon this Offender, he said. *My death is now approaching, neither can my Lord John preserve me, who am ready to perish. I now relate the truth to you all. Almost all the Jews of England consented to the death of this child, whereof the Jews are accused: and almost out of every city in England wherein the Jews inhabit, certain chosen persons were called together to the immolation of that child, as to a Paschal Sacrifice.* And when as he had spoken these things, together with other dotages, being tied to an horses tail, and drawn to the Gallows, he was presented to the aerial Cacodemons in body and soul; and 91 other Jews, partakers of this wickednesse, being carried in Carts to London, were there committed to prison. Who if so be they were casually bewailed by any Christians, yet they were deplored by the *Caurfina* (the Popes Italian Ufurers)

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ers) their corrivals with dry eys. Afterwards by the Inquisition of the Kings Justices, it was discovered & found; *That the Jews of England by Common Council had slain the innocent Child, punished for many days, and crucified.* But after this the Mother of the said child constantly prosecuting her appeal before the King against them for that iniquity and such a death; God the Lord of Revenges, rendred them a condigne retribution, according to their merits; for on *St. Clements* day, 88. of the richest and greatest Jews of the City of *London*, were drawn and hanged up in the air upon new Gibbets especially prepared for that purpose, and more than 23 others were reserved in the Tower of *London* to the like judgement.

I have transcribed this History at large out of *Matthew Paris*, who flourished at that time, because our other Historians doe but briefly touch it, and because it undeniably manifests the transcendent impiety, blasphemy, malice, persecution, and obloquy of the Jews against our Saviour Jesus Christ, and Christians, and their constant, usual practise of crucifying Children almost every year, in contempt and reproach of our crucified Saviour, by common consent; which *Mr. Nye* conceived might be easily wiped off, as false, and not fully proved or charged on them by our Historians, which this ensuing passage concerning these Jews will further ratify.

(i) Certain infamous Jews being 71 in number, adjudged to death by the Oath of 25 Knights, for the miserable death of the Child crucified at *Lincoln*, being reserved in the Prisons of *London* to be hanged *Anno* 1256 (the year after their condemnation) sent secret Messengers (as their enemies affirm) to the *Friers Minors*, that they might intercede for them, that they might be delivered from death and prison, being notwithstanding worthy of the most shamefull death. Whereupon they (as the world reports, if the world in such a case be to be credited) by the mediation of money, freed them by their

(i) *Mat. Paris,*  
*p. 922.*

prayers and intercession, both from the prison and from the death which they had deserved; led thereto with a spirit of piety, as I think is piously to be believed: Because so long as any man is in life, and in this world, he hath free will, may be saved, and there is hope of him. But yet for the Devil, or the manifestly damned we are not to hope nor pray, because there is no hope of them; for death and a definitive sentence, at once irrevocably intangle them; Neither could this answer excuse the *Minors*, for although they were not guilty, yet the scandal did defame them. The common people now hath withdrawn their hands, that they do not benefit them with their alms, as heretofore, and the *Londoners* devotion is grown cold towards the *Minorites*. For procuring these condemned Jews life and liberty, who's money (it seemeth) could even corrupt these very self-denying Popish Saints, who had renounced the world in habit, but not in heart.

(k) *Max. Parif.*  
*Addamenta,*  
p. 202. 207.

(k) All the Prelates of *England* in the year 1257. drew up certain Articles in writing concerning their liberties, which they intended to present to the King and Nobles, to be ratified by them in Parliament in due season; wherein they complain, *Artic. 32, 33.* That when as the Jews are convicted before the Ecclesiastical Judges for delinquency against an Ecclesiastical person, or for Ecclesiastical things, or for sacrilege, or for laying violent hands upon a Clerk, or for adultery with a Christian woman; the confusans of the cause is hindered by the Kings prohibition: because it alleageth that they have their proper Judge, the Sheriff of the place, and their proper delegated Judges, who may and ought to have consufance of these things. And yet if they be convicted by a Clergy-man or Lay-man before them for such things, upon the denial thereof by the person alone, the simple assertion of another Jew, and of one Christian, without the administering of any Oath they purge themselves, the proof of the prosecutor being utterly rejected.

Item, If Communion be denied to them by the Church be-

because they bear not their Table or sign, or because they retain Christian Nurses against the precepts of the Church, or if they be excommunicated for some other excesses; the Bayliffs (or Officers) of the King communicating with them, command on the behalf of our Lord the King himself, that they be not avoided by any, and cause them to be admitted and received to Communion.

Against which Grievances in derogation of Ecclesiastical Jurisdiction, the Bishops then thus provided. *And because in like manner the office of the Prelates is hindered when as it happens a Jew offending against Ecclesiastical things and persons, shall be convented for these things before them, and for other things which appertain to the Ecclesiastical Court of meer right; We provide, that the Jew notwithstanding shall be compelled to answer in these cases by the interdict of commerce, contracts, and communion of the faithfull: likewise the inhibitors, hinderers and distrainers shall incur the punishments of interdiction and excommunication.*

(l) In the year of Christ 1259. On the Feast of Christs Nativity, a certain creature, Elias a Jew of London, whose Surname was Bishop, fearing danger and manifest damnation to himself, fled to the laver of defence and salvation, and was new-born in the Spirit; for being cleansed with wholesome Baptism, two others also accompanying him, he was delivered out of the lot of the Devil, and saved from the revenge of the most wicked crime heretofore committed by him. For it was said, that in his house that poisonous drink was made, which had proved mortal and perillous to many Nobles of England, (poysoned therewith by the Jews) which even he himself, as was reported, well confessed. But then he was a Devil, but now thoroughly changed, and a Christian, and as the conclusion, so the operation is changed. As Mathew Paris Ironically writes of him.

(m) A certain Jew in the year 1260 fell into a Privy at Teuksbury; but because it was then the Sabbath, he would not suffer himself to be pulled out, except on the

Mat. Paris  
Hist. Ang. p.  
982.

(m) Mat. Paris  
Hist. Ang. p. 990  
Fox Afts &  
Mon. Vol. 1.  
p. 423. John  
Stow, p. 91.

fol-

following Lords day, for the reverence of his Sabbath : Wherefore *Richard Clare* Earl of *Glocester*, commanded him ( in reverence of the Lords Day ) to be kept there till Munday, at which time he was found dead of the stink, or hunger.

(\*) *John Stows Chronicle* p. 210. *Holinshed, Vol. 3. p. 263.*

(n) The Barons of *England*, Ann. 1262. robbed and slew the Jews in all places : There were slain of them in *London* to the number of 700. the rest were spoiled, and their Synagogues defaced. The original occasion of which massacre was, because one Jew had wounded a Christian man in *London*, within *Cole-church*, and would have enforced him to have paid more than two pence for the Usury of 20 s. for one week.

(o) *Mat. west. An. 1264. pars 2. p. 320. Raphael Holinshed, Vol. 3. p. 267.*

(o) In the year 1264. in the Passion week, the Jews that inhabited the City of *London*, being detected of Treason, which they had devised against the Barons and Citizens, were slain almost all the whole number of them, and great riches found in their houses, which were taken and carried away by thote that ransacked the same houses.

(p) *Holinshed Vol. 3. p. 272.*

(p) The disinherited Barons and Gentlemen in the Isle of *Oxholme*, in the year 1266, took and sacked the City of *Lincoln*, spoiled the Jews, and slew many of them, entred their Synagogue, and burnt the Book of their Law.

(q) *Mat. west. An. 1278. p. 367. Walsingham, Hist. Ang. Anno 1279. p. 18. Ypodigma Neustrie, p. 69. Fabian, pars. 7. p. 124. Grafson, p. 264. Stow, p. 200. Holinshed, p. 279.*

(q) In the 7th year of King *Edward* the 1. Ann. Dom. 1278. as some, or 1279. as others compute it, the King held a Parliament at *London*, which was chiefly called for the reformation of his coyn, which was then sore clipped, by reason whereof it was much diminished and impaired. In the time of this Parliament in the moneth of *November* all the Jews throughout *England*, (as *Matthew Westminster*) or many of the Jews in *London*, and other parts of the Realm, were apprehended in one day, and imprisoned in *London* for clipping of money : and in *December* following, divers Enquests were charged in *London* to enquire of the said Jews and all others who had



had so blemished and clipped the Kings Coyn; By which Enquests the Jews of the City, with the Goldsmiths that kept exchanges of silver were indicted. And shortly after *Candelmas*, the Mayor and Justices of the Land sat at *London*, where before them was cast 297 persons for clipping; of the which 3 only were *Englishmen*, and all the other were *Jews*, born either within this Realm, or elsewhere, but most of them *English Jews*; who were all of them at sundry places and times put to execution in *London*; who impeached the chief men of *London*, and very many Christians, who consented to their wickednesses. After which a very great multitude of *Jews* were hanged in other *Cities* of *England* for the same offence.

(r) Anno 1279. The Jews of *Northampton* crucified (r) John a Christian boy, but did not thoroughly kill him, upon Good-Friday; for the which fact many of the Jews at *London*, after Easter, were drawn at Horses tails, and hanged. *Stow*, p. 20.

(s) In the year of our Lord 1282. *John Peckham* (s) John Arch-bishop of *Canterbury*, sent an expresse precept and command to the Bishop of *London*, to suppress and destroy all the Synagogues of the Jews within his Diocese. *Stow his Chronicle* p. 202.

(t) On *May 2*. Anno 1287. All the Jews of *England* were apprehended by the Kings precept, for what cause was not known; who ransomed themselves for 12000*l*. of silver; They had then a Synagogue at *Canterbury*. *Fabian* writes, that the Jews of *England* were sessed at great sums of mony (perchance the cause of their seizure) which they paid unto the King; But of\* other Authors it is said, That the Commons of *England* then granted to the King the fifth part of their moveables, for to have the Jews banished out of the land. For which cause the said Jews, for to put the Commons from their purposes, gave of their free wills great sums of money to the King, which saying appeareth to be true, for that the said

(t) *Stow his Chronicle*, p. 203. 204.

*Fabian* part 7. p. 131. *Grafton* p. 168. *Holinshed* vol. 3. p. 283.

Jews were exiled within few years after, with whom *Grafton* and *Holinsbed* accord. A strong evidence of the potency of Jewish money, over-powring the whole Commons of *England* in Parliament, and this their Liberal subsidy for their banishment at that season.

About this year (as I conceive) the Statutes of *Edward* the first, Intituled *de Judeismo*, were made and published, Printed in *French* in *Tottles Magna Charta Anno* 1556. part 2. f. 58, 59. which being not printed amongst our Statutes at large in the English Tongue, I shall here insert and translate.

Nota. †

“ 1. For that the King hath seen, that many mischiefs  
 “ & disherisons of honest men of this land have happened  
 “ by the Usuries which the Jews have made therein in  
 “ times past, and that many sins have therein risen from  
 “ thence: Albeit he and his Ancestors have had great  
 “ profit from the Jews both now and in times past: Not-  
 “ withstanding this, for the honour of God, and for  
 “ the common benefit of the People, the King doth or-  
 “ dain and establish; that no Jew hereafter shall take  
 “ ought for usury upon lands, rents, nor upon other  
 “ things: and that no Usury shall run from the Feast of  
 “ *St. Edward* last past, and before, but that the Cove-  
 “ nants before made shall be held, save only that the U-  
 “ suries themselves shall cease. Provided that all those  
 “ who are indebted to Jews upon pawns moveable, shall  
 “ discharge them between this and Easter at furthest, and  
 “ if not, let them be forfeited: And if any Jew shall take  
 “ usury against this establishment, The King neither by  
 “ himself, nor any of his Officers, will not intermeddle  
 “ to cause him to recover his debt (or use) but will pu-  
 “ nish him at his pleasure for the Trespasse, and shall do  
 “ right to the Christian to recover his gage.

Nota.

“ 2. And it is provided, that the distresses for the debt  
 “ of Jews, shall not hereafter be so grievous, that the  
 “ moiety of Lands and Chattels to the Christians shall not  
 remain

“remain for their sustenance. And that no distresse  
 “shall be made for the debt of a Jew, upon the heir to  
 “the Debtor named in the Charter of the Jew, nor up-  
 “on other which holds the Land which was the Debt-  
 “ors, before the debt shall be dereigned and acknow-  
 “ledged in Court. And if the Sheriff or other Bayliffs  
 “by commandment of the King ought to make seisin to a  
 “Jew, to one or more, for their debt, of chattels, or of  
 “lands, to the value of the debt; the chattels shall be  
 “praised by the Oath of honest men: the chattels shall  
 “be delivered to the Jew or Jewesse, or to their Attor-  
 “ney, to the value of the debt. And if the chattels be  
 “not sufficient, the lands shall be extened by the same  
 “Oath, before that the seisin shall be delivered to the  
 “Jew or Jewesse, every one according to the value:  
 “and so that they may after know certainly the Debt is  
 “discharged, that the Christian afterwards may then have  
 “his lands: saving to the Christian for ever the moiety of  
 “his lands, and of his chattels for his sustenance, as afore  
 “is said, and the chief house.

3. “And if any thing stollen at this hour shall be  
 “found in the possession of a Jew, and any will sue, let  
 “the Jew have his summons, if he may have it, and if  
 “not, he shall answer so, that he shall never be privile-  
 “ged for it otherwise than a Christian.

4. “And that all the Jews shall be residents in the Ci-  
 “ties and in the Burroughs which are the Kings own,  
 “where the \* Chest for the Jews Indenture is wont to  
 “be. And that every Jew after he is past 7. years of age,  
 “shall carry a sign (or badge) in his chief garment; that is  
 “to say in form of two Talles of yellow taffety, of the  
 “length of six fingers, and breadth of 3. fingers (or  
 “handfulls.) And that every one after he is past 12 years,  
 “shall pay 3 d. the poll every year to the King, which  
 “shall be paid at *Easter*; and this shall be intended as  
 “well of women as of men.

5. “And that no Jew shall have power to infeoff a-

\* See here, p.  
 15. & Rot.  
 Class. I E. 1.  
 m. 3.

“nother Jew nor Christian of their houses, rents or re-  
 “nements which they have now purchased, nor to alien  
 “them in any manner, nor to make an acquittance to a-  
 “ny Christian of his debt, without the special license  
 “of the King, untill the King hath otherwise ordai-  
 “ned.

6. “And because holy Church wills and suffers, that  
 “they should live and be protected, the King takes them  
 “into his Protection, and gives them his peace, and  
 “wills that they shall live, and shall be guarded and de-  
 “fended by his Sheriffs, and his other Bayliffs, and by  
 “his Leiges; and commands that none shall doe them  
 “harm, injury, nor force in their bodies, nor in their  
 “goods, moveables or unmoveables. And that they  
 “shall not be impleaded, sued nor challenged in any  
 “Court, but in the Kings Court, wheresoever they  
 “are.

\* See Rot.  
 - claus. 3 E. 1.  
 memb. 17.

7. “And that none of them shall be obedient, respon-  
 “dent, nor render rent, but to the King and his Bayliffs  
 “in his name, if it be not of their houses which they  
 “now hold rendering rent; saving the right of holy  
 “Church.

8. “And the King grants them, that they shall live  
 “in their lawfull merchandizes, and by their labour, and  
 “that they shall converse with the Christians for lawfull  
 “merchandizing in selling and in buying. But yet, that  
 “by this priviledge, nor any other, shall they be *levant*  
 “(rising) or *couchant* (lying down) amongst them. And  
 “the King will not, that by reason of their merchandize,  
 “that they should be in lots nor scots, nor Tallage  
 “with those of the Cities or Burroughs where they re-  
 “main, seeing they areailable to the King, as his own  
 “Vassals, and to none other.

9. “Moreover the King grants them, that they may  
 “buy houses and curtelages in the Cities or Burroughs  
 “where they reside, so as they hold them in chief of  
 “the King: saving to the Lords the Services due and  
 “accustomed.

“ 10 And

10. " And that they may take Lands to farm for term  
 " of six years, or under, without taking homages or feal-  
 " ties, or such manner of service of a Christian, and with-  
 " out having advowson of holy Church, for to support  
 " their life in the world, if they know not how to mer-  
 " chandize, or be unable to labour. And this power for  
 " to take Lands to farm, shall not endure to them but 15  
 " years from this time forth to come. ✕

By these Laws this politick King to please his *English*  
 Christian Subjects, who desired and solicited the Jews  
 banishment in Parliament, abridged many of their former  
 priviledges, and put many new restraints upon them.  
 And yet on the other hand, to gratifie the Jews, ( who  
 gave him more monies than the *English*, to reside here  
 still ) he takes them all into his special protection, pro-  
 hibits all violence to their persons or estates, and grants  
 them some petty priviledges for the present, which seem-  
 ed to content them, and made for his own advantage,  
 more than theirs.

(u) *K. Edward* the 1. the next year ( 1288. ) being in *Gas-* (u) *Thomas*  
*coigne*, a certain English Knight decreed to convent a Jew, *wallingham*  
 for the undue detention of a certain Mannor morgaged *Hist. Angl.*  
 to him, before the Judges: but the crafty Jew refused to *p. 14.*  
 answer, pretending a Charter of King *Henry* heretofore,  
 which was granted to him, that he should not be drawn  
 into judgement before any Judge, except only before the  
 person of the King. The Knight being troubled at this,  
 went into *Gascoigne*, that he might obtain some remedy  
 hereupon from the King. Whom when the King had  
 heard, he answered: *It is not seemly for children to make*  
*void the deeds of their parents, to whom by Gods Law they*  
*are commanded to give reverence: wherefore I have decreed,*  
*not to make void the deed of my Father; but I grant to thee,*  
*and to the rest of my Realm by the like Law (lest a Jew might*  
*seem better than a Christian) that for any injury whatsoever*  
*done to the Jew, so long as he shall enjoy his Charter, you shall*

not be converted before any Iudge, except my self. The Knight returning with this privilege, the Jew considering that danger and peril hung over his head, voluntarily renounced his Charter, evacuating the condition of his privilege, and wishing that both parties might be subject to the Common Law.

(x) Th. wal-  
ingham, Hist.  
Angl. p. 15.

(x) The year following, Anno 1289. King Edward taking upon him the character of the Crosse at *Blankesford* in *Gascoigne*, presently banished all the Jews out of *Gascoigne*, and all other his Lands which he possessed in the Realm of *France*, AS ENEMIES OF THE CROSSE. From whence returning into *England*, Anno 1290, he was joyfully received at *London*, both by the Clergy and all the people; and the same year exiling the Jews likewise out of *England*, giving them expences into *France*, he confiscated all the rest of their goods.

Upon what grounds, by what Authority, for what time, in what manner, with what desire of, and content to all the whole Commons and Realm of *England*, the Jews were then banished thence, these ensuing Historians will at large relate, in their own words, which I shall transcribe for the better information and satisfaction of all sorts of men, whether Christians or Jews.

(y) Flores Hist.  
par. 2. ann.  
1290. p. 381.

(y) *Matthew Westminster* (flourishing at that time) gives this relation of it. About these days, namely the 31 of August, the exasperating multitude of Jews, which dwelt confidently in times past through divers Cities and strong Forts, JUSSA EST, was commanded with their wives and children, together with their moveable goods, to depart out of *England*, about the Feast of All Saints, which was assigned to them for the term, WHICH THEY DARED NOT TO TRANSGRESSE UNDER PAIN OF HANGING; whose number was supposed to be 16512. Such A DECREE had issued out before from the laudable King of *England* in the parts of *Aquaintain*, from whence all the Jews were likewise banished.

(z) Thomas Walsingham, living near that age, thus records it. The King returning out of Gascoigne to London, was solemnly received by the Clergy and all the people, who the same year banishing all the Jews out of England giving them their expences into France, confiscated the rest of their goods. This year the King held A Parliament, in which were made the Statutes called Westminster the 3d. **In quo etiam Parlamento pro expulsionone Judaeorum, concessa sunt Regi a Populo, quinta decima pars bonorum.** In which Parliament likewise for the banishment of the Jews, there was granted to the King by the People, a fifteenth part of their goods.

(a) Henry de Knyghton a Canon of Leicester, a most diligent Antiquary flourishing in Richard the 2ds. reign, rendereth it in these terms: King Edward grievously punished the Jews and their consorts for clipping of money, and corrupt exchanges, where upon in one day he caused all the Jews to be apprehended, some he hanged, the rest he banished. When he had done his will upon his corrupt Judges (fined, deposed, and some of them banished in the same Parliament that the Jews were exiled) presently another cause moved him concerning Money, which he found to be basely clipped and corrupted, to the prejudice of the Crowns, and the great damage of the people, **By the Infidelity and Malice of the Jews as it was inquired and found, Et fecit stabilire unum Parliamentum, in quo convicti sunt Judaei de ea falsitate: Et statuit, quod omnes Judaeos errent de Terra Angliae, deinceps non redituri, propter eorum incredulitatem principaliter, et propter falsitatem quam eis dure imposuerat: et pro hac causa cum festinatione facienda, et sine dilatione explenda, communes regni dederunt Regi quintum denarium de omnibus bonis suis mobilibus.** And he caused a Parliament to be summoned, wherein the Jews are convicted of that falsehood; And he ordained, that all the Jews should depart out of the Realm of England, not to return again afterwards, for their incredulity, principally, and for their falseness, which

(x) Ypodig-  
ma Neufvrie,  
p. 72.

(a) De even-  
tibus Angliae,  
l. 3. c. 1. col.  
2462, 2466.

which he had hardly pressed upon them. And for this (the banishment) speedily to be made and executed, without delay, the Commons of the Realm gave to the King the fifth part of all their moveable goods.

(b) Histor.  
Majoris Brit.  
l. 4. c. 9. (c)  
Centur. Magd.  
13 c. 15 col.  
1286.

(b) John Major, and the (c) Centuriators of Magdeburgh, out of him, thus register it to posterity. In the year 1290 the Jews were banished out of England, for the Englishmen had made a great complaint to Edward the 1. that by their usuries and frauds most men of the inferior sort were reduced to nothing, which thing was gainfull to the King; for every of the Commoners gave the King the fifteenth penny, that he might banish the Jews.

(d) Centur.  
4 Script.  
Brit. c. 60. in  
Appendice.  
(e) Ju. Ed.  
1.

(f) Cent.  
Magd. 13 c. 9.  
col. 967. c. 13.  
col. 1284.

Our learned (d) John Bale (e) Polydor Virgil, and the Century Writers out of him thus expresse it. Anno 1291 [It should be 1290] In the Parliament at London, there was a debate in the first place, Concerning the banishing of the Jews; whereof there was a great multitude throughout England; Sed edito Publico Concilii Londinensis (writes one) Publico tgitur decreto (saith another) But by the publick (f) Ed & of the Parliament assembled in London, and by a publick decree; They were all commanded to depart the Realm, with their goods, which they, Concilii iustis obedientes, obeying the commands of the Parliament, speedily d. d.

To these Latin Authors, I might annex Thomas Stubbs his *Acta Pontificum Eboracensium*: col. 1728. who makes mention of this universal banishment of them out of all England in one day; but I shall passe to our more Common English Historians.

Fabian, in his Chronicle, part 7. p. 133. Mr. John Fox in his Acts and Monuments, Lond. 1640. Vol. 1. p. 443. and Richard Grafton in his Chronicle. p. 169. thus report it, in the same words almost. This year also [1290.] all the Jews were utterly banished the Realm of England, for the which the Commons gave the King a fifteen.

Nicholas Trivet in his Polychronicon, and William Caxton



ton, in his *Chronicles*, printed 1502. in the life of K. Edm. the 1. thus stories the Jews banishment, out of *Hyden* and *Trevisa*, in their words; *Anone after the King had done his will of the Justices, tholete he inquire and espye how the Jews dysceved and beguyled his people, thorough the swyne of falsnes: and of Ullury. And lete Ordain a Preby Parlement among his Lords: So they ordainned among them, That all Jewes should voyde out of Englande for their Oppsylebe, and also for their false Ullury that they did unto Crysten Men.* And for to speed and make an end of this thing, *All the Compynalte of Englonde gave unto the King the  $\text{XXI}$ . Penny of all theyr Codes mevable: and so were the Jewes driven out of Englonde.* And tho went the Jewes into France, and there they dwellyd, through leve of King Phylip that tho was King of France. *Raphael Holinshead in his Chronicles, out of them, Vol. 3. p. 285. thus publisheth it. In the same year was a Parliament holden at Westminster, wherein the Statutes of Westminster the 3d. were ordained. It was also DECREED, That all the Jewes should avoid out of the Land: in consideration whereof, a fifreenth was granted to the King: and so hereupon were the Jewes banished out of all the Kings Dominions: and NEVER SINCE COULD THEY OBTAIN ANY PRIVILEGE TO RETURN HITHER AGAIN.* *All their goods not moveable were confiscated, with their tailles and Obligations, but all their gooods that were moveable, together with their coyn of gold and silver, the King licensed them to have and convey with them.* \* *A sort of the richest of them being shipped with their Treasure in a mighty tall ship, which they had hired, when the same was under sail, and got down the Thames towards the mouth of the River beyond Quinborow. The Master Mariner bethought him of a wile, and caused his men to cast anchor, and so rode at the same till the ship by ebbing of the stream remained on the dry sands. The Master herewith inticed the Jewes to walk out with him on land for recreation: and at length, when*

\* See Cooks 2.  
In Fir. p. 508.

he understood the tyde to be comming in, he got him back to the ship, whether he was drawn by a cord. The Jews made not so much hast as he did, because they were not ware of the danger. But when they perceived how the matter stood, they cryed to him for help? Howbeit he told them, that they ought to cry rather unto Moses, by whose conduct their Fathers pass'd through the red Sea, and therefore if they would call to him for help, he was able enough to help them out of these raging floods, which now came in upon them: They cryed, indeed, but no succour appeared, and so they were swallowed up in the water. The Master returned with the ship, and told the King how he had used the matter, and had both thanks and reward, as some have written. But (g) others affirm, (and more truly as should seem) that divers of those Marriners which dealt so wickedly against the Jews, were hanged for their wicked practise, and so received a just reward of their fraudulent and mischievous dealing.

(g) Chron.  
Dunlap.  
cooks 2 Instit.  
p. 308.

John Stow in his *Annals*, p. 204. writes thus of it; King Edward banished all the Jews out of England, giving them to bear their charges till they were out of the Realm. The number of the Jews then expelled, was fifteen thousand and sixty persons, whose houses being sold, the King received an infinite mass of money.

John Speed, in his *History of Great Britain*, p. 545. thus varieth the expression of it. King Edward, Anno 1290. to purge England from such corruptions and oppressions as under which it groaned, not neglecting therein his particular gain, banished the Jews out of the Realm, confiscating all their goods, leaving them nothing but money to bear their charges, they by their cruel Usuries HAVING EATEN HIS PEOPLE TO THE BONES.

To passe by Heylins *Microcosm*, p. 570. Henry Isaacs-sons *Chronology*, Ann. 1290. with others, who mention this their final banishment out of England, I shall conclude with the words of Samuel Daniel, his *History*, p. 160. OF NO LESSE GRIEVANCE (than corrupt Judges then fined, displaced, banished) this King eased his peo-  
ple

ple, by the banishment of the Jews, for which the kingdom willingly granted him a Fifteenth, HAVING BEFORE [in Anno Regis 9.] OFFERED A FIFTH PART OF THEIR GOODS TO HAVE THEM EXPELLED: But then the Jews gave more, and so stayed till this time; which brought him a great benefit by confiscation of their immovables, with their Tallies, and Obligations, which amounted to an infinite value. But now hath he made his last commodity of this miserable people, which having never been under other cover, but the will of the Prince, had continually served the King in all the necessary occasions of his Predecessors, but especially of his Father and himself.

Sir Edward Cook in his 2d. Institutes, p. 506, 507, 508, in his Commentary upon *Statutum de Judaismo* forecited, seems to contradict these forecited Historians touching their Banishment, whose words I shall at large rehearse, and refute to in this particular. This Statute was made (writes he) in the Parliament of 18 Edw. 1. That the mischiefs before this Statute, against Jewish Usury, were these. 1. The evils and dishonours of the good men of the land. 2. That many of the sins and offences of the Realm, had risen, and been committed by reason thereof, to the great dishonour of Almighty God. (And are not these two sufficient grounds to keep them out now, as well as to restrain and banish them then?) The difficulty (adds he) was how to apply a remedy, considering what great yearly revenue the King had by the Usury of the Jews, and how necessary it was, that the King should be supplied with Treasure. What benefit the Crown had, before the making of this Act, appeareth by former records, as take (h) one for many. From the 17 of December in the 50 year of H. 3. until the Tuesday in Shrove-tide, the 2d. year of Edward the first, which was about 7. years, the Crown had four hundred and twenty thousand pounds, fifteen shillings and four pence; De exitibus Judaismi: at which time, the ounce of silver was but 20 d. and now it is more than treble so much. So as the recital of the Preamble is true, That he and his Ancestors had received great pro-

(h) Rot. Pat.  
Anno 3 E. 1.  
No. 14. 17. 20.  
William Middleton  
redit  
at Compt.

) Temp. R. 1. fit from Judaism. (i) Many provisions were made both by  
 70. Char. 2. this King and others: Some time they were banished, but their  
 Johan. n. 49. cruel usury continued, and soon after they returned: and for  
 53. 18 H. 3. respect of lucre and gain, King John, in the second year of his  
 Dors. claus. m. reign, granted unto them large Liberties and Priviledges,  
 27. Dors. Pat. whereby the mischiefs rehearsed in this Act multiplied. But  
 55. H. 3. m. the lucre and gain which King John had; and expected of the  
 10. Infidel Jews, made him, **IMPIE JUDAISARE**: for to  
 the end they should exercise the Laws of their Sacrifices  
 (which they could not do without a Priesthood) the King by  
 his Charter granted them to have one, &c. Which for the great  
 rarity the eof, and for that we find it not either in our Books  
 or Histories, I will rehearse in hæc verba.

(k) Rot. char.  
 1. Regis Johan.  
 part. 1. m. 28.  
 Char. 171.

(k) Rex omnibus fidelibus suis, & omnibus, & Ju-  
 daïs & Anglis, salutem. Scitis nos concessisse, Jacobo  
 Judæo de Londoniis Presbytero, Judæorum Presbyterat-  
 um omnium Judæorum totius Angliæ. Habendum &  
 tenendum quam liu vixerit, liberè & quietè & honorifi-  
 cè & integrè; ita quod nemo ei super hoc molestiam ali-  
 quam, aut gravamen inferre præsumat. Quare volumus  
 & firmiter præcipimus, quod eidem Jacobo quoad vixe-  
 rit, Presbyteratum Judæorum per totam Angliam, garan-  
 titis, manu teneatis, & pacificè defendatis. Et si quis  
 eum super eo forisfacere præsumpserit, id ei sine dilatio-  
 ne (salva nobis emenda nostra) de forisfactura nostra e-  
 mendarè faciatis, tanquam Dominico Judeo nostro,  
 quem specialiter in serficio nostro retinimus. Prohi-  
 bemus etiam ne de aliquo ad se pertinente ponatur in  
 placitum, nisi coram nobis, aut coram capitali Justicia-  
 rio nostro, sicut Charta Regis Richardi fratris nostri  
 testatur. Teste S. Bathonien. Episcopo, &c. Dat. per  
 manns Huberti Cantuariensis Archiepiscopi Cancell-  
 arii nostri apud Rothomagum 2<sup>o</sup> die Julii, Anno Reg-  
 ni nostri primo.

To which Charter Sir Edward Cook annexeth this mar-  
 ginal

ginal Note, *This King had a most troublesom and dishonourable rriagn, God raising against him, FOR HIS JUST PUNISHMENT, two potent Enemies, Pope Innocent the 3 and Philip King of France. And besides, which was the worst, he lost the heart and love of his Baronage and Subjects, and at the last had a fearfull end.*

He adds (1) *Our Noble King Edward 1 and his Father H. 3 before him, sought by divers Acts and Ordinances, to use some means and moderation herein, but in the end it was found; That there was no mean in mischief, and as Seneca saith, Res profecto Stulta est nequitiae modus (And will it not be so now in their new limited readmission if consented too?) And therefore King Ed. 1. as this act saith: for the honour of God, and for the common profit of his people, without all respect, (in respect of these) of the filling of his own Coffers, did ordain, That no Jew from thenceforth should make any bargain or contract for usury, nor upon any former contract should take any usury, from the Feast of St. Edward then last past. So in effect all Jewish Usury was forbidden; This Law struck at the root of this pestilent weed, for hereby Usury it self was forbidden, and therupon the cruel Jews thirsting after rich gain, to the number of 15060 departed out of this Realm into foraign parts, where they might use their Jewish trade of Usury, & from that time that Nation never returned again into this Realm. (m) Some are of opinion, (and so it is said in some of our Histories) **That it was enacted by authority of Parliament, that the usurious Jews should be banished out of the Realm:** But the truth is, that their usury was banished by this Act of Parliament, and that was the cause, that they banished themselves, into other Countries, where they might live by their usury. So that by his opinions, they were not then banished by the King or Parliament; but only voluntarily banished themselves upon the making of this Statute aginst their Usury.*

But under the favour of this deceased reverend Judge, whose memory I generally reverence, this opinion of his

(i) Rot. 2. E. 1.  
m. 1. 3. 5. Rot.  
Claus. 3. l. 1. x  
m. 8. 10. 13.  
16. 23. Rot.  
Parl. 3 E. 1.  
m. 36. & 17.  
Dors. Claus.  
7 E. 1. m. 6.

(m) Holinshed  
p. 285. wal-  
sing. Topdig. 72.  
Flerileg.  
chron. Dunsta-  
ble.

is a meer mistake. For 1. This Statute of Judaisme was made some years before their banishment hence, as I formerly hinted, and the last clause thereof for renting houses (to continue for 15 years) manifests; not in 18E. 1. 2ly. No Record nor Historian mentions, that they voluntarily banished themselves upon the making of this Law, neither can their voluntary departure hence upon this occasion be stiled a Banishment. 3ly. The forecited Historians record, that they gave but few years before a vast sum of money to prevent their banishment, then urged in Parliament by the Commons, with the profer of the 5 part of their goods to the King for their banishment and therefore it is very improbable they would at the same time voluntarily banish themselves. 4ly. All the last cited Historians of these latter times unanimously record, and they were *judicially*, really banished both by the King and Parliament, principally for their infidelity, and other fore-alleged reasons, commanded under pain of hanging to depart out of it by a set day; for the effecting and hastning whereof, the Commons gave the King a fifteenth. Therefore not banished by of themselves alone. Who are more to be credited than this Judges singular opinion. 5ly. His own subsequnt words and Records in direct terms contradict this opinion of his no lesse than 5 times, which I wonder he observed not, I shall recite them at large to undeceive his over-credulous Readers of the long Robe, who take his words and works for Oracles (though in many things very full of grosse mistakes contradicted by his own Records, he cites, specially in his Chapter of Parliament and Admiralty.

(n) And for that [writes he] they were odious both to God and Man, that they might passe out of the Realm in safety, they made Petition to the King, that a certain day might be prefixed to them to depart the Realm [it was prefixed by the King and Parliament against their wills] to the end that they might have the Kings writ to his Sheriffs for their safe conduct, and that no injury, molestation, damage or grievance

1. B. 5. 107 (1)  
307. 7. 2. 1. 1. 1.  
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See My Le-  
wellers revele-  
ted and Plea  
for the Lords.  
(n) 2 Insit. p.  
507.

vance be offered to them in the mean time, One of which Writs we will transcribe.

[o] *Rex, Vic: G.* Cum Judæis Regni nostri universis CERTUM TEMPUS PRÆFIXERIMUS (therefore prefixed by the King himself, without their Petition) à regno illo transfretandi: Nolentes quod ipsi per ministros nostros, aut alios quoscunque, aliter quam fieri consuevit, indebite pertrectentur: Tibi præcipimus, quod per totam Ballivam tuam, publice proclamari, & firmiter inhiberi facias, ne quis eis intra terminum prædictum, injuriam, molestiam, damnum inferat, seu gravamen. Et cum contingat ipsos cum catallis suis, quæ eis concessimus, versus partes London, causa transfretationis; suæ, dirigere gressus suos, saluum & securum conductum eis habere facias sumptibus eorum. Proviso, quod Judæi prædicti, ante recessum suum, Vadia Christianorum quæ penes se habent, illis quorum fuerint, si ea acquietare voluerint, restituant, ut tenentur. Teste Rege apud Westminst. 18. die Julii, Anno 18 E. 1.

[o] *Rot. claus.*  
18 E. 1. m. 6.  
11 Julii. The  
like writs, to  
other Counties  
& intituled,  
De Judæis  
Regno Angliæ  
excentibus.

*This Statute, De Judaismo, was made at the [p] Parl.* post festum Hilarii, Anno 18 E. 1. *At which Parliament the King had a 15 granted to him, PRO EXPULSIONE JUDÆORUM* [Therefore by his own confession they were banished by the King and Parliament against their wils and a Fifteenth given for it, as the former Historians note] *And this writ was granted in July following* [in pursute therefore of their Judgement of banishment, not upon their petition] *the King beginning his reign Novemb. 16: For the Parliament knew [a strange conceit of a Judge] that by banishing of Usury [Did they banish it onely, not the Jews?] the Jews would not remain. And thus this Noble King by this means BANISHED FOR EVER THESE INFIDEL USURIOUS JEWS [Ergo, their persons, as well as Usury only] the number of which Jews. THUS BANISHED, was fifteen thousand and threescore.*

[p] *Parl 13*  
E. 1.

[[g] *W*

[q] Plac. Parl. [q] We will here adde a (Parliament) Record de Priore  
 post Pascha a- de Bridlington; thus.  
 pud London.  
 21 E. 1. rot. 4.

Et quod prædictus Prior cognovit, quid prædicta pecunia præd. Judæo debebatur, viz. 300l. nec ei solvebatur ANTE EXILIUM JUDÆORUM ( therefore by this Parliamentary record but 3 years after, they were judicially banished by Parliament, not voluntarily of themselves, no banishment in Law.) Et quicquid remansit reorum, debitis aut catallis in regno POST EORUM EXILIUM, [again repeated] Domino Regi fuit. Consideratum est, quod Dominus Rex recuperet pecuniam prædictam: & dictum est eidem Priori, quod non exeat Villam antequam Domino Regi de prædicta pecunia satisfaciat: Et respondeat Johannes Archiepiscopus Eborum, quia præcepit dicto Priori solvere Valetto tuo prædictam pecuniam in deceptionem Regis, contra Sacramentum & fidelitatem suam Domino Regi datam. Idem in alio Rot. An. 22 E. 1. rot 5.

Therefore by these 3 records resolutions cited by himself, the Jews were all banished by sentence of Parliament, in such sort as our Historians record, and not in his New sence alone, amounting but to a *Recessse*.

By all these concurrent Testimonies it is apparent [against Sir Edward Cooks groundlesse conceit.]

1. That all the Jews were then banished out of England, never to return again, at the special instance, and request of the Commons in two severall Parliaments, as an intollerable grievance and oppression under which they then groaned.

2. That the principle grounds of this their perpetual banishment were, their infidelity, Usury, forgeries of Charters, clipping and falsifying of monies, by which they prejudiced the King and kingdom, and much oppressed and impoverished the people.

3. That this their banishment was so acceptable to all



all the people, who oft-times pressed it in Parliament, that they gave the King a Fifth and Fifteenth part of their moveables, to speed and execute it.

4. That this their banishment was by the unanimous desire, Judgement, Edict, and Decree both of the King and his Parliament; and not by the King alone: and this Banishment, total, of them all, and likewise final, *Never to return into England.* Which Edict and Decree not now extant in our Parliament Rolls (many of which are lost) nor printed Statutes; yet it is mentioned by all these Authorities.

From whence I shall inferre and conclude: That as by the fundamental Laws of England, *No Freeman and Natives of England can be justly banished or exiled out of it, but by special judgement of Parliament, or by Act of Parliament*; as is evident by *Magna Charta c. 29.* The banishment of *Sir Thomas Wayland* Chief Justice of the Common Pleas 19. E. 1 Rot. Parl. rot. 12. and these Jews then banished, *Exilium Hugonis le Dispenser patris & filii.* *Tottles Magna Charta, f. 50, 51.* The double banishment of *Peter de Gaverston* out of England, *assensu communi Procerum & Magnarum, and of the King in Parliament.* *Walsingham Hist. Anglia p. 68, 71, 72.* The Statute of 1 Edward the 3. c. 2. 11 Richard the 2. c. 25 3, 4. for the banishment of *Belknap*, and other Judges into Ireland, 21. R. 2. Rot. Parl. n. 16. 17. For the banishment of *Thomas Arundel* Arch-bishop of *Canterbury*, The Statute of 35 Eliz. c. 1. of 39 Eliz. c. 4. *For banishing dangerous Sectaries, Rogues, out of the Realm after conviction, upon Indictment only, not before,* (which could not be done by Law, before these Acts) *Cooks 2 Institutes f. 47.* Mr. *St. Iohus* speech against the *Shipmony*- Judges p. 22 My *New Discovery of the Prelates Tyranny*, p. 166, 167, 168. *Walsingham, Hist. Anglie, p. 394.* and other Testimonies; as also by 1 E. 3. r. 5. 4 H. 4. c. 13. The Statute for the pressing of Souldiers for Ireland. 17 Caroli. *Exact Collect*, p. 435. *The Petition and Protestation of the Lords and Commons in*

Parliament against serving the King in person, or contribution to his wars in Flanders and other forain parts, 25 E. 1. *Walsingham Hist.* p. 35, 37, 38, &c. nor yet in Gascoigne, France, Normandy, Scotland, or Ireland, *Cooks 2 Instit.* p. 528. 4. H. 4. n. 48. 1 H. 5. n. 17. 7 H. 5. n. 9. 18 R. 2. n. 6. So, none once banished the Realm by judgement or Act of Parliament, can, may, or ought, by the fundamental and known common Laws of England, to be restored and recalled again, but only by a like judgement, Act and Restitution in full Parliament, as is adjudged, declared, resolved by the cases, and Petitions of the two *Spencers* and *Peirce Gaveston*, *Walsingham*, *Ypodig. Neustria.* p. 152. and *Hist Angl.* p. 68. 71, 72. *Holinshed*, p. 328. *Speeds History*, p. 674. The Printed Statute of 20 R. 2. c. 6. for the restitution of *Belknap*, and the other exiled Judges 28 E. 3. *Rot. Parl.* n. 8. to 14. and 29 E. 3. *Rot Parl.* n. 29. touching the Repeal of the Judgement in Parl. against *Roger Mortimer* Earl of *March*, 17 R. 2. *Rot. Parl.* n. 18. for the pardon and restitution of the Justices banished into *Irel.* 21 R. 2. n. 55. to 71. for confirmation of the repeal of the exile of *Hugh de la Spencer*, Father & Son, *An.* 15. E. 2. and the revocation of the repeale thereof in 1 E. 3. [A notable full Record in point.] 3 H. 7. 10. 4 H. 7. 10. 1. H. 7. 4. 10 H. 7. 22 b. 15. E. 3 *Fitz. Petit.* 2. 9. E. 3. 23, 24. 9 E. 4. 1 b. with sundry other Records, for the repeals of Judgements and Acts of former Parliaments, by the subsequent Judgments and Acts of other Parliaments, in *Cooks 4 Institutes.* c. 1. and *Asbes Tables.* Parliamen. 16. and Statutes 68. Therefore the Jews being so long since by Judgement, Edict and Decree both of the King and Parliament for ever banished out of England (never since repealed or reversed) neither may, nor can by Law be readmitted, reduced into England again, but by common consent and Act of Parliament: which I conceive they will never be able to obtain.

I have now presented you with a true *Historical* and  
exact

exact Chronological Relation of the Jews first admission into England; (not in the time of the Emperour Constantine the great, as some groundlessly would collect, from his \* General Epistle to all Churches, touching the Decrees of the Council of Nice, and the Unanimous observation of the Feast of Easter, not after the Jewish computation; wherein there is mention of the Churches in Britain, (as well as in Rome, Africk, Spain, France, and other places) concurring with other Churches herein; but not one syllable of any Jews therein, or in Britain then; nor in any other particular places; but onely these general passages against Christians complying with them in their Paschal observation. *Ac primum quidem indigna res fuit sanctissimum eum diem imitatione atque consuetudine Iudeorum celebrare, qui manibus suis nefario flagitio contaminatis, non injuria quoque animis sunt excacato, homines scelerati. Quidni enim liceat, gente ea rejecta, rectiore, verioreque ordine, quem à primo passionis die hucusque servavimus, ad futura quoque secula observationis hujus ritum transmittere? Item nihil nobis commune sit cum infestissima Iudeorum turba, &c. Quin & strictior ipsa atque exactior ratio flagitare videtur, NEQUA NOBIS CUM IUDAEORUM PERJURIO COMMUNIO.* From whence no rational

man can infer, that there were any Jews at that time observing their Jewish Passeever in Britain, of which I can find no syllable in any Domestick or forreign Historians or Writers whatsoever; nor yet that they inhabited here, or were here in the Briton, Saxon, or Danish Kings reigns; which if they had, some of our Historians, Synods, Decrees, and Laws in those ages would have mentioned it, (as well as the \* Gothish, Spanish Histories, Laws, Councils, and Constitutions, where they resided) in which there is not one syllable of them, but only in the forecited Law foisted in amongst the Confessors, to which doubtlesse it was puny;) but in Will: the Cong. reign: Together with their ill deportments, misdemeanors, sufferings, massacres, servile condition, and manifold popular

\* Soerates  
Scholast. l. 1.  
c. 9. Theodor.  
ret. l. 4. c. 10.  
Niceph. Eccles.  
Hist. l. 4. c. 25.  
Cent. Magd.  
c. 3. col. 650,  
651. Spelman.  
Concil. p. 43, 44

\* See Leges  
wisigothorum  
l. 12. Tit. 2. 3.  
Suvius Concil.  
Tom. 2. 3. His-  
panie Illustra-  
te, Tom. 5.

tumults against them, during all the time of their residence in *England*, & final banishment out of it, never yet to my knowledg, collected into one intire *History*, before. The serious consideration whereof, will, in my weak judgement, sufficiently satisfy, convince the whole *English* Nation, that they have just grounds and reasons, in point of piety, of policy, never to re-admit them more into our *Island*; and likewise resolve the very *Jews* themselves, that they have little cause or reason at all to desire to re-plant themselves in *England*, where their ancestors in times past, sustained so many miseries, massacres affronts, oppressions, fleecings upon all occasions, & themselves can expect little better usage for the future. To this principal part of my undertaking, for fuller satisfaction, I shall hereunto subjoyn a Taste of such Lawes, Scriptures, Reasons, as seem strongly to plead, yea conclude against their re-admission into *England*, at least in that latitude and freedom as formerly they there enjoyed.

(b) See *Centur<sup>o</sup>*  
*Mag. 2. to 13.*  
*c. 15. in each.*  
*Antonini Chronica. pars 2.*  
*Tit. 16. c. 12.*

As 1. To erect new Synagogues, Temples amongst us, or turn any of our Churches, Chapels into Synagogues, for the free publique exercise of their Judaisme, Jewish Worship, Customs, Religion, (b) diametrically contrary to the Gofpse, Person, Kingdome, Priesthood, Offices, Mediation, Redemption of our Lord *Jesus Christ*, which they there by professedly deny, renounce, as false and fabulous.

2ly. To set up a Jewish Corporation or Fraternity amongst us in our Cities and Corporations, distinct and separate from the English, subje& to their own immediate peculiar Officers and Judges as heretofore.

3ly. To purchase Houses, Habitations, Rents, Lands, Exercise of all sorts of Trades, and Manufactures amongst us, as free *Denizens* or *Merchants*, upon such terms and qualifications as shall be indulged to them.

1. For our Laws and Statutes, these following, make directly or obliquely, by way of necessary consequence, against their re-admission.

1. For their Jewish Synagogues, worship, Sacraments, Religion; these ancient, pious Laws of our *Saxon* and *Danish Kings* (made in their great Parliaments and Councils before the Jews first coming into *England*) strongly oppose their admission now.

As namely the (i) Laws of King *Alfred* and *Guthern*, (i) *Chron. Jo-*  
*Lex. 1. 2.* of King *Ethelred* in the Council of *Anham*, c. *hannis Brompton*  
*1. 3. 27, 29, 30.* of *Habam*, c. 1. with the Laws of King *col. 829. 901.*  
*Cnute* the Dane, *Lex. 1. 27, 28:* All which enact, That 908 *Lambardi*  
*the only true God and our Lord be loved, worshipped in all* *Archaion, &*  
*ages by all the people, with all their might: the one Christian,* *SpelmanConcil.*  
*holy Catholick faith, orthodoxly kept, and the Churches of* *p. 376, 513,*  
*God to be diligently frequented throughout the Realm. That* *515, 521, 522.*  
*all Paganisme and false Religions be renounced both in words* *549. 550, 599.*  
*and deeds; That who ever wickedly resisteth the Laws of*  
*Christ, shall be grievously fined and put to death: and, that*  
*all men should diligently seek out by all means; Ut recta*  
*Christi religio maxime provehatur; That the right Reli-*  
*gion of Christ might be most of all advanced: obtesting all*  
*Ecclesiastical and secular persons again and again; most*  
*earnestly, to keep the sincere faith unanimously in the true*  
*God; and the right Christian faith in a right manner: dili-*  
*gently to hear the Teachers of Gods word; studiously to follow*  
*their Doctrine and Precepts; to maintain peace and tranquili-*  
*ty in the Church of God, and there diligently to pour forth their*  
*prayers. All which particulars exclude all Jewish Syna-*  
*gogues, and Judaisme, and are of perpetual force, being*  
*grounded on the very Law of God.*

Moreover King (k) *Cnute* his Ecclesiastical Laws [made by the advise of his wise men, to be observed throughout all *England*] prohibited, That no Christian should be sold or sent out of the Realm, or banished amongst those who had not as yet embraced the faith in Christ, lest per adventure those Souls should perish at any time, which our Lord *Iesus Christ* had redeemed with his own blood and life. If Christians for this cause ought not to be sent, sold or banished amongst Jews and Infidels; much more then

(k) *Spelmani*  
*Concil. p. 553.*  
 566.

ought not Infidel Jews, with their Jewish Synagogues, Religion, Ceremonies, to be now introduced amongst us Christians, to the hazard of many Christian Souls redeemed by Christs blood.

2. All the Statutes concerning *Uniformity of Common Services, & administration of the Sacraments*, as 1 Ed. 6. c. 1, 2. 2 Ed. 6. c. 1. 6 Ed. 6. c. 1. 1 Eliz. c. 2. 23 Eliz. c. 1. 35 Eliz. c. 1. 2. [most of them still in force, being never legally repealed] do fully and directly oppugne the introduction of any Jewish Synagogues, Service, Sacraments, Worship, Ceremonies, with the use of them in any place within our Realm.

3. The Statutes of 3 E. 6. c. 10. 13 Eliz. c. 2. 23 El. c. 1. 28 Eliz. c. 2. 6. 35 Eliz. c. 1. 3. Jac. c. 4. against *Popish Recusants, Seminary Priests, Jesuites, Friers, Masse-Books, Agnus Dei's, Popish Books, Superstitions*: for preventing the withdrawing of the Subjects of this Realm, from the publique Ordinances, Sacraments and Religion here established; and for speedy banishing all Seminary Priests and Jesuites, and keeping them perpetually out of the Realm, (upon this account, amongst others) though professing Christ, Christian Religion, and agreeing with us in all Articles of the Creed, and most fundamental points of Christianity: Must in Substance, Law, Reason, (in this regard) much more perpetually exclude, abolish all Jews, Jewish Priests, Rabbies, Synagogues, worship, Ceremonies, Superstitions, out of our Dominions, being farre more dishonourable to Christ, opposite to our Christian Religion, and destructive to the peoples souls, if once admitted, then any Jesuits, Seminary Priests, Friers, Popish Recusants, or any *Romish Masses, Superstitions* whatsoever. And if the Jewish Priests, Judaism, and Jewish Ceremonies, may be now set up and practised publicquely amongst us, notwithstanding all these Statutes, then much more Masse-Priests, Masses, Popery, and Prelacy, by the self same reason, justice, equity.

To these I might annex, all the late *Ordinances* for the

Directory, The solemn League and Covenant, and for Suppressing, punishing of Heresy and Blasphemy: therefore of *Judaism*, which is both *Heresy* and *Blasphemy*, and Jewish assemblies, the very *Synagogues of Satan*, and *Jews great blasphemers*, by Christs own resolution, *Rev.* 2. 9. c. 3. 9. *Acts* 18. 6. *Rom.* 2. 21. With the late printed (l) *Instrument of Government*: which though it allows not only toleration, but protection to all *Sects and Religions professing faith in God through Jesus Christ*, (though differing from the *Doctrine and Discipline* publicly held forth in the *Nation*,) except only to *Popery and Prelacy*; yet certainly it can no ways extend to the toleration or protection of *Jews* and their *Antichristian blasphemies* against *Christ himself* and the *Gospel*; seeing they are so far from professing faith in *Jesus Christ*; that (m) they utterly renounce, and professedly decry him to be the true *Saviour and Messiah* of the world; rejecting the whole *New Testament and Doctrine of the Gospel*: and so by consequence, are necessarily excluded by this *Instrument*, and *Oath* for its observation, from practising their Jewish worship, *Ceremonies*, or erecting any *Synagogues* in our *Nation* for that purpose.

2ly. Though the (n) *Kings of England by the Law* and their *Prerogative* may in sundry cases erect *New Corporations* of their *Subjects* by their *Charters* only, yet notwithstanding, no *Corporation* or *Fraternity of Jews*, being meer *Aliens*, may, can, or ought to be erected in *England*, by the *Fundamental Lawes* and *Constitutions* of the *Realm*, but only by full consent of the *Nation* in *Parliament*, by special *Acts of Parliament*; it being one of the greatest *Intrenchments* that can be upon the *English Nations Rights, Liberties, Customs, Priviledges, Profit*, and a violation of all the ancient *Charters, Priviledges, Rights, Franchises*, confirmed to them by the *Great Charter of England*, (forty times since ratified by new *Acts of Parliament*.) This is evident by the *Statutes of Magna Charta*, c. 9. 37. 34. E. 1. c. 4. I. E. 3. c. 9. 14. E. 3. c.

(l) Article 37.  
(m) See Petrus Alphonfus, adversus Judaeos. Antonini chro. pars 2. Tit. 16. c. 12. Agobardus De Insolentia Judaeorum, & Judaicis superstitiionibus, & cent. Magdeburg. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, c. 14, 15. where this is largely proved & Judaism refused.

(n) See Brooks & Ash. Corporation & Prerogative.

1. 1. H. 4. c. 1. 2. H. 4. c. 1. 7. H. 4. c. 1. 9. H. 4. c. 1.  
 13. H. 4. c. 1. 3. H. 5. c. 1. 2. H. 6. c. 1. compared with  
 2 E. 3. c. 9. 27. E. 3. c. 1. to 29. 28 E. 3. 13. 15. 36.  
 E. 3. c. 7. 19 H. 7. c. 12, and all other Acts for the  
 (o) *Staple* and *Syliard*: aud with 3. E. 4. c. 6. 1. R. 3.  
 c. 9. 14 H. 8. c. 2. 21 H. 8. c. 16. 22 H. 8. c. 8. 32 H. 8.  
 c. 16. touching Artificers, Merchants and Aliens.

(o) See *Rastals*  
*Staple*.

3ly. The \* *preambles* of the Statute of *Merion*, 20 H. 3.  
 3 E. 1. with c. 17. 48. 6 E. 1. of *Quo Warranto*, and of  
*Glocester*, 13 E. 1. 12 E. 2. of *York*, 9, 10, 14, 15, 25,  
 28, 36, 37. E. 3. 1. 3, 6, 7, 8, 10, 11, 12, 13, 14, 21.  
 R. 2. 1, 2, 4, 6. H. 4. 1, 8, 10, 12. 36. H. 6. 18 E. 3. c.  
 1, 2, 3. R. 2. *Rot. Parl.* n. 36, 40. 6 H. 6. c. 5. and o-  
 ther Acts, declare and resolve, *That the Kings of England*  
*by their Oath and Duty, and the Lords and Commons in Par-*  
*liament, are all obliged by their trusts and our Laws, to ad-*  
*vance, uphold, maintain and defend the welfare, wealth, safe-*  
*ty of the Church, Realm, Subjects, People of England, and to*  
*prevent, redresse, suppress, remove by wholsom Laws*  
*and Ordinances, all Grievances, Mischiefs, Damages, In-*  
*conveniencies, Disinheritons contrary thereunto; it be-*  
*ing a fundamental Maxime both in our Laws and Law-*  
*Books, SALUS POPULI SUPREMA LEX: which the*  
*Army Officers in their Declaration of 16 Nov. 1648.*  
*and Mr. John Pym in his Speech against Strafford 12 A-*  
*pril 1641. p. 3. &c. printed by the Commons special Or-*  
*der, much insist on. Moreover, it is another Maxime in*  
 our Law, \* *Summa ratio est, quæ pro religione facit.* Now  
 the admission of the Jews into *England*, as appeareth by  
 the Statute *de Judaismo*, and premised Histories, is no way  
 consistent with the welfare, profit, wealth, safety of the  
 Church, Realm, Subjects, People, or Religion of *England*,  
 and will be an extraordinary damage, mischief, grievance,  
 inconvenience, and disinheriton to them all. Therefore  
 prohibited, enacted against by the general scope of all  
 these Laws and Maximes, and no wayes to be ad-  
 mitted.

\* See my Sa-  
 veraign power  
 of Parliaments,  
 part. 2. p. 76,  
 77, 78.

\* Cooks reports.



4ly. The Jews heretofore in *England*, and still in all [p] other parts, being most grievous *Clippers, Coyners, Forgers of money, Usurers, Extortioners, and the greatest Creators, Cozeners, Impostors in the world, in all their Merchandizes and Manufactures* whatsoever: upon this account they are and ought to be still excluded, and never re-admitted amongst us, by the provisions of [q] all our *Laws*, yet in force, *prohibiting clipping, coining, usury, extortion, frauds, deceits*, in any *Merchandizes or Manufactures* whatsoever; unless we intend to have them all now more practised by them and others among us, then ever heretofore. The rather, because they were never admitted free Trading & Habitation in *England* by (r) any of our *Laws touching Alien Merchants, and Artificers free Traffick amongst us*, from the time of their forementioned banishment, till this present, under the *Name and Notion of Jews, Foreign Merchants, or Artificers*. And therefore not to be admitted to those desired Priviledges, from which all these forecited *Laws* (in my weak Judgement) with the former old *Parliamentary Judgment, and Edict, for their perpetual banishment, in Law, Justice, Conscience* still debarre them readmittance, till repealed; and they (if ever readmitted against all these *Acts and Statutes*) must be introduced, resettled by special *Acts of Parliament*, which no *English Parliament* (in probability) will ever indulge unto them, as the peoples general present declamations in all places, against their endeavoured introduction, prognostick. And thus much I thought meet to inform the Nation, touching those *Laws & Statutes* which (in my poor opinion) directly or by consequence oppose their re-admission, and refuse those *Lawyers* misinformation, who confidently averred, *there is no Law of England at all against it*, if Mr. Nye did truly inform me.

2. For *Scriptures*, these *Texts* may engage us against their re-admission.

1. *Matth. 5. 13. Lu. 14. 34, 35. Salt is good: but if the*  
 H salt

[p] See Cent. Mag. 3 to 13. c. 14.

(q) See Rastals Abridgment Title, Artificers, Aliens Money, Treason, Drapery, &c.

(r) See Rastals Abridgment, Tit. Merchants and Merchandize.

salt have lost its savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghil, but to be cast out, and to be trodden under foot of men. This is the condition of the Jews, who have lost both their Saviour & their Savior too. Therefore not fit for our land or dunghils; but to be kept and cast out from amongst us, and trodden under foot of all true Christian men.

2. 1 Cor. 16. 22, *If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.* That is, separated and cast out from all Christian society and Communion until the day of Judgment, the highest kind of Jewish Excommunication. Now the Jews are such, who do not only not love, but deny, despise and hate our Lord Jesus Christ in the highest degree. Therefore to be excommunicated and secluded from our Christian Communion and Cohabitation amongst us, to which they can pretend no right.

3. 2 Cor. 6. 14, 15, &c. *Be ye not unequally yoked together with unbelievers: for, what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols? &c, Wherefore come out from among them, and be ye separate saith the Lord, and touch no unclean thing, and I will receive you.* The unconverted Jews, are both Unbelievers, Infidels, Darknesse, Belialists, and the very Synagogue of Satan, as the Scripture resolves them, *Mat. 14. 1. Mar. 6. 6. Rom. 11. 20. 23. 32. Heb. 4. 6. 11. Joh. 1. 5. Mat. 8. 12. Rev. 2. 9. 1 Tim. 2. 14, 15, 16.* Therefore we Christians ought not to be unequally yoked, or to have any fellowship, communion, agreement, part, or mixture with them, much lesse to receive them into our land and homes, from whence they were formerly spued out, but to keep our selves separated from amongst them, lest God reject us, as he hath done them.

4. 2 John 9, 10, 11. *Whosoever transgresseth, and*

abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Sonne. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him, God speed: for he that biddeth him God speed, is partaker of his evil deeds. The Jews abide not in the Doctrine of Christ; and if they come unto us, they will not bring this Doctrine to us, but the quite contrary: Therefore we ought not to receive them into our Dominions or Houses, nor bid or wish them God speed, in returning to dwell amongst us. And if any do the contrary, they are and shall be partakers of their evil deeds.

5, Tit. i. 10, 11, 13, 14, For there are many unruly and vain talkers and deceivers, **ESPECIALLY THEY OF THE CIRCUMCISION**; whose mouthes must be stopped, **WHO SUBVERT WHOLE HOUSES**, teaching things which they ought not, for filthy lucre's sake. Wherefore rebuke them sharply, that they may be found in the faith: **NOT GIVING HEED TO JEWISH FABLES**, and commandements OF MEN THAT TURNE FROM THE TRUTH. If the circumcised Jews were such unruly Deceivers, seducers, and subverters of whole houses, even in the Apostles own dayes, and their Jewish fables then did turn so many from the truth. With what colour of Christianity, piety, conscience, can we call them in amongst us now, in these times of fearfull, and almost universal Apostacy from the truth, when lesse dangerous seducers have subverted whole houses, parishes, and almost Cities and Countiees too?

6. 1 Theff. 2. 14, 15, 16. For ye also have suffered like things of your Countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own Prophets, and have persecuted (or chased out) us, and they please not God, and are contrary to all men: \* Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway: **FOR THE WRATH IS COME UPON THEM TO THE UTMOST**. This Gospel character of the

\* Acts 4. 17.

18. c. 5. 28, 29.

40. c. 13. 45.

Let those who

now imitate

them, in jecting

them, in jecting

Ministers from

preaching, con-

sider &amp; repent

of this Jewish

crime.

Jews, expelling their transcendent malice to the Lord Jesus, their own Prophets, the very Apostles themselves, the Gentiles, with their contrariety to God and all other men, and Gods wrath upon them for it to the uttermost: a minister plenty of invincible arguments, against our receiving them in again amongst us, lest they bring along with them the extremity of Gods wrath upon the whole English Nation, who have enough thereof already.

7. Acts 18. 5, 6, 7. Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his rayment, and said unto them, Your blood be upon your own heads: I am clean, from henceforth, I will go unto the Gentiles. And he departed thence and entered into a certain mans house named Julius, who worshipped God, &c. compared with Acts 13. 44. to 52. The next Sabbath-day came almost the whole City together to hear the word of God: But when the Jews saw the multitude, they were filled with envy, and spoke against those things that were spoken by Paul, contradicting and blaspheming: Then Paul and Barnabas waxed bold, and said, It was necessary the word of God should first have been spoken unto you; but because ye put it from you, and judge your selves unworthy of everlasting life; **LO WE TURN TO THE GENTILES:** For so hath the Lord commanded us, &c. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the City, and raised persecution against Paul and Barnabas, and expelled them out of their coasts; but they shook off the dust of their feet against them, and came unto Iconium. This malicious carriage and persecution of the Jews, even against the Apostles themselves and their Doctrine, and the Gentiles salvation, and calling them maliciously out of their coasts; with their Separation from them, and turning themselves wholly to the Gentiles upon this account, by Gods own command; demonstrates, what all Gods faithfull Ministers, and we Christian Gentiles must expect from them now: and

\* See the like,  
Acts 17. 5. 10  
16. c. 19. 8, 9;  
10. c. 28. 25. 10  
31.

that being formerly cast out of our Coasts by our Ancestors for their infidelity, crucifying of Christ in his Members, and such like misdemeanors, and so being separated in cohabitation and communion from us, we neither may nor ought now to resume them into our Land, Bosoms, or Communion again upon any pretence.

8. When God was bringing the Jews into the promised Land which he gave them to inherit, he gave them these special commands. *Thou shalt drive the Inhabitants of the land out before thee (s) Thou shalt make no Covenant (s) with them, nor with their Gods, THEY SHALL NOT DWELL IN THY LAND, lest they make thee sin against me, and it be a snare in the midst of thee. Thou shalt make no Covenant with them, nor shew mercy to them, Neither shalt thou make marriages with them. Thy Daughter thou shalt not give unto his Son, nor his Daughter shalt thou take unto thy Son; for they will turn away thy Sons from following me, that they may serve other Gods, so will the anger of the Lord be kindled against thee, and destroy thee suddenly: If ye do IN ANY WISE go back, and cleave unto the remnant of these Nations, and go in unto them, and they to you, know for a certain, that the Lord will no more drive out any of these Nations before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes; until you perish from the good Land which the Lord your God giveth you: But thus ye shall deal with them, ye shall destroy their Altars, and break down their Images, and cut down their groves, &c. for thou art an holy people unto the Lord thy God.* Now, THE NOT DRIVING OF THESE NATIONS BY THE ISRAELITES FROM AMONGST THEM, according to these commands of God, is charged as a special sin upon them by God, enticed them to Idolatry, and brought his severe wrath upon them, Judges 1. 27. to 36. c. 2. 2, 3, 12, 13, 19, 20, 21, 22, 23. and is thus expressed by the Psalmist Psal. 106. 34 to 43. *They did not destroy the Nations, concerning whom the Lord commanded them; BUT WERE MINGLED AMONG*

THE HEATHEN, AND LEARNED THEIR WORKS; & they served their Idols, wh. ch. were a snare unto them, yea they sacrificed their Sons & Daughters unto Devils, & shed innocent blood, even the blood of their Sons and Daughters, whom they sacrificed unto the Idols of Canaan, and their Land was defiled with blood. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance, and he gave them into the hands of the Heathen; and they that hated them were Lords over them: their enemies also oppressed them, they were brought into subjection under their hands. The morality, ground and equity of which precepts, as they justify our Ancestors expulsion of the Jews out of England, with their adulterous worship, Ceremonies & Synagogues heretofore; So I conceive they strongly oblige all English Christians (especially after our late solemn forgotten League and Covenant) to seclude and keep them out from re-entring, coming in, mingling, and dwelling, amongst us now, for fear they draw the self-same sad effects, and bring down the same, or like heavy Judgements of God upon us, as these Scriptures threatned, and God himself inflicted on the Israelites for transgressing them.

In brief, the Parables of the Vineyard and Husbandmen, the King going into foraign parts, and Marriage Supper, *Mat.* 21. 33. to 46. c. 22. 2. to 11. c. 23. 21. to the end. *Mar.* 12. 1. &c. *Luk.* 19. 12. to 28. c. 20 9. &c. particularly applied to the Jews, and notably setting out their desperate malice against our Saviours person, Kingdom, Government, Ordinances, Ministers, Gospel, and his rejection of them for it. Together with *Rom.* 16, 17, 18. 1. 32. 1 *Cor.* 5, 4. &c. *Phil.* 3. 2, 3. *Mat.* 7. 15 c. 16. 7. 11. 12. 17. *Col.* 2. 8. 2. *Pet.* 3. 17. c. 2. 1. &c. 7, 8, 20, 21, 22. 2 *Tim.* 3. 1. to 10 c. 2. 16, 17. *Thim.* 3. 10, 11. *Revelations* 2, 9. 14. *Hebrewes* 6. 4. to 9. c. 16. 26. to 32. *Phil.* 4. 2, 3. will all furnish us with sundry arguments against their re-admission amongst us, as likewise *Prov.* 6. 27. 28. *Psal.* 101, 3, 4, 5,

6, 7, 8. Psal. 119. 104. Ps. 139. 21. 22. Num. 8. 13. Num. 16. 26. Ps. 6. 8. Ps. 119. 115. Ps. 139. 19. which every good Christian may peruse at leasure, and apply as he sees cause.

3. For Reasons against their re-admission into England they are divers, Theological, Political, and mixt of both.

1. God himself by his Prophets, Son, Apostles, before their rejection, while they were his special, peculiar chosen people, treasure, above all other Nations of the world, most frequently complains of them, and the generality of the Nation, (t) that they were a most rebellious, disobedient, gainsaying, stiffnecked, impenitent, incorrigible, adulterous, whorish, impudent, froward, shamelesse, perverse, treacherous, revolting, back sliding, idolatrous, wicked, sinfull, stubborn, untoward, hard-hearted, hypocritical, foolish, sottish, brutish, stupid, ungratefull, Covenant-breaking Nation, House, People; a seed of evil-doers, a generation of Vipers, doing evil greedily with both hands, according to all the Nations that were round about them: as bad, nay worse than Sodom or Gomorra, casting all Gods Laws, Ordinances behind their backs, trampling them under their feet, rejecting, forsaking, despising God himself, provoking him continually to his face, grieving him to the heart, forgetting him days without number, always erring in their hearts, and disobeying his voice, and the like: And dare we then harbour such a Nation as this, and bring them in amongst us, now they are worse in all these respects than ever?

2. God himself hath denounced against, and inflicted upon the Jews greater, severer Woes, Judgements, Calamities, Disasters, Devastations, Captivities, Desolations, Curses, PLAGUES of all kinds, for their sins, rebellions, impenitencies, and to their Nation, Kingdom, Countie, Cities, than to any other Nations, Kingdoms, People; and that more frequently then against any other: See our Remitter against them in his wrath, if at they should have entered into his rest, Plal. 95.

(t) Dent. 9. 6, 7, 13. c. 31. 17. Exod. 32.

9. c. 33. 3. 5. Psal. 78. 8.

9. Jer. 3. 6. to 22. c. 5. 23.

c. 8. 5. c. 2. 11. c. 23. 14.

11. c. 2. 3. 9. c. 11. c. 3. 9. c.

24. 5. Ezech. 2, 3, 10, 9, 23.

26, 27. c. 12. 2. to 26. c. 17.

12. c. 16. 46. 56. 57. c.

24. 3. c. 44. 4. Hos. 4. 16. c.

5. 7. c. 6, 7. c. 11. 7.

Mat. 3. 7. c. 11. 23, 24. c.

23. 33. Acts. 7. 51. 52. and other texts.

(u) Levit. 16. Dent. 28. 15. c. 1. & 9. & 14.

& 29. & 32. Jer. cap. 1. to 30. Lam. c. 1.

to 5. Ezech. c. 2. to 25.

Hos. c. 1, to 11. Joel, c. 1.

and 2. Amos, c. 2. to 3. Mat.

c. 1. 2. Zeph. 1. Zeph. II. 2.

Kings 17. 2 Chron. 36.

Mat. 24. Lev. 22. Egeippus, Eusebius, and others.

11. Hebr. 3. 10, 11, 18. *stiling them, the Generation of his wrath, Jer. 7. 29. and averring of them, that wrath is come upon them to the uttermost, 1 Theff. 2. 15. 16. And can or shall we then receive such a Nation as this into our botoms now, without entertaining, and pulling upon us; that wrath and curses of God which are denounced against, and do now pursue and accompany them in all places?*

(x) Exod. 15. 3. The Jews were alwayes heretofore (x) a very murdering, mutinous, discontented, rebellious, seditious people for the most part, not only against God, but their lawfull Governours, Kings, Priests, Prophets, oft tumultuously rebelling against, disobeying, revolting from, deposing, murdering their Kings, and Soveraigns; and contemning, disobeying, slaying, killing the Prophets, Messengers whom God sent unto them. Whence God himselfe gives us this black Character of them, 2 Chron. 36. 15, 16. *And the Lord God of their Fathers sent unto them by his Messengers, rising up berimes, and sending, &c. But they mocked the Messengers of God, and despised his words, and misused his Prophets, untill the wrath of the Lord rose against his people, till there was no remedy, &c.* And our Saviour Christ a worse: Lu. 13. 33, 34. *It is impossible (or cannot be) that a Prophet perish out of Jerusalem: Mat. 23. 27. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest those that are sent unto thee! Which St. Stephen thus seconds, Acts 7. 51. 52. Ye stiff-necked and uncircumcised in heart and ears: ye do alwayes resist the holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your Fathers persecuted? and they have slain them which have shewed them before of the comming of the Just One: of whom ye have been now the betrayers and murderers: Which St. Paul also confirms in the forecited observable Text, of the 1 Theff. 2. 14, 15, 16. And can we then in point of piety or policy; even in these distracted, rebellious, mutinous times, entertain, or bring in such a Nation, People as this amongst us? Or can our despised Ministry in this age, have any hopes*



hopes of reclaiming or converting such a people, who have thus abused, murdered, stoned their own Prophets in former times, though immediatly sent unto them by God himself?

4. (y) They were the greatest haters, revilers, persecuters, blasphemers, betrayers, and the only murderers, crucifiers of our (z) Lord Jesus Christ himself, and his [a] Apostles, while on earth, as the Evangelists, Acts, and other Scriptures testify. And although Christ and his Apostles miraculously converted some thousands of them by their preaching and miracles, to the faith of Christ, Acts 2. 41. c. 21. 20. Yet the generality and body of the Nation continued still blinde, obstinate, under the very most powerfull Ministry of the Prophets, Apostles, and Christ himself, being then, and ever since that time, judicially and penally given up to a blind, obdurate, obstinate, impenitent, stupid heart and spirit, a reprobate sense, a cauterized conscience; and divorced, rejected, reprobated, broken off, cast of by God himself, proclaiming them to be no more his people, to be reprobate silver, because he hath rejected them; to make way for the calling, conversion, salvation of the Gentiles, whom he hath ingrafted, called, and taken into special covenant in their stead, as is evident by Acts 13. 45. 46. 47. c. 19. 9. c. 28. 25. 26. 27. 28. Isa. 8. 14. to 17. c. 10. 22. 23. c. 29. 8. to 15. c. 65. 2. 3. 9. c. 53. 1. Jer. 6. 10. c. 7. 29. c. 14. 19 Lam. 5. 22. Hol. 1. 9. 10. c. 4. 6. Mat. 13. 13. 14. 15. c. 21. 24. to 46. v. 2. 2. to 11. Mar. 4. 12. Luk. 2. 34. c. 8. 10. &c. John 9. 39. 41. c. 12. 37. to 44. Rom. 9. 24. to 33. c. 10. 16. 19. 20. 21. c. 11. 5. 7. &c. 1 Thess. 2. 14. 15. 16. Heb. 10. 26. to 31. compared together. Which Texts conjoyued with Lu. 18. 8. Joh. 1. 11. 1 Tim. 4. 1. 2. 3. 2 Tim. 1. 3. to 10. c. 4. 3. 4. 2 Pet. 2. 1. 2. &c. c. 3. 3. 1. John 3. 18. Jude 18. in my judgement unanswerably refute, that commonly received opinion, of the calling and conversion of the whole Nation and Body of the Jews in these latter days to the faith of Christ, which some have over-confidently asserted, and now insist on, as the chief

(y) Mat. 21. 33. 10. 36. c. 26. & 27. & 28. Mar. 14. & 15. Lu. 22. & 23. John 9. 16. 18. c. 7. 1. c. 9. 22. c. 10. 31. &c. c. 11. 8. 55. c. 118 & 19. c. 20. 19. Act. 2. 23. 36. c. 3. 13. 14. 15. (z) 1 Thess. 2. 14. 15. [a] Act. 4. 1. 10. 23. c. 5. 5. 17. 18. 42. c. 6. 9. 10. 15. c. 7. 6. 8. v. 9. c. 12. 3. 6. 13. 42. to the end. c. 14. 2. 4. 5. 19. c. 17. 6. 10. 17. c. 18. 12. &c. c. 21. 10. c. 27. c. 28. 17. 18. 19. 2 Cor. 11. 24. 1 Thess. 2. 34. 15. 16.

est argument for calling in the Jews amongst us at this season; as if they were able more effectually to persuade, convert them, then either their own Prophets, or Christ himself and his Apostles, and remove that veil of obstinate blindness, and oblation which God hath laid upon their hearts and eyes, to this very end, that they might neither see, hear, nor understand, nor be converted, that he might heal them. Acts: 28. 25, 26, 27, 28.

5. God himself, (especially for their rejection of Jesus Christ, and refusing him to be their King to rule and reign over them) hath utterly extirpated and ejected the Jews out of their own promised land, which himself bestowed on them for their peculiar inheritance, and habitation, and sealed them in actual possession thereof by an outstretched hand, and power: yea, scattered, dispersed them into other Nations like chaff before the wind, without any fixed habitation, according to the ancient comminations and curses long since denounced against and now fully executed upon them. Deutr. 28. 63, 64, 65. &c. Levit. 26. 33. 36, 37, 38, 39. Deutr. 4. 27. c. 32. 26. 1 Kings 14, 15. Neh. 1. 8. Ps. 106. 27. Jer. 9. 16. & 17. 24. c. 18. 17, c. 49. 32 36. Ezech. 5. 2. to 13. c. 12, 14. 15, c. 20, 23. c. 22. 15. Daniel 12. 7. Zach 1. 21. Ezech. 11. 16, 17. c. 6. 8. c. 17. 21. which scattering, is principally intended only amongst Heathen Nations, where they should be totally deprived of all Gods Ordinances, and means of salvation, where they shall serve other Gods, which neither they nor their Fathers have known, even wood and stone; as these texts expressly resolve and import. Therefore, to receive them into, and settle them in our Christian Kingdom and Island, whereunto they have no title, nor colour of inheritance, which God hath [c] appointed to the English alone for their portion, (and therefore these Aliens may not invade or intrude themselves into it, without the whole Nations general consent) is in some sense to crossie these sacred Texts, and neither convenient for us to grant, nor for them to request; being already over-stored with Native Englishmen. 6. Since

(b) Gen. 15. 7.  
8. c. 26. 5. Num.  
26. 54, 55. c. 27  
7. 8. c. 32. 18,  
19. c. 33. 55.  
Joh. 6. 14. 10  
20. Ps. 78. 55.  
Ps. 105. 11. 1  
Kings 8. 36.  
Ezech. 48. 29

[c] See Acts  
17. 28. Exod.  
36. 43. Num. 20  
14. 10 22. c. 21.  
21. 22, 23. Deut  
2. 26. to 32.  
Judg. 11. 12. to  
29. Deut. 2. 9.  
2 Chron. 20. 10.  
Gen. 34. 20.  
Num. 26. 54.  
Deut. 26. 9.  
Ezech. 36. 5.  
Exod. 20. 17.

6. Since the Jews crucifixion of our Saviour Jesus Christ himself, and their extirpation and dissipation for it, they have oft-times in sundry places, ages, in high contempt and despite of his person, and passion, maliciously acted it over and over again in representation; not only by [d] piercing his Images with swords and spears, and in [e] stabbing, piercing, boiling, burning, braying in a mortar, and otherwise despising the consecrated Sacramental bread, representing his crucified body, as the Historians in the Margin at large relate; and likewise by crucifying a Ram at Easter, as they did at [f] Syracuse, in the year 1113; but likewise by crucifying sundry Christian children on Good Friday, or near Easter, on a Crosse, in a most barbarous manner, in derision of our Saviors death and passion. To pretermitt those 7. or 8. forecited instances in England alone, I shall instance in some forreign ones recorded by Historians. About the year of our Lord, 430. the Jews in their publike [g] Enterludes and Dances, held on their Sabbath, openly crucified a Christian child in contempt and derision of Christs death and passion, at Inmelstar in Syria; first nailing him to a tree, and lifting him up on high; then deriding and laughing at him, after that like mad men, scourging him as long as any breath remigned in his body: whereupon there arose great contention between them and the Christians; and by the Emperors command, the Jews who had done this in jest, were punished in earnest, Anno 1172. [h] they crucified in like manner another Christian Child at Bloyes in France. And near the same time, the Jews at [i] Bray in France, crowned a Christian man (whom they accused for a Malefactor) with thornes, then led him publickly about the Town, scourged him with many stripes, and at last crucified him in contempt of Christ. Not long after the [k] Jews at Paris in France, in like manner crucified a Christian child called Richard; & sundry others yearly.

29. c. 25. Gaguinus l. 6. de Francus, cent. Magd. 12. c. 14. col. 1670. [k] Vincen-  
tius Spec. Hist. l. 29. c. 25, cent. Magd. 23. c. 14. Munsteri Cosm. l. 2. p. 170.

[d] Athanasius  
de Passione  
Imaginis Chri-  
sti, Cent. Magd.  
4. c. 13. col.  
1449. Cent. 6.  
col. 825. Cent. 8  
col. 122. Cent.  
10. col. 633.  
cent. 11. c. 657.  
Fasciculus Tem-  
porum. f. 56.  
Sigeberti Chro-  
n. Hermannus  
Schedel. chron.  
f. 163.

[e] Chron. mag.  
Germania, An.  
1036. p. 268,  
269. Herman-  
nus Schedel.  
chron. f. 278.  
289. Genebr.  
chronogr. p.  
824. 825.  
Jansenius, l. 4.  
Mer. Gallo-  
belgici.

[f] Johannis  
Bromton chron.  
col. 1095.

[g] Socrates  
Scholast. l. 7.  
c. 16. Centur.  
Magd. 9. c. 14.

[h] Sigeberti  
continuator.  
Cent. Magd.  
12. c. 14.  
Cent. 13. c.  
14.

[i] Vincentius  
Spec. Hist. l.

[k] Vincen-  
tius Spec. Hist. l.

- (l) *Fragmen-  
tum Historicum  
Chronicon. Hir-  
saug. Munze-  
rus. Centur.  
Magd. 13. c.  
14.* Anno 1236. (l) the Jews at the *Monastery of Kul-  
taa*, killed many Christian Children in a *Mill*, piercing  
them with ponyards, and squeezing out their blood, to mix and  
knead it with their unleavened bread in their *Passeover*, as  
was generally reported, which being discovered many of them  
were burnt to death for it, & the rest grievously persecuted. At  
(m) *Cranzius. (m) Prague in Bohemia*, the Jews on Good-Friday in the  
year 1283. shutting their gates, crucified a Christian man,  
having first of all done unto him, in contempt, what ever they  
had learned was done to Christ by their Ancestors, which  
when the people had discovered, running to their arms, they  
raged cruelly against, and slew many of these impious  
Murderers
- (n) *Chron.  
Hirsaug. Cent.  
Magd. 13. c.  
14. Fasciculus  
Temporum.* The Jews (n) Anno 1286 stole away, cruelly tormented,  
pricked with ponyards, drew the blood, & impiously cru-  
cified a Christian Child called *Vernerus*, not far from the  
*Rhene in Germany*, barbarously murdering him after sun-  
dry torments. (o) Anno 1287. they tormented and cru-  
cified another Christian Child at *Bern* called *Rodolphus*,  
for which they were massacred and cruelly handled by  
the furious vulgar. The Jews at (p) *Trent* on Good-Friday,  
in the year 1475. tortured, whipped, pierced & crucified  
to death a Christian child about 13 years old called *Simcon*,  
in contempt of Christs passion, and Christians, kneading  
their Paschal unleavened bread with his blood, which  
History is as large related by the Marginal Historians,  
And in no more particulars, *Vincentius Belua-  
censis* [q] *Speculum Hist.* l. 29. c. 25. *Gaguinus* l. 6. de  
*Francis. Centur. Magd.* 12. and 13. c. 14 record, That the  
Jews in *Paris* did every year steal some Christian child or  
other brought up in the *Kings Court*, & carrying him to a secret  
house or vault, did on Good-Friday, or Easter-day, in con-  
tempt and derision of Christ and Christian Religion, crucify  
him on a *Crosse* (as Christ was crucified) and that they  
had been frequently apprehended persevering in this wicked-  
ness; for which, upon Detection, they were usually murdered,  
stoned, burned, destroyed, hanged by the furious multitudes  
violens,
- (q) *And so  
doth Sebast.  
Munster Cos-  
mogr. l. 2. c.  
57. p. 171.*

violence, or executed, imprisoned, banished by Christian Kings and Magistrates, yet such was their malice to Christ, that they would still persevere therein, and act it over again upon every opportunity. How can or dare we then receive into our Christian Island, such barbarous, bloody obstinate murderers and inveterate, incorrigible malicious enemies to, and deriders, despisers of our blessed Saviours death and passion, formerly cast out by our Ancestors (amongst other things) for their bloody impieties and unchristian blasphemies of this nature, unlesse we first renounce both our Christianity and Humanity at once, and become as bad as the very worst of Jews?

7. The Jews ever since their dispersion, in all ages, places to their power, have been more bitter enemies to the Christians than the worst of Pagans, bending all sheir Studies, forces, wits, endeavours to hinder, oppugne, blaspheme, extirpate the Christian Religion, and all professors of it out of the world; stirred up many bloody persecutions against them, upon all advantages, confederating both with Julian the Apostate, the Pagan, Persians, the Tartars, Sarazens, Turks, to murder and delete them, having a great hand in raising the 4th. persecution, and murdering, stoning to death, burning, destroying even those of their own Nation, yea poisoning their own Wives, Children, for imbracing Christianity; Moreover they have raised up many seditions, rebellions against Christian Princes, poisoned, destroyed some of them and their Nobles, yea raised, occasioned many great popular Tumults, Commotions, Seditions against them in all ages, places, as well as formerly here in England, as you may read at large in Socrates Scholasticus, Eccl. Hist. l. 7. c. 13. Zonaras Tom. 3 Paulus Diaconus, l. 16, 17, 18. Nicephorus Eccles. Hist. l. 14, c. 14. l. 17. c. 6, Ambrose Epist. l. 5. Epist. 29. Jerom. in cap. 4 ad Galatas, & in Abalam. Sozomen. Hist. l. 1. c. 8. Mat. Paris Historia Angl. p. 564 Aventinus. Annal. Boyorum, l. 5. and 7. Abbas Uspersensis Paralep. p. 346. Centur. Magd. 4. c. 14. 15. & c. 3 col. 85, 86. Cent. 4, 5, 6, 7, 8, 11, 12, 13. c. 3, 14, 15. Mr.

(o) *Aventinus Annal. Boiorum. l. 5. p. 468. Hedio in Chron. Annot. Cent. Magd. 11 c. 15. col. 689.*

(p) *Otto de Gestis. Fred. I Imp. l. 1. c. 37. 38. p. 428. Cent. Magd. 12. c. 14. Genebrardi Chronogy l. 4. p. 108.*

(q) *Aventinus Annal. Boiorum. l. 7. p. 589.*

(r) *See Munsteri Cosmog. l. 3. p. 547. 707.*

*Fox Acts and Monuments, vol. 1. p. 56. with sundry others record. Upon this ground, certain Christians on the contrary, out of an over-furious zeal, have endeavoured to extirpate them all from under heaven, unless they would turn Christians. Anno. 1101 (o) Emicho a German Earl, and the Inhabitants near the Rhene, pillaged, plundered, banished, slew, and destroyed all the Jews in those parts, who refused to turn Christians, slaying no lesse than twelve thousand of them, many of the Jews killing each other with their own hands, to avoid their fury; but the rest receiving baptisme, and turning Christians only to save their lives, relapsed to their Judaisme again when the storm was over. In the year 1146. one (p) Rudolphus a Monk, out of a misguided furious zeal, stirred up many thousands of people in France and Germany, near the Rhene, to take up the Crosse for the holy wars; exhorting them in his preaching, that they should in the first place kill and destroy all the Jews remaining every where in the Cities and Towns, as being the greatest enemies of Christ. The seeds of which doctrine took such deep root in many Cities of France and Germany, that in a tumultuous sedition & uproar, they slew most of the Jews in those parts, but such who fled into fenced Cities & Castles, under the protection of the Emperour Fred. the 1. wch bloody Doctrine & proceeding was reprehended by St. Bernards Letters to these people, informing them, that the Jews for their excessive wickednesses were not to be slaughtered, but dispersed. In the year of Christ 1298. (r) one Rindshashan Husbandman in Germany, openly preached to the people; That he was sent from heaven, & specially chosen by God to root out the Jews in all places: And proclaimed, whoever will have the Christian Commonwealth to be safe, let him follow me; Whereupon the people flocking to him in great multitudes, & chusing him for their Captain, sought out the Jews in Wirtzburg, Nurinburgh, Rotenburgh, Bamberge, Orenberge, and all other Towns and Villages in Franconia and Bavaria, and slew many of them, the greatest part of them in these places, both men & women obstinately setting their own houses on fire,*

& burning both themselves, wives, children, with their houses, household stuff and goods together, that they might not fall into the Christians hands. In the year (r) 1349. There being a great plague and mortality in Germany, the Jews were generally accused for the chief Authors or increasers thereof, by poisoning all the Wells and Fountains, to destroy all the Christians, and corrupting likewise some baptized Jews, & other Christians with money, and charmes so far that they could willingly have destroyed and slain all their fellow Christians, which some of them confessed upon their examinations. Hereupon the Common people in great rage and fury, against their Magistrates & Bishops wills, & commands (who neither could nor durst withstand their violence) fell upon all the Jews in Bern, Friburgh, Argentine, Wormes, Oppenheim, Frankfurt, Mentz, Spire, and other places, slew, and brained many of them, burned other of them, hanged up many others upon Gibbets, pillaging, burning, breaking, and pulling down their Houses, the Jews themselves in many of these places burning both themselves, wives, children, goods, to avoid the enraged peoples fury; very few of them escaping, who were baptized to preserve their lives: The Inhabitants of Spire, fearing the air would be infected with the stink of the slaughtered Jews dead corps lying in the streets, although most of them were burnt, put them into empty Caskes, and threw them into the Rhene. All such who protected any of the Jews for money (as some did) were so murmured against, and hated by the people, that they were in great danger of their lives, which some of them lost, as Albertus Argentinensis records at large; which sad calamity came upon them by Gods just judgement, many of them being found guilty of all sorts of wickednesses, poisoning, the murder of many Children, forging of Letters, counterfeiting and corrupting of moneys, thefts, deceipts, and other villanies, whereby they offended the Divine Majesty. To these I might adde many other such tumults, uproars, occasioned by, and massacres, burnings and destructions of them for their villanies, recorded in Hermannus Schedel. Chron. f. 243, 248. 258.

(r) M. Alberti  
Argentini  
Chron. & de  
rebus gestis  
Bertoldi. p. 147.  
148, 149, 177.  
178. See Ab-  
bas uspergensis  
Paraleip. p.  
346. Seb. Mun-  
steri Cosmog.  
l. 3. c. 139. p.  
563, 707.

271, 272. and *Genebrardi Chronog.* p. 461, 627, 660, 618, 688, 824, 830. with those forementioned in England. And can we then in point of Christian piety or prudence, now bring in such a generation of men as these amongst us, especially in these untitled, unquiet, discontented times, to kindle new flames of discontent and tumults amongst the people?

8. The [r] conversation of the Jews is so dangerous to Christians, that the 4 Council of Toledo: can. 59, 61, 62. made this Decree, "The Conversations and Companies of evil men do oftentimes corrupt even the good, how much more then those who are prone to vices. Let therefore the Jews who are converted to the Christian faith have no further Communion henceforth with those, who still continue in their old Jewish rites, lest peradventure they should be subverted by their Society: Therefore we decree, that the Sons and Daughters of those Jewes which are baptized, that they be not again involved in the errors of their parents, shall be separated from their Company, and placed with Christian men & women fearing God, where they may be well instructed, and grow in faith and Christian manners; and that the Jewes believing Wives shall be divorced and separated from their Husbands, unlesse upon admonition they turne Christians. The like was [f] Enacted by the *Wisigothes*, Laws: lib. 12. Tit. 2. 3. Yea, [r] Pope *Alex.* the 3. Decree. tal. 1. 6. c. 7. prohibited all Christians, under pain of Excommunication, to cohabit with the Jews, or keep company with them, because their manners and Christians accord in nothing, and they by reason of their continual conversation, and daily familiarity, might EASILY incline the minds of simple people TO THEIR SUPERSTITION AND INFIDELITY. And should not those then, who pretend themselves far greater Zealots then the *Goths*, *Spaniards*, or *Pope*, upon these very grounds, much more oppose, prohibiting their readmission into *England*, in this giddy APOSTATIZING

(r) *Sirius Concil. Tom. 2. p. 735. Gratian. Dist. 28. qu. 1. c. 29. qu. 1.*

[f] *Fredericus Lindebrogus Codex Legum, Antiq. [r] Centur. Magdeb. 12. 6. 7. col. 1079.*



tizing age, lest their Company and Society should easily seduce the unstable people to their Judaism and Infidelity, to Christs dishonour, their own damnation, and the infamy of our Church and Government. The rather, because if extraordinary care be not taken herein, under pretext of Jews, we shall have many hundreds of Jesuites, Popish Priests and Friars come over freely into England from Portugal, Spaine, Rome, Italy, and other places; under the title, habit, and disguise of Jews, of purpose to undermine our Religion, Church and State, and sow the seeds of Heresie, Blatphemy, Pöbery, Superstition, Schisms, and Divisions amongst us; they having formerly sent over some of late years amongst us, under the notion and vizard of converted Jews, as Ramsey the Scot, and Eleazer, and Joseph Ben-Isaiah, all Jesuitical, wicked cheating Impolltors: the two last whereof, have cheated the honest people of the Nation of many thousand pounds, being notorious Villains, one of them formerly a Trooper and Plunderer in Prince Ruperts army, as he confessed to his Hostesse at Dursly in Gloucestershire in his drink, where he would have ravished the Maid-servant of the houte, locking the door upon her, whiles she was warming his bed in the night, and upon her crying out for help, fled away presently in the night, to avoid apprehension; And yet wanders about cheating the people in other places, instead of being brought to Tyburne for his Villanies. And if they abuse and cheat us thus already, much more will they doe it upon, and after the Jewes admission.

9. To pretermitt their banishment out of Rome by the Emperor Claudius, recorded Acts 18. 2. and that as [t] Ecclesiastical Historians report, for their cheating, and tumults there raised. I shall only in brief relate, how they have from time to time been banished, expelled many Christian Cities, Countries, Kingdoms, and their Synagogues burnt and destroyed, especially for their Infidelity, and other forementioned Misdemeanors, Crimes,

[t] Orosius, l. 2. c. 6. Cent. Magd. 2. col. 26 Euseb. l. 2. c. 8. Opmeer Chron. p. 185. Metamerus de Aca-demis Hisp.

[4] *Socrates Schol. Eccl. Hist. l. 7. c. 13.* Agobardus de *Judaicis superst. Bibl. Patrum, Tom. 9 pars 1. p. 564. Cent. Magd. 4. col. 1081. 1490*

[x] *Rodericus Toletanus de Rebus Hisp. l. 2. c. 17. Vase- in Chron. Hisp. 685. Jo. Mariana de Rebus Hisp. l. 6. c. 3. Sigeberti chro. Ado Viennensis. Opmeerus Orbis Universi Chronogr. p. 355 Cent. Magd. 7. c. 14. Genebrar. Chronogr.*

[y] *Paulus Diaconus, l. 17. Zonaras Tom. 3. Cent. Magd. 7. c. 15. col. 588. [z] Cent. Mag. xi. c. 14. & c. 15. col. 689.*

[a] *Vincetima Belu. Spe. Hist. l. 29. c. 25. Antonini Chron. pars 2. Tit. 17. c. 9. Mai Paris Hist. Angl. p. 361. Abbas usberg. Paral. p. 345. Herman. Schedel. Chro. f. 231. Cent. Mag. 12. c. 15. col. 1781. Genebrardi chron. l. 4. p. 638. Fox. Acts & Mon. Vol. 1. p. 423. Cooks 2 Inst. p. 507. Seb. Mun. Cosm. l. 2. c. 57. f. 171.*

Villanies. [u] About the year of Christ 430. at the institution of St. Cyril Bishop of Alexandria, and the Christians there, they were expelled and banished that famous City, where they had long inhabited, for their insolencies, & seditious conspiracies against the Christians. About the year of Christ, 615. they were banished out of Jerusalem it self, by Heraclius the Emperour, as Zonaras, Tom. 3. in his life: *Paulus Diaconus, rerum Rom. l. 18. & Cent. Magd. 7. c. 14. storie.* About Anno 616. [x] King Sisebutus banished them all out of Spaine, unless they would turn Christians, which the most of them refusing to doe, departed thereupon into France, as the marginal Authors unanimously attest. About the year 618. they were all banished out of France by King Dagobert, unless they would renounce their Judaism, and turn Christians, upon the command and instigation of Heraclius the Emperour; as Regino, Chron. l. 1. & Cent. Magdeb. 7. c. 14. relate. King Wamba about the year 710. banished them out of the Province of Narbon; as Rodericus Toletanus de Rebus Hisp. l. 3. c. 11. informs us. The [y] Emperour Phozas, about the year 605. banished them out of the City of Antioch, for the tumults they had there raised against the Christians and Government. About the year 1196. they [z] were banished out of the City of Mentz, and near the same time out of the City of Triers, and the Bishoprick thereof, by Bishop Everhard. [a] Philip Augustus King of France, banished them all out of France by several Edicts, Anno 1152. 1162. & 1182. for these reasons: because they had divers times crucified children of Christians in Paris, and elsewhere, in contempt of Christ and his Passion; entertained Christian men servants and maid servants in their houses, who did likewise play the Jews with them, contrary to the Decrees of God and the Church; above measure oppressed, impoverished by their Usuries, the Citizens, Knights, Gentry, and Country people both

in the Cities, Suburbs, and Villages of France, and detained some of them prisoners in their houses, like captives, binding them by an Oath, not to depart out of them; most vilely profaned the sacred Vessels pawned to them by church-men in cases of necessity, causing their little children ordinarily to drink wine and eat sops out of them (in contempt of the Sacrament) and casting the silver Vessels, Crosses, and gilded Books of the Gospel pawned to them, into Jakes in a sack, that the Christians might not find them; and because the Saracens upbraided the Christians for entertaining them amongst them, being the professed Enemies of Christ. Upon these grounds, as also because their wealth and Number were so increased, that they had almost gotten half the City of Paris into their hands, King Philip caused them to be all apprehended through France in one day, as they were in their Synagogues: then spoiled them of all their rich gold and silver garments, confiscated all their Lands, Houses, Possessions; and banished them the Realm, notwithstanding the intercessions of many Bishops and Nobles (bribed with their gold and gifts) on their behalf, and the proffer of great summes of money to him by the Jews, wherewith he would not be mollified. After which, he caused their Synagogues to be prophaned, and then consecrated and converted to Churches; that so where Christ was first blasphemed after the manner of the Jews, he might

in the same places be praised both by the Clergy and people, as Vincentius records at large. After this, creeping into that Realm again by money and Bribes, they were [b] again banished out of France, and their goods confiscated by King Philip the Fair, in the year 1293. as some, or 1307. as others compute it, and driven into Germany. In the year 1349. at the earnest importunity of the people they were all banished out of [c] Alsatia, and the Imperial Cities, by the agreement of the Bishops and Nobles, and most of them burnt and destroyed: as they had been formerly in those parts by Earl [d] Emicho, An. 1102. who then banished them thence. Ludovicus Duke of Bavaria, about the year 1450, banished all the Jews out

[b] Amilius l.

8. Gaguinus, l.

7. Genebrardi

chronogr. l. 4.

p. 634. 660.

667. Heylins

Microcosme, p.

576.

[c] Alberti

Argentinenfis

chron. p. 147,

148. De Rebus

Gellis Bertoldi

p. 177, 178.

[d] Aventinus

Annal. Boior.

l. 5. p. 468.

of his Territories, as *Aeneas Piccolomneus* in his *Europa stans sub Frederico*, l. 3. c. 32. p. 79. assures us. [e] In the years 1474. 1482. and 1492. they were all banished out of Spain by King *Ferdinand*, surnamed the Catholic, from whence they were transported and received into Portugal, they paying to *K. Iohn 2. 8. Duckets* for every poll of them at first, for their admission; which much augmented his *Eschequer*, though it diminished his piety and honour. Not long after, Anno 1497. they were driven and banished out of Portugal by King *Emanuel*: And in the year 1539. they were banished out of Naples and Sicily by *Charles the 5th.* To which I might adde the destruction, burning and utter extirpation of the Jews by the *Rubeaqueses* Anno 1309. and 1338. *Munst. Cosm.* l. 3. p. 547. out of Worms and Spire, An. 1092. *Munsteri Cosm.* l. 3. p. 580. Out of Prague, by *VVratislans* for hating and slaying the Christians, *Geor. Bartholdus Pontanus, Bohemiae Prae.* l. 2. p. 20. Out of Berne, An. 1287. *Munsteri Cosm.* l. 3. p. 582. Having therefore been thus frequently banished by Christian Kings, Princes, from time to time, at the earnest sollicitation of their godly Christian Ministers, Bishops, People; and by our King and Parliament too out of *England*, so long since, never to return again, what shadow, colour of Piety, Policy, Prudence, Justice, Law, Reason, there can be for any person or persons whatsoever to re-admit them (except the Argument of dishonour, private, filthy under-hand Bribes or Lucre, by which they usually scue themselves into those places, whence they have been exiled) transcends my shallow capacity to comprehend, especially at this season, when we are so over-flored with English, that some think of sending and planting Colonies in another world; whither these Gold-thirsty Jews may do well to transplant themselves, if they be weary of their former habitations.

\* *Annales Domin. Colmariensium*, p. 25.

9. The forecited Christian Authors, Historians old and new, much applaud and magnifie those Christian Emperors,

Emperors, Kings, Magistrates, States, who have most opposed, restrained, suppressed by [f] severest Laws, Edicts, the Jewish Synagogues, Ceremonies, Superstitions, Rites, Abuses; and banished these Antichristian Blasphemers, and Enemies of Christ Jesus out of their Kingdoms and Territories, especially for their Infidelity, and censured those who favoured them. And *Matthaus Flacius Ille-ricus, Johannis Wigandus, Andreas Corvinus, Thomas Holthuter*, 4 famous, learned Protestant Historians and Divines, in their laborious, learned Ecclesiastical Centuries, as they every where do the like: So in their 12. Cent. cap. 7. col. 1078, 1079. they passe this sharp censure against the Decrees of [g] Pope Alexander the 3. and Clement the 3. (prohibiting the Jews to build any new Synagogues where were none before, yet tolerating the only to repair old ones where they were fallen down or defaced, to use their rites in. But withall forbidding all Christians under pain of Excommunication, communion with them, for fear of being seduced to their Superstitions, &c.) Deniq; in *EXTREMAM Romanorum Paparum IMPUDENTIAM ET STUPENDAM IMPIETATEM. VIDEAS, non pigebit eorum Decreta, PRO BLASPHEMA IN DEUM GENTE JUDÆORUM LATA, adscribere.* And Peter Heylin in his *Microcosme*, p. 569, 570. writing, That the Jews having been put to divers fines and ransoms, they are at last even quite thrust out of Europe also. They were banished out of England by Edward the 1. Anno 1290. Out of France, Spain, Portugal, Naples, and Sicily (by the Kings forecited) subjoyns by way of Censure. Yet are they found in great numbers in the Romish part of Germany and Poland, in most Cities of Italy, especially Rome, where there are not lesse than 15000. or 20000. of them; and also in the Popes Country of Avignon. The reason why they are permitted to live thus under our Holy Fathers nose, is forsooth, AN EXPECTATION OF THEIR CONVERSION. WHICH IS A MERE PRETENCE, THE REASON BEING INDEED, THE BENEFIT HENCE ARISING

[f] See *Leges wisigothorum l. 12. Tit. 2. 3. Savius concil. Tom. 2. 277. 608. 640. 679. 696. 674. 680. 734. 735. 1092. Tom. 3. p. 552. 622. 670. 726. 754. Cent. Mag. 4. col. 541. 1461. Cent. 6. col. 824. Cent. 7. col. 588*

[g] *Savius Concil. Tom. 3. p. 726.*

Notes

SING TO HIS HOLINESSE COFFERS. *But the hopes of their conversion is small, and the means less, &c.* And therefore we cannot now readmit them in to England upon the self-same Papal pretence and Ground of Gain; without incurring the like Censures from Protestants and Papists too; and bringing intollerable Scandal, Dishonor, Reproach, both on our Nation and Religion, in these times of pretended highest Reformation; they being the professed Enemies of our Lord Jesus Christ, *who will not have him to rule over them*, Luk. 19, 27. and so odious to the [b] very Turks themselves for crucifying Christ, that they oft use to say in detestation of a thing, I would I might die a Jew. *Neither will they permit a Jew to turn Turk, unless he be first baptized.*

[b] Heylins  
Microcosm, p.  
579.

11 Many of the wisest Heathen Law-givers, Politicians, States, have especially prohibited the introduction and habitation of foreigners amongst them. Hence [i] Lycurgus the famous Legislator, and the Spartans by his Law and advice expelled all foreigners out of their City and Country, lest by insinuating themselves amongst them, they should teach their Citizens some ill, introduce foreign manners, and an ill disordered kind of life; upon which ground they all prohibited their Citizens to travell into foreign Countries. Upon these grounds the Thebans and also Apolloniatae (in imitation of the Spartans) banished all foreigners out of their City, as Elian Variæ Historiæ l. 13. c. 16. & Alexander ab Alexandro l. 4. c. 10. record. Plato the Philosopher Dialogo 12 de Legumlatione, though he permits forainers by way of study, trade, travel, and embassie to come into his City and Republike, under certain Laws, Rules, yet he totally secludes them from inhabiting therein, or to trade, without strict Laws to prevent their danger. *Solent enim civitatum in commerciis permixtio, varios mores civitatibus ammiscere, dum externi externis vicissim novationes inducunt: quæ res civitatibus per rectas leges bene institutis* MAXIMUM DETRIMENTUM AFFERT: \*Arist. observes, That the bringing in of forainers is a principal cause of seditions, quarels; *Qui inquilinas aut advenas recipiunt in civitatem*

(i) Alexander  
ab Alexandro,  
l. 4. p. 203.  
Plutarch's La-  
conica instituta  
Xenophon de  
Lacedem. Re-  
publica, Thuci-  
dides Cælius  
Rhodiginus an-  
tiqua in lect. l.  
18. c. 5. Boemus  
de moribus  
Gent. p. 199.

\* De Republ.  
l. 5. c. 2.

vitatem, Hi ferè Omnes aut certè plurimi SEDITIO-  
 NIBUS CONFLICTANTUR. [k]Dr. Jo. Case gives the  
 reason of it. *Nam ut nihil citius corpus humanum inficitur*  
*quam pestilentium vaporum malis humoribus copulatio; ita*  
 NIHIL VELOCITUS CORRUMPIT CIVITATEM,  
 QUAM PEREGRINORUM HOMINUM ADMIS-  
 SIO, in qua contagio & venenum latet. And hereupon he  
 raiseth this question from Aristotles Text; *Mirum pericu-  
 losa sit in Rempublicam peregrinorum admissio?* And thus  
 resolves it. It is perillous to take Snakes into the Bosom,  
 and Forraigners into the Commonwealth; for as they being  
 refreshed with heat doe bite and sting; So these being enfran-  
 chised destroy the Republike. To prove this by arguments, we  
 may consider that every Nation hath its proper manners and  
 ceremonies which they bring along with them, & do not change  
 with the climat when they come into another Country; Where-  
 fore there is great danger, lest by receiving strangers the an-  
 cient manners & Laws should be changed into new and forain.  
 Now what sooner begets sedition then alteration of Laws and  
 Customs? (as we may see even in sundry Scripture exam-  
 ples, which he remembers not, and of the Jews espe-  
 cially Acts 14. 2. to 7. 16. c. 16. 19. to 25. c. 18. 5.  
 6, 7, 17, 18, 19. c. 17, 12. to 18 c. 19. 24. to 41. c.  
 21, 27, to 40. c. 22. 22. & c. c. 23. & 24. & 25.) What  
 therefore is more perillous than the admission of Forraigners  
 into our Commonwealth? Moreover, wherefore hath Nature  
 instructed like to associate together with like, if it should draw  
 men of strange and different manners into a Republike. Na-  
 ture will not that sheep should be associated with wolves, nei-  
 ther wills Prudence that Natives should be coupled with for-  
 raigners; For Philosophy perswades this, that contraries can-  
 not dwell in the same place; but strangers for the most part  
 are enemies to the Citizens with whom they converse. Adde  
 to this, that as Locusts are to the corn, so are forraigners to the  
 Republike; for as they do wast and consume the grain of corn,  
 so these devour the fruit of the Commonwealth; for although  
 they are branches of the same plant, yet they suck not whole-

(k) Sphæra  
 civitatis, l. 9.  
 c. 3. p. 435.  
 437, 438.

som juyce but poyson from the root, wherewith at length the  
 whole plant being infected perissheth. This he proves by  
 several examples out of \* *Aristotle* himself, as by the *Ire-*  
*zenii*, *Zancleii*, *Sybarites*, *Byzantii Antissiaei*, *Apolloniatae*,  
*Chii*, *Syracusani*, *Amphipolitae*, who by receiving strangers  
 into their Cities and Countries, were all much infected, and  
 some of them quite supplanted and ejected by them, the rest  
 enforced to expel them by force of arms. Then he subjoyneth,  
 That the strangers admitted among Gods own people,  
 proved briars and thorns unto them, and *So'omon* himself  
 by many strange women fell into idolatry: concluding thus,  
 The Spaniards in my judgement did not unjustly BANISH  
 THE SEDITIOUS JEWES OUT OF THEIR  
 COASTS: *propius non accedo, sed Christum oro, ne pere-*  
*grinarum turba immanis turbo in civitate fiat.* As these  
 Grecians in ancient times prohibited the introduction  
 of strangers amongst them, for the forementioned rea-  
 sons, so likewise did some of the wisest Romans: *Pen-*  
*nus* in ancient times, and *Papius* after him (as [l] *Cicero*  
 relates; *Peregrinos Urbibus prohibens, eosque exterminans;*  
 which although he thus censures as a cruelty, *usu vero*  
*urbis prohibere peregrinos, sanè inhumanum est;* Yet he in-  
 tends it only of excluding strangers from all trading and  
 commerce, not from cohabitation, as *Denizens*, from  
 which he holds it just to debarre them, there being a  
 special Law then in force for that purpose, which he  
 thus expresseth: *Nam esse pro cive qui civis non sit, REC-*  
*TUM EST NON LICERE: QUAM LEGEM TU-*  
*LERUNT SAPIENTISSIMI CONSULES, Crassus &*  
*Scævola.* Hence *Claudius* the Emperour benished the  
 Jews out of Rome, *Acts* 18. 2 and *Suetonius* in his life.  
 And the mischief of admitting forraigners is largely ar-  
 gued in [m] *Cornelius Tacitus*, who were after his time  
 banished out of *Rome*, as [n] *Caelius Rhodiginus* relates  
 out of *Ammianus Marcellinus*; So the *Carthaginians*, [o]  
*Scythians*, *Scythotauri*, *Jamphasanti*, *Seres*, *Indians*, and *E-*  
*gyptians* in some places; The *Athenians* also excluded  
 for-

\* De Repub. l.  
5. c. 2. 3.

(l) See Thuci-  
dides Hist. l. 6.  
p. 506.

(m) Cicero de  
Officiis, l. 3.

(n) Page 218,  
210, 220.

(o) Antiqu.  
Lectio, l. 18.

p. 5.

(p) Alexan-  
der ab Alexan.  
Gen. Dier.

l. 4. c. 10.



forraignets company and conversation; *Ne civis longo usque  
dissimiles mores imbuerent, & in alienas leges ritusque transi-  
rent*, as *Alex. ab Alexandro*, *Gen. Dierum* l. 4. c. 10.  
and *Boëmus de Mor. Gentium* record. And we read of  
the (p) *Tartars* and most politick Inhabitants of *China*, at  
this day, that they will admit no strangers into their  
Countries, so much as to travel or traffick, for fear of  
discerning their secrets, and corrupting their maners,  
and those few they admit by special licence to enter into  
their Country, they will by no means suffer to return  
thence, nor permit Merchants and Marriners there tra-  
ding to walk abroad publikely in their Cities and Coun-  
tries, nor to lodge on land, but only in their ships;  
which practises of theirs, being if not grounded on, yet  
at least warranted by Gods own *forcited Precepts* to the  
Israelites, and being warranted by the *Jews own practise*,  
who had no dealings with the *Samaritans*, *John* 4. 9. and the  
*Samaritans* reciprocal carriage towards the *Jews*, whom  
they would neither lodge nor entertain, *Lu.* 9. 51; 52, 53.  
Why we should not upon this account seclude those al-  
lien Jews, so different from us both in manners, customs,  
Laws, Religion, and obeying not the Laws of our Sa-  
viour Christ Jesus, *it being not for the Kings or the King-  
doms profit to suffer them*, (as *Haman*, *Ester* 3. 8. once  
said of them in another case) I referre it to all wise  
Statesmen to resolve, since it may be truly said of such  
unwelcom guests.

*Turpinus ejicitur quàm non admittitur hospes.*

Neither will this contradict that Gospel precept, *Heb.*  
13. 2. *Be not forgetfull to entertain strangers*: or *Deutr.*  
10. 18. 19. c. 23. 7 *Mat.* 25. 35, 43. which extend only  
to Christian hospitality, liberality, and pity towards exiles,  
travellers, and other private distressed strangers, coming  
in to lodge or sojourn with us for a short reason in our  
houses, or Country, and standing in need of our releif, as is  
clear by the Texts themselves, compared with *Rom.* 12.  
13. 1 *Pet.* 4. 9. 3. *John* 5. but especially to such who are of

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the *koushola* of faith, not Jews or Infidels) Gal. 6. 10. Not to the reception of any whole foreign Nation or Colony into our Island to cohabit perpetually with us (the only point in question) which the Scripture nowhere commands nor in ends, but disallows in the fore-cited Texts, and *Neh.* 9. 2. c. 13. 30. And these Scripture expressions, *Pro.* 5. 10. *Lest strangers be filled with thy wealth.* *Isay* 1. 7. *your land strangers devour in your presence, and it is desolate as overthrown by strangers,* *Lam.* 5. 2. *Our inheritance is turned unto strangers, our Houses to aliens,* *Hosea* 7. 9. *Strangers have devoured his strength, and he knoweth it not;* sufficiently manifest both the illegallity, folly, and sad consequences of our receiving Jews and other strangers in such a nature, of which our Ancestors had sufficient experience in the Jews themselves; enforcing them for ever to exile them hence.

These general Reasons against the Jews readmission premised, wch I hope will satisfie most men; I shall conclude with some particular Reasons drawn from late published *Declarations* of our Grandees, which I conceive will best satisfie them of any other: and for this end (I hope without any just offence, or *Scandalum Magnatum*) I shall crave leave to presse them home in this common cause, for the defence of the Glory, honor, Scepter, Gospel, Kingdom of our Lord Jesus Christ, the only [q] Potentate, the Prince of the Kings of the Earth, the King of Kings, and Lord of Lords; the head of all Principality and power, and God over all blessed for ever, before whose feet; all other subordinate Kings and Potentates whatsoever ought to [r] prostrate, not only their persons, but Crowns, and most peremptory Royal Wills and Edicts too; for whose pleasure, honor and glory alone, all things and powers likewise both are and were created: in whose cause we must be most [s] bold and zealous not fearing the faces of any Mortals.

My 1. Reason shall be drawn from the very words of the Declaration of 21 Novemb. 1655. *inviting the people of this*

[q] 1 Tim. 6.  
15. Col. 2. 10.  
16. Rev. 1.  
5. c. 17. 14. c.  
19. 16 Rom. 9. 4.  
[r] Rev. 4. 9.  
10, 11, c. 19. 4  
Rom. 11. 36.  
[s] Exech. 2.  
3. 10 9. Acts 4.  
19. 20. c. 5. 29.  
30, &c.]

this Commonwealth to a day of solemn Fasting and Humiliation, on the 6. of December laſt (a<sup>r</sup> day of trouble and of rebuke, of blaſphemy, & provocation, in reſpect of the violence acted on it that time ſeven years, when the children were come to the birth, and there was no ſtrength to bring forth, but only to obſtruct and pull out the Members, to prevent our peace and ſettlement.) The principal cauſe whereof they Declare to be; The abominable Blaſphemies vented and ſpreading of late, through the Apoſtacy of, and the abuſe of Liberty by many profeſſing Religion. And to joyn with them in ſolemn and earneſt ſupplications to the throne of Grace; That the Lord will diſappoint the deſigns of thoſe, that labour to liſt themſelves up againſt the intereſt of Chriſt and his people: That he will rebuke the foreſaid Evils, and give his people to know the things that belong to their Peace, that ſo we may with one heart and ſhoulder ſerve the Lord, both theirs and ours. The Jews of all other Nations in the world; are the greateſt venters, ſpreaders of abominable<sup>\*</sup> Blaſphemies againſt our Saviour and the Goſpel; the greateſt Apoſtates from God and abuſers of Liberty of any profeſſing Religion; The greateſt deſigners, plotters and liſters up of themſelves againſt the intereſt of Chriſt and his people; as the Premiſes undeniably evidence: And their introduction amongſt us at this ſeaſon, when the generality of the people, and profeſſors of Religion likewiſe are ſo bent to Apoſtacy, and all kind of Errors, of Novelties in Religion, will no ways allay, but moſt certainly increaſe the venting and ſpreading of abominable Blaſphemies amongſt us, multiply the Apoſtacies of, and abuſe of liberty by the profeſſors of Religion, and make thouſands in probability turn Apoſtate Jews, inſtead of converting any of the Jews to Chriſtianity. It will not diſappoint, but moſt of all advance the deſignes of thoſe that labour to liſt up themſelves againſt the intereſt of Jeſus Chriſt and his people; this being (as ſome juſtly fear) the Jews very end and plot in preſſing now to be received amongſt us; to ſeducer us unto *Judaism*, to which

\* 2 Kings 19. 3.

\* Acts 13. 45.  
Rev. 2. 9.

many are now inclined; and to deny our Saviour Christ in words, as too many have [t] denied him in their works, and some in their opinions of late years. It will not rebuke, but foment the foresaid Evils; obstruct Gods people both from knowing and pursuing the things that concern their peace; and instead of enabling them with one heart and shoulder to serve the Lord, divide them into more *Sects and Schisms*, than formerly, and set up *Judaism* to affront Christianity with open face, as 2 Pet. 2. 1. Jude 3. 4. &c. Tit. 1. 10. 11. 1 Joh. 4. 3. resolve: & so multiply the late Rebukes and Judgements of God upon the Nation. Therefore their re-admission into *England* after such a *Solemn Declaration*, and *Day of Humiliation* as this (and some others formerly prescribed, observed through the Nation, for the late monstrous growth and spreading of Errors and Blasphemies amongst us,) if resolved and effected, will be reputed by God and Men, A most palpable violation, yea contradiction of this *Declaration* and *Humiliation*; a most hypocritical, Atheistical mocking of God himself to his face; a most prophane abuse, and perversion of this *Solemn Fast and Humiliation*; a frustration of all the prayers, hopes of most religious people thereon, who observed it for far other prescribed ends, and an high Provocation of Gods severest wrath against the perverters of it, to this very end, to introduce the long-since banished Jews, the debate whereot was proposed immediately before, and began the very next day after it.

My 2. Reason shall be deduced from the *Declaration* of the 24 *Novemb.* 1655. in order to the securing of the peace of the *Commonwealth*; Declaring it necessary to use all good means to secure the Peace of the Nation, and prevent future troubles within the same. The bringing in of the Jews at this season, when the people are so generally divided, discontented, and declare (for ought I can learn) their highest, unanimous dislike, and detestation of it, is the most probable means to disturb the peace of the Nation, and to engender future new troubles, Tumults with-  
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in it; the generality of the people in *England*, and in other Countries, having in former \* ages frequently risen up in armes against them; massacred, burnt and destroyed them; notwithstanding their Kings and Magistrates Proclamations and Edicts to the contrary. And the [u] Jews themselves in all ages having been principle firebrands of sedition both in their own Land, and all places where they have been dispersed, as the Texts and Authors in the 3. and 7. premised reasons, with the foregoing Relations, out of our English Historians attest. Therefore their re-admission into *England*, (especially in this unquiet season) must needs be diametrically contrary to the scope of this Declaration; and neither in policy nor prudence to be resolved on, but utterly rejected.

My 3d. reason shall be grounded on this clause of that Declaration: That no person who hath or shall be sequestred, or ejected for Delinquency, or being in actual arms for the late King against the then Parliament, or for Charles Stuart his Son, &c. out of any Benefice, School, or Colledge, shall from and after the 1. day of December, be kept as a Chaplain or School-master in any sequestred persons house; Nor after the 1. day of January, keep any School publike or private; Nor preach in any publike place, or private meeting of any other persons than those of his own family; Nor shall administer Baptism, or the Lords Supper, or Marry, &c. upon pain that every person so offending in any of the premisses shall be proceeded against, as by Orders (therin mentioned) is provided: prescribing 3 months imprisonment for the 1. 6 months for the 2d, and banishment for the 3d Offence, as I am informed. If native freeborn Englishmen, formerly ejected out of any Benefice, Colledge or School, only for their old delinquency in adhering to the late King and Prince (though according to their Oaths, duties and dictate of their consciences) after some years publike liberty to preach, Articles of Agreement confirmed by the Army and both Houses, and that which some call, *An Act of Oblivion*, and future indemnity, though orthodox in Doctrine, un-

\* See here p. 8.  
to 15. 18. 24.  
32. 33. 64. 65.  
67. 68. to 77.  
79.  
[u] See Socrates Scholast. l. 7c. 13. Soromen. l. 4. c. 7. cent. Magd. 4. 5. 7. 12. 13. c. 14.

blamable in conversation, and eminent in learning, without any particular impeachment, hearing, conviction of any new Delinquency or misdemeanors whatsoever, must not have so much liberty as to keep any School, or preach Gods Word in publique or private, or to be entertained in formerly sequestred Englishmens houses, under the foresaid penalties at this season, only in Order to the Nations peace: Then much lesse ought Jews, meer aliens, who always have been, and still are professed Enemies in arms against the Pertion, Kingdom, Gospel of our Lord Jesus Christ ( which the late Parliament by their solemn Protestation, Vow and Covenant, engaged by all good means to defend and advance ) to be entertained by any English Christians, or publikely or privately to teach, preach, spread, propagate their Jewish Doctrines, Errors and abolished Ceremonies in our Island, but to be banished for ever from amongst us, if any of them should publikely or privately attempt to creep in amongst us; Else not only all sequestred Delinquents, but the whole English Nation and world too, will cry out and say, [x] the faithfull loyal Chaplains, Servants, followers, Friends of the late K. and Pr. though English Nativs, Freemen, ye our fellow brethren Members in Christ are more execrable to, more injuriously, unchristianly, uncharitably dealt with by their Fellow English Christians in present power, only for their loyalty and conscientious adhering to their late temporal King and Prince, than the very alien Jews, who both denied, rejected, crucified the Lord Jesus Christ, their own temporal Sovereign, who [y] was born King of the Jews, and had this very title inscribed on his Crosse; and their & our only spiritual King and Saviour, whose whole Honour, Power, Kingdom, Gospel, we avowedly profess to advance; & that they enjoy lesse Christian or civil liberty for themselves, their wives; and families *necessarie subsistence*, now in their Native country and must neither teach nor preach Christ Jesus to any in publique or private, though Gods word and their

*Immo qui  
Regi  
parverit pro  
excommunicato  
habeatur,  
qui contra regem  
fecerit, a  
noxâ injustitiæ,  
& penurii  
absolvatur, as  
Sigebertus  
Gemblacensis.  
Chron. An.  
1088. writes  
of Pope Hildebrand,  
and his  
Abettors.  
[y] Mat.  
2. 2. c. 27,  
37. Lu. 1. 32.  
33. Rev. 25.  
9.*

their function, condition enjoyn, \* necessitate them to do  
 both, when as these admitted Jews may both teach and  
 preach against him too in publique & private. Which  
 restraints on these English Royalists on the one hand,  
 & indulged liberty to the alien Jew \* Antichrists on the  
 other, if now put in execution, I humbly referre it to the  
 saddest considerations & conscientious meditations of all  
 in power to resolv themselves how scandalous & odious it  
 will prove both to God and all good men how much it  
 will resemble the proceedings, not only of the malici-  
 ous Jews themselves against the Apostles and Ministers  
 of Christ, recorded, *Acts* 4. 1. to 24. & c. 5. 24. to 32. I  
*The* 2. 14, 15, 16. of beheaded. [z] *Canterbury* against  
 Mr *Workman* of *Glocester*, But likewise of that detestable  
 Apostate Emperour [a] *Iulian*, who out of his desperate ma-  
 lice to Christ, to undermine and extirpate Christian Reli-  
 gion without shedding the blood of Christians, first shewed  
 himself a most zealous Christian professor, reducing the Or-  
 thodox Bishops, Ministers, christians, whom the persecuting  
 Arian Emperour *Constantius* had exiled, & restoring them to  
 their confiscated Bishopricks, to ingratiate himself with the peo-  
 ple; but not long after turning Apostate he took away all the Pri-  
 vileges, honours, revenues of the Clergy settled on them by *Con-*  
*stantine*, with the Laws for their establishment, shut up the  
 Churches & Schools of the Christians, prohibiting them to teach  
 in publique or private, or set their children to School, unless  
 they would renounce their former Religion, and turn Pagans,  
 impoverished, oppressed the Christians with extraordinary dou-  
 bled Taxes, from which the Pagans were exempted, and cast  
 many of them into prison. But on the contrary at the  
 same time, he shewed extraordinary favour and affection to-  
 wards the Jews, sent for the chiefest of them to his court, where  
 he discoursed with them, writing a special Letter to them,  
 wherein he desired their prayers for him, granted them free  
 exercise of their Jewish ceremonies, and sacrifices long dis-  
 continued, encouraged and assisted them with monies out of  
 his publique Treasury to re-edifie the Temple at Jerusalem,

\* 1 Cor. 9. 16

2. Tim. 4. 1.

2.

\* 1 John 4. 3.

(\*) *Canter-*  
*ries Doom*, p.

107. 138. 491.

496.

(a) *Ambros.*  
*Epist.* l. 5. Ep.

29. Cent.

*Magd.* 4. cap.

3. col. 114 to

120. c. 14.

1438, 1459.

*Naxianzon O-*

ratio 2. in

*Julianum So-*crates *Schol.* l.3. c. 22. *Ruf-*

sinus, l. 1. c.

28. *Theodoret,*

l. 3. c. 20.

*Nicephorus* l.

10. c. 13. 4. 5.

24, 25, 33 f.

32.

*Sozomen.* l. 5.

c. 22.

to receive & set up all the Jewish Sacrifices and customes  
there formerly used; whereupon they began to build it;  
it miraculously interrupted therein; and all to vex and un-  
dermine the Christians. By which indulged Liberty  
the Jews then grew so insolent against the Christians, that they  
grovously persecuted divers of them, destroyed and burnt  
down some of their Churches; and threatened to persecute them  
worse than the Pagan Romans had done; as the Marginall  
Hittorians record more at large. The imitation of whose  
proceedings now in any degree in these particulars,  
what harsh constructions and sad events they may pro-  
duce, I refer to all wise Christian States-men seriously to  
ponder, for their own and our Religions honor and Se-  
curity.

My 4. argument is this; The Orders for securing the  
peace of the Nation, which the Declaration relates to;  
[a] contrary to all the Statutes, Acts, Resolutions of our Parlia-  
ments and Law-books forecited, upon another occasion)

[a] See here, p.  
49. fo. 1. H.  
4. rot. Parl. n.  
44. 47. 50.  
Memineritis,  
nihil posse ju-  
dicia fieri con-  
trarium magis  
quam sine ju-  
dicia proscribe-  
re aliquem.  
Non sunt Lex  
decretum lege  
plus valeat  
iste cum tot  
sunt leges, de-  
cretum ratum  
facit, leges  
collit: Demost-  
henes, Oratio  
contra Timo-  
cratem, p. 200.

authorize the Major Generals and Commissioners named in  
them. To banish and send into Foreign parts and Plantations,  
all persons of the royal party formerly in arms, of no estate,  
and living loosely, and all persons whatsoever that shall appear  
by their words or actions to adhere to the party of the late King  
or his Son, & to be dangerous Enemies to the peace of the  
Commonwealth, even without and before any Legal in-  
dictment, tryal, conviction of any particular crime, for  
which a Sentence of Banishment is prescribed by our Laws:  
or any Judgement or Act of Parliament inflicting this  
heavy Punishment upon them, far worse to many than  
death it self. Now I shall earnestly intreat in the name  
and fear of God, all those whom it most concernes, to  
consider in their own retired thoughts, how unjust, un-  
righteous, unreasonable, unchristian it will seem to all  
Free-born English men, and conscientious Christians,  
both at home and abroad, and what great scandals it may  
bring, both upon our Nation, Government, and Religi-  
on it self, in this manner, (and on this old account a-  
lone



lone ) to banish the Christian English Freemen out of their Native Country, both from their Wives, Children, Kinred, and Gods own publike Ordinances; and at the self-same time to call in foreign, Infidel Jews, (greatest Enemies to Christ himself and Christians, and in that respect more dangerous to the peace and welfare of the Nation than those thus to be banished) to supply their places, even against an expresse old Judgement and Edict of the whole Kingdom in Parliament, for their perpetual exile. What a sad pernicious' president it may prove in future ages, upon every new revolution to banish all English freemen of a contrary party, and call in Forraigners in their rooms: Whether it will not revive that ancient complaint of *\* Perus Clunacensis. Lex nam vetusta sed vere diabolica ab ipsis Christianis Principibus processit, &c. Mallet inultum scelus detestabile in Judæo, quod exilio vel horrenda morte suspendi puniuntur in Christiano. Pinguis inde & deliciis affuit Iudæus unde laqueo suspenditur Christianus?* And whether upon consideration of this and the precedent reasons deduced from these *Declarations*, and all the premises, they ought not peremptorily to conclude against the Jews present and future re-admission into *England*? most seriously to determine.

I shall close up all with an Answer to the two principal *Allegations* for their reception into our Realm.

1. The main and only consciencious Argument for their introduction, is this, *That it may be a very probable hopefull means of the general calling and conversion of the Jewish Nation to the Christian Faith, which hath been so long prayed for and expected by Christians, and seems now approaching; which their seclusion from us may much obstruct.*

Not to enter into any large debate of this conversion of the Jews, wherein learned [b] Orthodox Divines and Writers, are much divided. I say, 1. That I could never yet be satisfied, that there shall be such a general call and

\* Mat. 7. 21  
Luk. 6. 37. 38.  
& Rev. 13. 10.  
Obad. 15. &  
Joel 3. 6, 7,  
8.  
\* Lib. 5. Epist.  
33. & Cent.  
Mag. 12. ca. 14.

*Allegat. I.*

[b] See Hyperius, Osiander, Peter Martyr, Bucer, Melancthon, Calvin, Selneccerus, Marlorat, Paræus, Willet, Wilson, and others on Rom. 11. Di. Prideaux, Orat. 6. de Vocazione Judæorum.

[ c ] Here p.  
63, 64, 65,  
66.

conversion of the whole or major part of the Nation of the Jews, as some expect, *but only of an elect remnant of them*, The (c) forecited Texts, with *Isay 30.8, 9, 10, 11.* Now go write it before them in a Table, and note it in a book, that it may be for the time to come **FOR EVER and EVER**, That this is a rebellious people, children that will not hear the Law of the Lord, which say to the Seers see not, and to the Prophets, prophesie not unto us right things, &c. cause the holy one of Israel to depart from before us. *Luk. 20. 16, 17, 18. Mat. 21. 41, 42, 43, 44, 45, John 1. 11. 12. Rom. 9. 27. 26. 33. c. 11. 2, 5, 7, 8.* contradicting such a general conversion of them, & that of *Rom. 11. 26, 27, 28.* And so all Israel shall be saved, being meant only of the Elect, and true Israel of God, both Jews and Gentiles, as many judicious Expositors, and *Rom. 2, 26, 27, 28, 29. c. 9. 6, 7, 8. c. 11. 1. to 8. Gal. 3. 7, 9, 14, 16, 22, 28, 29. c. 6. 16.* seem to expound it, not of the whole Jewish Nations calling and salvation at the last. 2ly. It is agreed by most who expect such a general calling and conversion of the Jews [ d ] That it shall not be till the fullnesse of the Gentiles be come in, as *Rom. 11, 24, 25.* resolves, And whether this fullnesse be yet come in, there being so many Gentile Nations yet [ e ] unconverted, especially in Asia, Africa, and America, and those infinitely exceeding the Gentiles yet converted to the Gospel, let those consider who now expect the Jews conversion. 3ly. If this fullnesse of the Gentiles conversion to Christ, must precede the general calling of the Jews, as a necessary preparative and introduction thereunto, then we ought by this allegation in the first place to call the *Turks, Tartars, Persians, Chinnos, and all other unconverted Gentile Nations into England,* and first convert them to the Christian faith, before we bring in the Jews, whose conversion is to succeed theirs, and the Gentiles fullnesse, And then we shall have Religions enough in England to please all Novelists, and a thousand aliens to each English Native. 4ly, There are farre more expresse, direct promises, texts, grounds,

[ d ] *Parvus willer, Peter Martyr. wilson on the place, and Dr. Prideaux. Orat. 6.*  
[ e ] See *Purchas Pilgrimage, and Pilgrim. Edward Brerewood his Inquiry touching the diversity of Religions through the chief parts of the world.*

grounds, both in the [e] Old and [f] New Testament, for the calling, conversion of all Gentiles, and yet unconverted Heathen Nations to the faith of Christ, then of the Jewish Nation: not one Nation of them (for ought we read) being so far rejected, broken off, and given up to an obduration of heart, and blindness of mind, by Gods judicall decree, as we read the Jews to be; *Ila.* 6. 9, 10, 11, c. 8. 14. 15, 16. c. 29. 9, 10, 11, 12. *Mat.* 13. 14, 15. *Mar.* 4. 11, 12. *Lu.* 8. 10. *John* 12. 37, 38, 39, 40. *Act* 28. 25, 26, 27, 28. *Rom.* 11. 7, 8, 9, 10. Therefore our prayers and endeavours ought first to be for the conversion of all Gentiles yet unconverted to the faith, being more hopeful, more successfull in all probability, than our prayers, endeavours for the Jews conversion, at least till the Gentiles fullnesse be come in. 1ly, Admit either a general or special calling and conversion of the Jews in the latter end of the world; yet the calling of them into England to cohabit with us in such a manner as they now desire, is no ways necessary for that end. For 1. it is no where declared in Gods word, that they must be called in England, or by English men. 2ly. If they were principally to be converted by English Divines or Laicks, we may with more ease, lesse danger and prejudice to our Nation and Religion, send English Divines and Laicks into other forraign parts where they now reside, to instruct, teach, convert them to the faith, than call them into England to convert them now, in this giddy, unsetled, apostatizing age, wherein they are likelier to gain a thousand English Profelytes to their Judaisme, than we one Jewish convert to Christianity; if introduced with their Synagogues and Jewish ceremonies; perhaps their hopes of such a harvest here, is the principal motive that they are so

[e] *Pf.* 2. 8.  
*Pf.* 22. 27.  
*Pf.* 72. 1. 10 18.  
*1f.* 67. 3. 4. 6. 7  
*Pf.* 86. 9, 10.  
*Pf.* 100. 1, 2, 3, 4.  
*Pf.* 148. 11,  
 12. *I. Km.* 8. 43  
*1say* 2. 1, 2, 3, 4.  
 c. 9. 2. 7. c. 11,  
 10. c. 18. 7. c.  
 35. 1, 2, &c. c.  
 40. 4, 5. c. 41. 2.  
 c. 42. 1, 6, 7, 10  
 11, 12, 16. c.  
 59. c. 6, 7, &c.  
 20, 21, 22, 23,  
 24. c. 54. 1, 2, 3,  
 4. c. 55. 4, 6. c.  
 56. c. 56. 5, 7,  
 8. c. 60. through  
 out, c. 61. 5,  
 6, 9. c. 62. 2.  
 c. 65. 1. c. 66.  
 19. 10 24. *Jer.*  
 16. 19. *Dan.*  
 7. 14. *Hag.* 2. 7.  
*Mic.* 4. 1. 10. 8.  
*Mal.* 1. 10. *Hof.*  
 1. 10. c. 2. 23.  
*Gen.* 49. 10.

[f] *Mat.* 12. 21. c. 28. 19,  
 20 *Mar.* 16. 15.  
*Luk.* 2. 32. 10b.  
 7. 25. *Acts* 9.  
 15. c. 10. 1. &c  
 44. 65. c. 11.  
 1. 18. c. 13. 42.  
 40 49. c. 14. 27.

c. 15. 3. 10 24. c. 16. 4. 10 13. c. 17. 12. c. 18. 9, 7. &c. c. 19. 10. c. 21. 25. c. 22. 21. c. 26.  
 20, 21, 22, 23. c. 28. 28. *Rom.* 1. 13. c. 9. 24. 30. c. 10. 12, 13, 18, 19, 20. c. 11. 11, 12 &c.  
 25. 30. c. 18. 4. 10 30. c. 16. 4. 26. *I Cor.* 12. 2. 10 24. *Gal.* 2. 2. 16. c. 3. 14. *Ephes.* 2. 1.  
 11. 10 22. c. 3. 6. 10 12. *Col.* 1. 6. 25, 26, 27. *I Tim.* 2. 1. 10 9. c. 3. 16. 2 *Tim.* 1. 11. c.  
 4. 17. *Rev.* 5. 10. 6. 9, 10. 7. 11. 15. c. 14. 1. 3. 6. 7.

pressing to be now admitted again into our English climate, without delay. 3ly. If we admit them with all their Jewish worship, Synagogues, Ceremonies, as they now propose, it will be rather a means to harden, then to correct it with a subsequent antidote; and to set up a present [b] *Synagogue of Satan*, upon hopes hereafter to convert it into a *Church of Christ*. 4ly. God can convert them in any other Countries, as well as in *England*, and by any other Christian Nations, as well as English- as he hath done [i] *some few of them* in all ages, as *Petrus Alphonsus, Lyra, and Junius*, three eminent Divines and Writers, amongst others: And there being as learn- able Protestant Divines in *Holland, Germany, France, Denmarke*, as any in *England*, if they cannot convert them, what hopes have we to do it? 5ly. *Conversion of their hearts to the truth of the Gospel, and saving Grace, is [k] only the work of God, not men, who can work it when, where, and by whom he pleaseth, and is not tied either to place or persons, much lesse to our English climate to effect it. And, it is Gods and Christs usual prescribed way of converting Nations, People, to send Apostles, Ministers to preach the Gospel to, and convert them, in the Countries, places where they dwell; not to call them into another For- raign Land where the Gospel first shined, or where it is en- tertained: as he sent his Apostles from Jerusalem into all the world, to convert the Gentiles, not called them all to Jeru- salem or Palestine, to be there instructed and converted, Mat. 9. 38. c. 10. 5. 6. c. 28. 19, 20. Mar. 16. 15. May 2, 3, 4. Acts 9. 15. c. 10. 20. c. 22. 12. Ephes. 3. 8. 2 Tim. 4. 17. 3. John 7. Why then we should take this new-found contrary way of calling the Jews in to us to convert them, and not rather send out Ministers to them, I cannot discern; The rather, because the \**Council of Basil, An. 1431. Sessio 19.* prescribes this course both for the converting of the unbelieving Jews and Gentiles to the Orthodox Faith;*

That

[g] 1 Tim 2.  
3. 10.  
Rom. 3. 8.  
[b] Rev. 2. 9.  
c. 3. 9.

[i] See Cent.  
Atag. 4. 10  
P. 3. c. 14.  
Parvus Com. in  
Ro. 13. p. 1101.  
Here p. 17. An-  
tonini Chron.  
pars 2. Tit. 16.  
c. 12. & Tit.  
17.

[k] Jer. 31. 18.  
Ephes. 2. 1. & c.  
John 3. 8. c. 12.  
40. Phil. 2. 13.

\**Sanius Concil.*  
Tom. 4. 57. Fox  
Acts & Mon.  
Vol. 1. p. 913.  
*Summa Rosella*  
& *Angelica*,  
Tit. *Judeus*.

That all Diocesans should yearly, at appointed times, provide certain men well learned in holy Scriptures, and in the Tongues, to preach and explain the truth of the Catholick Faith, IN SUCH PLACES WHERE THE JEWES AND OTHER INFIDELS DID DWELL, in such sort, that they acknowledging their error, might forsake the same. To which preaching they should compell all of both Sexes that were at years of discretion to resort, by interdicting them commerce with Christians, and other fitting penalties. Provided, the Diocesans and Preachers should behave themselves towards them mercifully, and with all charity, whereby they might win them to Christ, not only by declaring of the truth, but also by other Offices of humanity. 7ly. If the observation of learned *Parus* be true, that the overflowing of all sorts of wickednesses, crimes, murders, wars, oppressions, rapines, injustice, tyranny, cruelty, extortions, usuries, the infinite multiplicity, contrariety of Sects, Schisms, Religions, and unchristian, heathen, atheistical practices of one Christian towards another, be principal obstacles to hinder the Jews conversion, especially amongst Protestants (as these, with idolatrous worship of Images, Saints, and the *Hostia* amongst Papists) than the calling of them now into England, where\* all these abound more than ever heretofore, and more than in other Nations, will be a means more to harden them, and hinder their conversion, then any furtherance thereunto: the rather, because the desperate Apostacy, and atheistical actions of sundry late eminent Professors, have caused many English Christians to turn *Antiscripturists, Seekers, Atheists*, and like the Jews, to repute Christ and Christianity meer Fables. 7ly, Most of the Jews, who since their dispersion have been baptized, and turned Christians in any age or place, have done it either out of fear, to save their lives, or estates, when endangered by popular tumults, or judgments of death denounced against them for their Crimes; or for fear of banishment, or by coercion of penal Laws, not cordially and sincerely, they still playing the Jews in pri-

[m] Comment.  
on Rom. 11:21.  
p. 1101, 1102.

\* See my *Quakers unmasked: and New Discovery of Free State Tyranny.*

[ n ] See here  
p. 9, 10, 12,  
16.

[ o ] Cent.  
Magd. 4. Col.  
1470. Cent. 8.  
col. 3 Joan  
Mariana de re-  
bus Hispan.  
l. 19. p. 481.  
482. Munsteri  
Cosmogr.  
l. 1. c. 19. c. 73.  
Sum. Rosella.  
Tit. Judæus.

vate upon every occasion, and renouncing their baptism and christianity at last, either before or at their deaths, as our own (n) forecited Historians; the 4th Council of Toledo, cap. 58, 59, 62, 63. *Leges Visigothorum*, lib. 12. Tit. 2, 3. *Vincensius Belvacensis spec. Hist.* l. 29. c. 25. *Rodericus Tolletanus, de rebus Hisp.* l. 2. c. 17. *Aventinus, Annal. Boiotorum* l. 5. p. 468. *Abbas Uspbergenis Chron.* p. 227. 228; and (o) other authors at test, Of which we have this late memorable History recorded by Munster in his *Cosmography*, l. 2. c. 19. f. 72, 73. There being no lesse than one hundred twenty four thousand Jews banished out of Spain, Anno 1492. leaving all their gold, jewels, houses behind them, and paying two duckets a pole to the King for their transportation into Portugal; some of them there seemingly turned Christians, and were baptized, but yet secretly practised their Judaical rites, being Christians only in shew, but not in heart, observing the Passover, and eating flesh with the Jews: Upon the discovery hereof, there arose a great tumult of the people against them in Lisbon, the people complaining thereof to the King, Anno 1506. Whereupon the King commanded 16 of them to be imprisoned, and at last dismissed them without other punishment. Upon this the Citizens conspiring against the King and Governour, raised a commotion against these Jews and false Christians, slaying all those false converted new Jews they could find throughout the City, to the number of six hundred, whom they likewise burnt; which example spreading into the Country, there were slain in the City and Country of these Jewish, false converts, to the number of 1630: which the King hearing of, being then absent, he was so incensed against the Jews, that he imprisoned very many of them, whereof some were burned, others beheaded, others hanged on Gibbets, and all the rest spoiled of their goods, then expelled and banished the Kingdom, A sad judgement on them for their Hypocritical conversion; and such converts mostly we are like to find them, and none other. 7ly. If any private Jews

ted to the Christian faith, shall upon that account alone desire admission into England, to be instructed by our English Divines, I suppose no English Christians will oppose; but further their desires herein, and contribute both their prayers and best endeavors for their conversion, and if there be cause, admit them into our Churches Communion upon real testimonies of the truth of conversion in, and work of grace upon them; which is as much as they can desire at our hands; But to admit whole multitudes and Colonies of infidel Jews at once into our Nation, who neither desire nor pretend conversion to Christianity, together with the free use of their Jewish Synagogues, Rites, Ceremonies, (which they strongly insist upon) is such an impious, Unchristian, Antichristian dangerous president (glossed over only with a possibility of their future conversion) as no sincere English Christians can approve of, nor the Jews themselves desire: For as the Jews by (p) Gods own Laws, and their own Jewish Rabbies precepts, neither might, nor yet would permit any Heathen Gentiles to set up any Altars, Images, Idols, Groves, or exercise any Idolatrous worship amongst them, or to blaspheme, reproach their God or Religion, under pain of death, if they transgressed therein, There being the self same Law of God in these things both to Gentiles, & Jews: And like as they afterwards would not permit the Apostles and Christians in Jerusalem, or any other Cities, for to preach the Gospel, and exercise the Christian Religion freely, but raised up present tumults against and persecuted and cast them out, as 1 Thes. 2. 14, 15, 17. the whole History of the Acts, and premises abundantly testify: So by the very self same justice and equity, they can neither now demand nor expect that we or any Christian Realm or State should tolerate or connive at, much less openly countenance and protect them in the publick or private exercise of their Iudaisme, or Jewish Rites, and Blasphemies against our crucified Saviour, and his Gospel: All then that English Christians can do for

[p] Deut.  
7. 5. Exod. 23.  
35. c. 34. 13.  
14. 2. Chron.  
30. 14. 9. 31.  
1 c. 34. 3. 10.  
9. 33. Levit.  
17. 12. c. 24.  
16. 22. Num.  
1. 5. 16. 30.  
31. Deut. 31.  
12. See Mr.  
Selden. de Jure  
re naturali &  
Gentium, jux-  
ta Disciplinam  
Judeorum. l.  
2. and 3.

them

(9) Rom. 10.  
1. 1. Tim. 2. 1.  
2. 3.

1 Cor. 10. 32

\* Fredericus  
Lindebrogus  
codex legum  
Antiqu. leges  
wisigothorum.

l. 12. Tit. 2.  
3. Laur. Suri-  
us, Concil.

Tom. 2. p. 277.  
322, 366, 608,  
646, 634, 674,  
679, 698, 735,  
1042. Tom.

3. p. 552, 670.  
726, 754, 632,  
753, 495, 466.

Concil. Basilenf.  
Sess. 19. Suri-  
us Tom. 4. p.

57, 56. Alexan-  
der. 3. Decret.  
l. 5. Tit. 6. c. 4.

357, 8. Inno-  
centius. 3. ope-  
ra. Tom. 1. p.

488. Tom. 2. p. 798 805. Gratian Caus. 28. qu. 1. Panormitan, ibid. n. lomi. Cor. Sctis  
Repertorium in Abat. Th. Judaeis Cardinalis Hostienensis Summam cum additionibus  
Nicholai Superantii, l. 5. Tit. II. de Judaeis & Saracenis & eorum serois Baptista Tro-  
voma Summa Ros. l. 1. Tit. Judaeis Angelus de Clavasio Summa Angelica. Tit. Judaeis,  
Th Zerul a Praxis Euseopalis pars. 1. Tit. Judaeis. Centur. Magd. l. 2. c. 7. Jac. de Graf-  
fis Decim. Auearum pars. 2. lib. 2. cap. 23. de Judaeis & Saracenis Calderius  
de Judaeis. Const. Ob. nro. ena. can. 2. lib. 2. cap. 23. de Judaeis & Saracenis Calderius

1042. Tom.

3. p. 552, 670.

726, 754, 632,

753, 495, 466.

Concil. Basilenf.

Sess. 19. Suri-

us Tom. 4. p.

57, 56. Alexan-

der. 3. Decret.

l. 5. Tit. 6. c. 4.

357, 8. Inno-

centius. 3. ope-

ra. Tom. 1. p.

488. Tom. 2. p.

798 805. Gratian

Caus. 28. qu. 1.

Panormitan, ibid.

n. lomi. Cor. Sctis

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Baptista Trovoma

Summa Ros. l. 1. Tit.

Judaeis Angelus de

Clavasio Summa

Angelica. Tit. Judaeis,

Th Zerul a Praxis

Euseopalis pars. 1. Tit.

Judaeis. Centur. Magd.

l. 2. c. 7. Jac. de Graf-

ffis Decim. Auearum

pars. 2. lib. 2. cap. 23.

de Judaeis & Saracenis

Calderius

them, is to [9] desire, and pray for the conversion of all  
Gods elect amongst them in his due time, by such means as  
he shall think meetest, and to instruct them in the faith,  
by learned Ministers sent to them, if they desire it; but  
not to admit them (and perchance many disguised Ieluits,  
Papists and Friars with them) promiscuously into our Na-  
tion; to undermine our Church and Religion, and undo  
many thousand Souls, it being our duty, \* as to give no  
just offence to the Jew, so neither to the Gentiles, nor to the  
Church of God, whom their admission amongst us will  
offend. Lastly those Popes and Popish Princes, who have  
heretofore admitted any Jews to inhabit amongst them,  
have done it under these several cautions and limitations  
prescribed to them by their \* Laws, Councils, Canons, De-  
crees, Divines and Canonists. 1. That they should build  
no new Synagogues, nor repair any old ones quite demolished.  
2. That where there were old Synagogues formerly used by  
them, they should only repair, but not enlarge or build them  
higher than before nor extraordinarily adorn them. 3.  
That they should not stir out of their doors on good Friday,  
nor open their doors, windows, shops, or do any servile work,  
on the Lords days, or other solemn Christian Festivals. 4.  
That they shall utter no blasphemous words, speeches against  
God, Christ, Christians, or Christian Religion, nor mani-  
fest their open contempt of them by gestures or actions, un-  
der pain of pecuniary, corporal, and capital punishments, ac-  
cording to the quality of the offence. 5. That they shall be  
admitted to no degrees of learning, honour, dignity, of-  
fice or preferment whatsoever in state or Church, because  
it is most absurd and unjust, that any blasphemer of Christ  
should exercise any power or authority over Christians in a



my Christian State. 6. That they should neither eat, nor drink, nor have any daily familiarity, or communion with Christians, nor entertain any Christian man or woman in or out of their houses, either as a Servant, Nurse to their Children, or otherwise, nor yet administer (physick) to any Christian in his sicknesse, lest any simple Christians should be seduced by them to Judaisme by these means. 7. That all Jews both males and females should always wear a special\* badge or sign in all places upon their outward Garments or heads, whereby they might be distinguished from Christians, and known by all men to be Jews, to avoid commixtion and communion between them and Christians, which otherwise would happen. 8. That they should be disabled to bear witness, or give in any legal testimony against Christians, or to exercise usury amongst them, or to purchase any advowson or Ecclesiastical preferment, or to bequeath any legacy to the Nation or Corporation of the Jews. 9. That they should be subject both to the Ecclesiastical & Temporal Courts and Judges for all\* offences properly punishable by them which they should commit. 10. That they should pay all predial and personal Tithes to the Christian Ministers where they lived. 11. That though they should not be compelled to be baptized or turn Christians against their will, yet they should at certain times be all constrained to come to the Sermons of such Christian Priests and Ministers as were appointed to instruct them in the Christian faith, and to preach unto them to convert them. 12. That their Servants and Children being Jews; when once baptized and turned Christians should no more cohabit with, nor be under their power. 13. That upon their conversion to Christianity, all their goods and money gotten by usury and cheating should be distributed to pious uses, and the rest only retained for their proper use and livelyhood. 14. That if any of them after their baptism apostatized and turned Jewes again, or fell into Heresie, they should be proceeded against and burned, executed as Apostates, and Hereticks. 15. That no Christians should communicate with them in any

\* See here, p. 35.

\* Tea King E-ringius and Leges Wisgottorum l. 12. Tit. 3. c. 3. 4. 7. prohibited the Jews the use of Circumcision keeping of the Passover Jewish Sabbaths of and differences of meats, under pain of whipping, confiscation of Goods losse of noses, genitals, banishment.

kind, except in buying and selling, nor cohabit with, serve them as a Nurse or Servant, under pain of excommunication, yet notwithstanding all these restrictions and cautions, we read of few Jews really converted by them, and that the Jews have (r) perverted and seduced sundry Christians to Iudaisme, and made them professed Jews; persuaded other Christians to observe Mosaical ceremonies, besides Baptism, whereby they made a confused Chaos of Religion; yea they corrupted Michael Balbus the Emperor so far, that he commanded Christians to fast on their Sabbath; and made him as it were a sink of Sects, as Zonaras and others record; Yea, Sedechias the Jewish Physician (s) poysoned the Emperor Charles the Bald his body, as well as others in that age after poysoned other Christians souls. What mischiefs then they may do to mens bodies in England, by poysoning of them, (as they did the (t) English Barons heretofore, and Dr. Lopez a Jew, would have poysoned \*Queen Elizabeth of late) and what desperate venom they may infuse into their souls by their Jewish Doctrines, Synagogues, and Antichristian Ceremonies, if admitted without such or upon these restrictions or any other, let all prudent Christians resolve: Since (u) Pope Innocent the 3. himself, and (x) Cardinal Hostiensis, with other Popish Canonists, who have tolerated them, give us this account of their requital for it, in positive terms. *Iudai ingrati, pro gratia reddunt contumeliam, pro familiaritate contemptum, impendentes nobis illam retributionem, quam juxta vulgare proverbium, MVS IN PERA, SERPENS IN GREMIO, IGNIS IN SINU, suis consueverunt Hospitiis exhibere, Nam sunt quidam (quod nefandum est dicere) Natrixes Christianas habentes, non permittunt lactare filios cum corpus Christi sumpserunt, nisi prius per triduum lac effuderint in latrinam, (quasi intelligunt, quod corpus Christi incorporetur, & ad secessum descendat.) & alia inaudita committunt, & detestabilia, quae a fidelibus sunt minime toleranda, ne si haec negligunt quae inducunt confusionem fidei INDIGNATIONEM DIVINAM INCURRANT.* As therefore (y) Alaredus de Ponte; Ab-

(r) Zonaras  
Tom. 3. Centur.  
Magd. 9. c. 14.  
col. 614. Ma-  
rianus Scotus,  
General Hist.  
of Spain, p. 775  
458.

(s) Alarini  
Poloni supp-  
rationes. Anno  
876. Sigeberti  
chron. Grimston  
and others in  
his life.

(t) See here, p.  
31. 71.

\* Cambden,  
Speed, and o-  
thers in her  
life.

(u) Constitut.  
l. 2. Constit. 22.  
Oper. Tom. 2.  
p. 798.

(x) Summa  
li. 5. tit. 11. De  
Judeis, &c.

(y) Consil. 87.  
& 64.

Abbot Panormitan, (x) Antonius Corfitus, and other Popish Canonists conclude positively. That Christians and Christian Kings may lawfully expel and banish all Jews and Infidels out of their Realms, though peaceable, for their Infidelity, and other just causes: So may all English Protestants likewise upon the premised reasons conclude: we may as justly, as lawfully now keep them from re-entring into England, notwithstanding the pretence of their conversion to the Faith, which I hope I have satisfactorily answered.

The 2. Allegation for bringing in the Jews is meerly politick, That it will bring in much present and future gain and money to the State, and advance trading.

I answer, 1. That if this argument overpoyled not the scales, that of conscience, (the hopes of their conversion) would be lighter than the dust of the ballance and sticke with no man, their money being the only engin, which hath opened the gate and passage for them into any Christian Kingdoms at first, and made new entrance for them when they have been expelled, as [a] Concilium Toletanum, 4. c. 57. and others inform us. This opened their first passage into [b] England, [c] Spain, Portugal: and Philip Augustus who banished them out of France, An. 1182. Postea vero quum propter bella inopia laboraret pecunia, accepta grandi à Indeis pecunia redditum eis concessit & domicilium Parisiis, as (d) Munster and others inform us. And this kept them so long in England heretofore, till their very banishment; A sign we love their money better than their souls or our own. 2ly, This argument, for their readmission, is but worldly, carnal, sensual: the very same with that of Hamor to the Shechemites, when he would perswade them to be circumcised, and turn Jews, Gen. 23. 25. Shall not their cattle and their substance, and every beast of theirs be ours? only let us consent unto them, and they will dwell with us. An argument only fit for such whom the Apostle characterizeth, Phil. 3. 18, 19. For many walk of whom I have told you

(x) Repertorium in Ab. Panormitan. Tit. Judaeus Jac. de Grass. Decis. Aur. Tom. 2. l. 2. 23. s. Et. 60.

Allegat. 2.

Answer.

(a) Suius Concil. Tom. 3. p. 534.

(b) See here, p. 2.

(c) Hieronymus Conestagius de Portugal et Castil. unione. p. 1064. 1065. Opmeris Chronog. p. 42.

(d) Cosmog. l. 2. p. 171. Vincentius. 29. c. 25. a. guinus and theirs.

often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things; Or for such Princes or Governours as God of old complained thus. of (e) *Her Princes in the midst thereof are like Wolves ravening the prey, and to shed blood, and to DESTROY SOULS TO GET DIS-*

(e) Exech. 22. 27.

(f) Jer. 22. 17. **HONEST GAIN.** It proceeds from such (f) whose eyes and hearts are not bus for their Covetousnes (g) who all seek their own, not the things that are Iesus Christs.

(g) Phil. 2. 20, 21.

(h) Ephes. 5. 3. Col. 3. 5. And if the root of it be covetousnesse (h) which is Idolatry, which Christ commands all (i) to take heed and beware of, and (k) is not so much as to be named (much lesse practised) amongst Christians, whose (l) conversation ought to be without covetousnesse, and they to rest contented with those things they have; Because (l) They that will be rich fall into temptations, and a snare, and into many foolish and noysom lusts which drown men in perdition and destruction; For the of Love of mony is the root of all evill, which whiles some covered after, they have been seduced (or erred) from the faith, (as thousands of late years have been) and pierced themselves through with many sorrows, Therefore 'tis not as much as once to be named or insisted on amongst us, unlesse we will renounce our Christianity, make great gain our only godlinesse, instead of making (n) Godlinesse with contentment our great gain; (o) betray and sell our Saviour Christ again to the Jews, like Iudas, for thirty peeces of silver, without repenting and making restitution of it to the Jews, as he did; and most blasphemously transference our very Saviours most blessed Deity, and stamp his most sweet and most highest Title (p) **GOD WITH US**, upon a contemptible piece of white and yellow shining clay, as some have lately done on all our New State coyn (as if it were the only God with them and us) how christian-like, let themselves determine. 3ly. God himself who saith (q) Behold I have smitten mine hand at thy dishonest gain, which

(i) Lu. 12. 15.

(k) Ephes. 5. 3.

(l) Heb. 13. 5.

(m) I Tim. 6. 9; 10.

(n) I Tim. 6. 6.

(o) Mat. 26. 5, 16. c. 27.

(p) Mat. 1. 23. 4.

(q) Exech. 22. 12, 3.

which thou hast greedily gained of thy neighbour by oppression, & other unlawfull means; will certainly smite his hand at this gain by the Jews re-admission. And therefore let us give that resolute answer to the Jewish Agents, if they proffer to purchase an indenization amongst us by their gold, as (r) St. Peter once did to Simon Magus in another case: **THY MONEY PERISH WITH THEE**; *Thou hast neither part nor lot in this business, for thy heart is not upright with God.* 4ly. None ever gained by the Jews introduction or continuance in any Christian State, but the King and some of his bribed Officers, and that by oppressing, squeezing, fleecing, taxing: excoriating, eviscerating, crucifying, pillaging, plundering the poor Jews in such an unchristian, inhuman, illegal, unrighteous manner, *against (s) the express commands of God*, as made both Christians and Christianity most detestable to them, brought a secret curse of God upon all those unrighteous gains as also upon their very persons and Government, (witness (t) King John, and Henry the 3d.) and encouraged them to oppress, fleece and pillage their Native Subjects, by illegal Taxes and Projects, and to use them rather like Jews than Christians, enforcing them thereby to take up arms against them for their Laws, Liberties and Properties just defence, as those Kings reigns, and others sufficiently evidence. 5ly, The introduction of the Jews into England and other Nations, never advanced the publique wealth of the Natives and Republike, but much impaired it by their Usuries and Deceits, clipping and falsifying monies, ingrossing all sorts of commodities into their hands, usurping the Natives trades, and becoming such intolerable grievances to them, that they were never quiet till they were banished, as their greatest Annoyance, and purchased their Exiles even with publick Subsidies granted to their Kings to be quit of them; as the \* premises abundantly evidence. 6ly. The Trade of this Nation flourished more after their banishment hence, then ever it did before; and their introduction now, will but sup-

(r) Acts 8.  
18, 19, 20.

(s) Exod. 22.  
21. c. 23. Mic.  
2. 1, 2. c. 3. 2.  
3. 4. 9. Zeph. 3.  
3. Ezech. 22.

(t) 27. 28. Jer.  
22. 17. Mal.  
3. 7. Levii. 13.

34. Baptista  
Vroumola,  
Sum Rosella  
Iudeus. 2.

angelus de  
Clavasio, Sum  
Angelica In-  
dus, sect. 30.

Oldradus Con-  
sil. 83. 264.  
Iacobus de  
Graffius Decif.

Aurearum.  
Tom. 2. l. 2.  
c. 23. Sect. 60.  
Gratian. Caus.

23 qu. 7.  
(i) See Mat.  
Paris, and o-  
thers in their  
lives.

Here p. 33.  
34. 38. to 46.  
74, 75. John

Stowes Sur-  
vey of London  
1633. p. 288.

\* See my Legal & Historical Vindication, of the Fundamental Laws & Liberties of England, part. 1. p. 60, 61, & c. part 2. p. 65. to 80. Si quis Mercatores novis Theloneorum, & Pedagogorum exactiombus molestare tentaverit Christiana communione careat, donec satisfecerit, Gratian. Caus. 24. q. 3. Vincenii Spec. Doctrin. l. 10, c. 163.

(u) Qui sentit onus, si mi-  
ve debet &  
commodum;  
is, and ought  
to be Law in  
this case.

plant, undoe our English Merchants and other Natives, to enrich them, and some few other Grandees, who shall share with them in their spoils and unrighteous gains : 7ly, The taking off all long continued, uncessant new, illegal Taxes, Excises, Imposts \* imposed without common consent in Parliament on the Nation, ingrossing, antici-  
pating most of the current Monies of the Land, which are the nerves and wheels of Trade, eating up all the Merchants, Peoples gains and labors, and overclogging all or most Commodities imported or exported. The disbanding of all unnecessary mercenary Forces and Garri-  
sons, who have devoured most of the publike and private wealth of our three Kingdoms, and extraordina-  
rily impoverished them, only to enrich and advance them-  
selves; and setting up the old unmercenary Trained Bands and Legal Militia of the Realm in their steads : The en-  
couraging of Merchants to bring in gold and silver Bullion, to set the Mint on work, which hath lain for the most part idle near 15 years : the suppressing of the superfluous making, wearing, use of gold and silver lace, wyre, gilding, which consume many thousand pounds of current coyne every year : The inhibiting of the excessive use of that late intoxicating smoke of Tobacco, causing such a prodigal expence of money, time, and hindring more necessary, usefull, staple merchandizes and plantations. The regulating of the gross abuses of Letters of Mart, now little better than commissioned open pyracies, occasioning the ruine of Trade and Merchandize by way of Reprisal : The ordering according to Law, Justice, Conscience, that all prizes taken from any foraign Enemy, or other who pil-  
lage or damage the English, by the States Ships, and men of War, set out by the Merchants Customs, Tonnage, Poundage, Imposts, and therewith maintained for their defence, (which therefore (u) should be equally distributed to our English Merchants that are damnified, and on by them, towards the reparation of their losses, who maintain them, to enable and encourage them in their trading, especially when much impoverished or undone by their losses) and

and not all converted to the use of that some stile, the *Admiralty and State*, or Mariners who take them; (at whose cost they are not maintained.) The binding of all Captains of all States men of war, \* to make good all the *English Merchants, and their Allies losses, sustained by their default or negligence*: The \* resuming of all the late alienated ancient Lands, rents, revenues of the Crown, got into private hands, which ought to defray the constant expence of the Government, now extorted for the most part by arbitrary new devices, out of the exhausted peoples purses. The speedy preventing of the late unparalleled waists in all places of *English Timber*, for shipping, of which there is like to be such scarcity ere long, as will both destroy our Navy, and Fishing Trade. All these, and every of them will far more advance the Trade and Traffique of the Nation, and the publike wealth, and give all the people far better content and satisfaction ten thousand fold, then this New distastefull pernicious project of bringing in the Jews: against which I shall only discharge this ancient (x) *Canon of the 4th Council of Toledo* in *Spain*, under their most religious King *Syzenandus* in the year of our Lord 681, which thus batters all ecclesiastical and temporal promoters of this allegation for filthy Lucre sake with this direfull thunderbolt; So great is certain mens lucre of money, that some coveting after it, according to the *Apostles saying*, have erred from the faith. For many hitherto of the *Priests and Laity* receiving gifts from the Jews, foster their perfidiousnesse (or infidelity) by their patronage; who not undeservedly are known to be of the body of *Antichrist*, because they act against *Christ*: Therefore whatsoever *Bishop or Clergy man*, or secular person shall from henceforth give his suffrage to them against the *Christian faith*. Either For reward or favour, being (as prophane & sacrilegious) really made accursed, let him be reputed, excommunicated from the *Catholick Church and Kingdom of God*; because he is worthy to be separated from the *Body of Christ*, who is made a

\* See 5 R. 2.  
Stat. 2. ch. 3.  
\* See My Historical  
Vindication, part 1. p.  
64.

(x) *Surius*  
*Council. Tom. 2.*  
p. 734, 735.

Pa-

(1) *Ambrosii*  
*Epist.* 1. 5.  
*Epist.* 29. *A-*  
*gobardus de*  
*Judaicis su-*  
*perstitionibus.*  
*Bibl. Patrum*  
*Tom. 9. p.*  
*516. Tripart.*  
*Hist.* 1. 3. c. 1.  
*l. 9. c. 1. Zo-*  
*nares Tom. 3.*  
*Cent. Magd. 4.*  
*col. 1165.*  
 1166.

**Patron or Protector to the enemies of Christ.**

I shall close up all with the memorable apposite *History* and words, of that famous ancient Bishop of *Milain* *St. Ambrose* (2) *The Eastern Christians, out of Christian zeal, burnt down a Synagogue of the Jews in the Castle of Callinico, by their Bishops instigation and command, for which the Emperour Theodosius being much incensed against them by the Jews and their Instruments, commanded his Lieutenant of the East to punish the people, and the Bishop to re-edify the Synagogue for the Jews at his own costs: Of which St. Ambrose being informed, and unable to go to the Emperour, writ an Epistle to him, wherein he most boldly pleads the cause both of the Bishop and people, proving by evident arguments; The burning of this Synagogue of impiety to be just, and that the Emperour should sin both against his own and his Kingdoms safety if he should do any thing severely against the Bishop or people for it; Adding, that he himself was prepared rather to suffer death in this cause, than that he should by dissimulation make the Emperour a Frevaricator, who commanded such an unjust thing against the Church. After which the Emperour coming to *Milain*, & *St. Ambrose* seeing that the Jews had built a Synagogue in the Market of Constantinople: he publikely preached against it, & justified the peoples burning of the other Synagogue in his Sermon before the Emperour and people: wherein amongst other passages, he used this Speech to the Emperour himself in the person of Christ. O *Theodosius*! I have made thee of an obscure private person, an Emperour, committing my flock unto thee: I have adorned thy formerly squalid head with a Crown: I have delivered the forces of thine Enemy unto thee, I have reduced thine Enemy under thy power, I have made thee triumph without labour; and dost thou make mine Enemies to triumph over me? and offer contumely unto me, by preferring those whom I have rejected, before those by whom I am worshipped? by offering violence unto them, and suffering a Synagogue*



gogue to be built in the midst of that City, wherein I am worshipped, and my Crosse adored, by those who have been my Murderers? *When St. Ambrose came forth of the Pulpit, the Emperor saying to him: O Bishop, you have this day preached against us. He thereunto replied; He had not spoken against him, but for him. To which the Emperor subjoyning, O Bishop, will you have the people in a well governed Commonwealth, to have license rashly and impudently to do what they please? St. Ambrose thereto rejoyned: Neither is this verily to be granted, That the Jews should have Synagogues in the midst of a Christian City, and offend the ears of the Godly with blasphemous Prayers: For oughtest thou to Decree this, most holy Emperor; Whereupon the Emperor being quite silenced and convinced of his error, forthwith gave his faith and promise to St. Ambrose, to reverse his former decree for re-building the Jews Synagogue, before he went to the Altar to receive the Sacrament at his hands. I wish this my Demurrer may produce the like effects.*

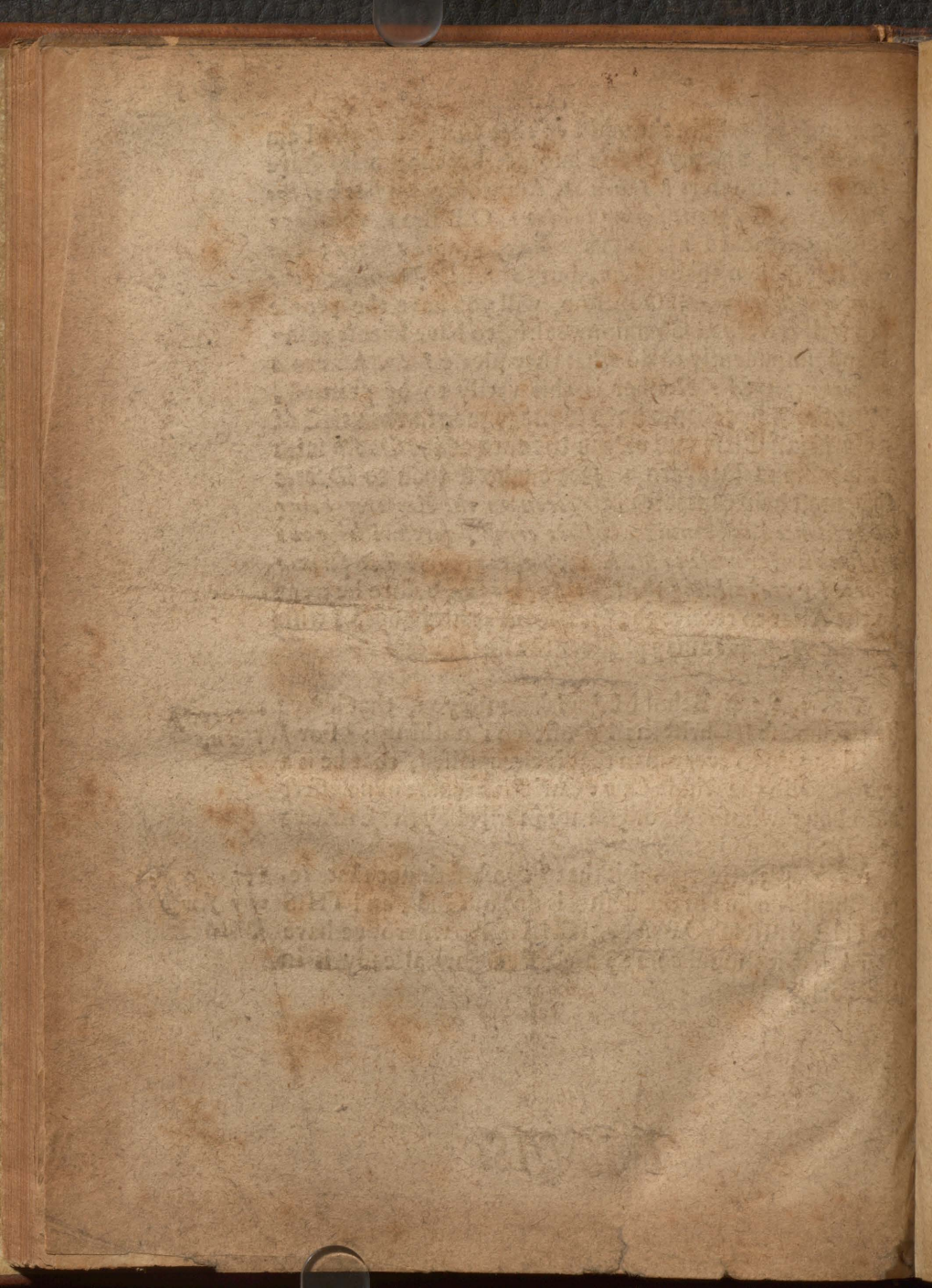
*Gal. 5. 2,3,4.* Behold I Paul say unto you, that if <sup>\*</sup> ye be circumcised, Christ shall profit you nothing; For I testify again to every man that is circumcised, that he is a debtor to do the whole Law: Christ is become of no effect unto you; whosoever of you are justified by the Law, ye are fallen from Grace.

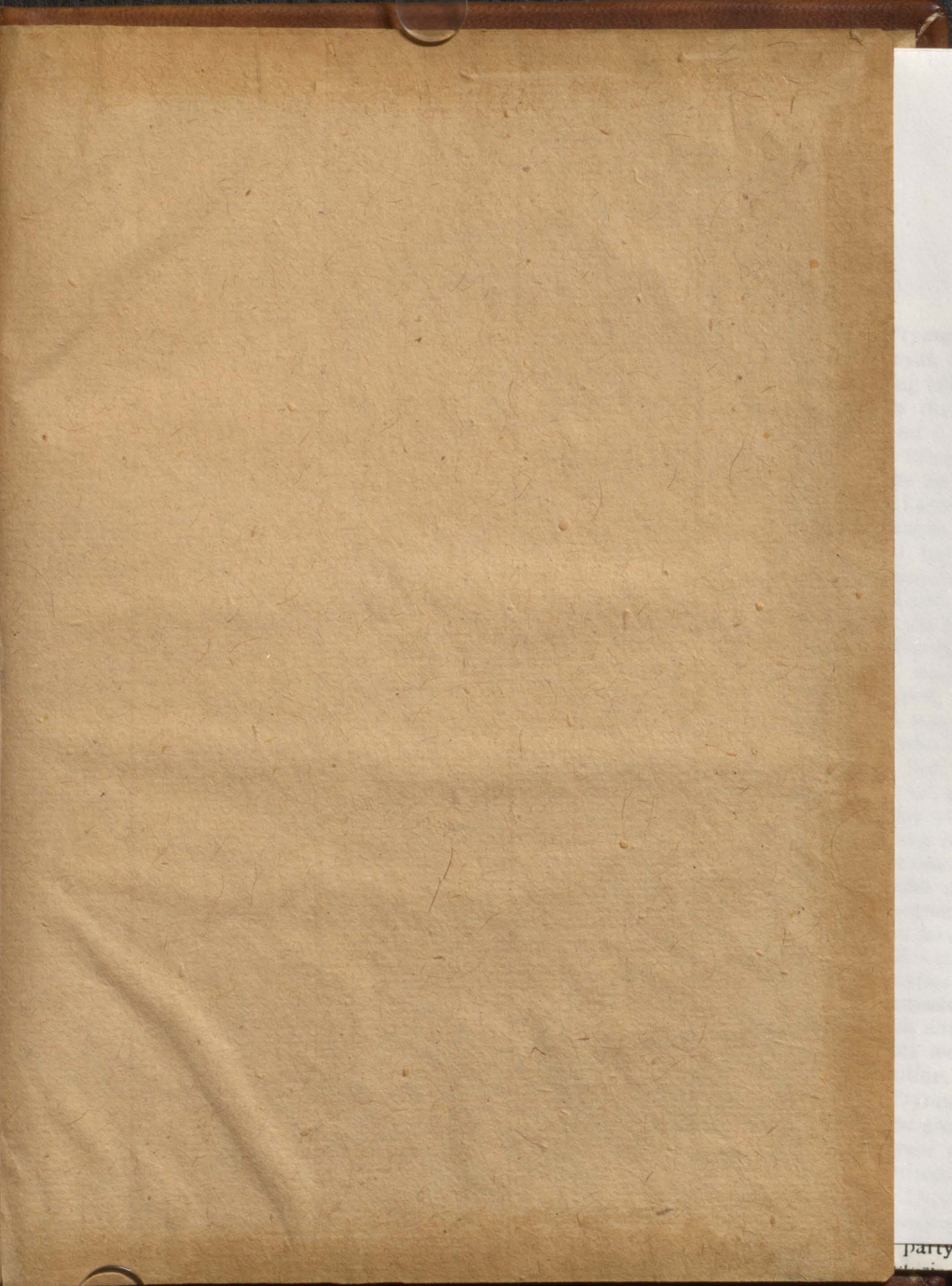
*\* As every Jew is.*

*I Job 4. 3.* Every Spirit that <sup>\*</sup> confesseth not that Jesus Christ is come in the flesh, is not of God, and THIS IS THE SPIRIT OF ANTICHRIST, wherof ye have heard that it should come, and even now already is in the world.

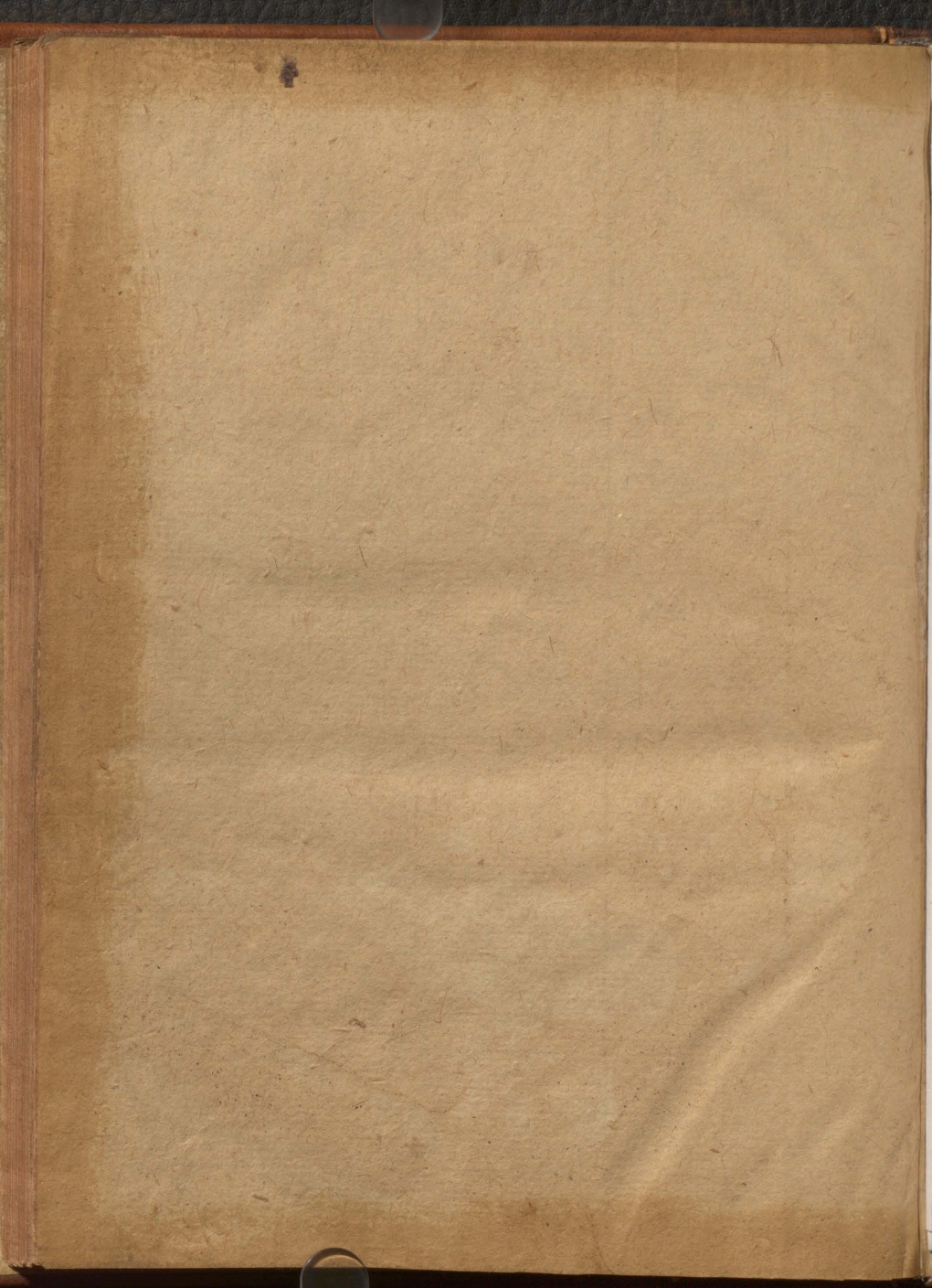
*\* The case of every Jewish Spirit.*

**FINIS:**





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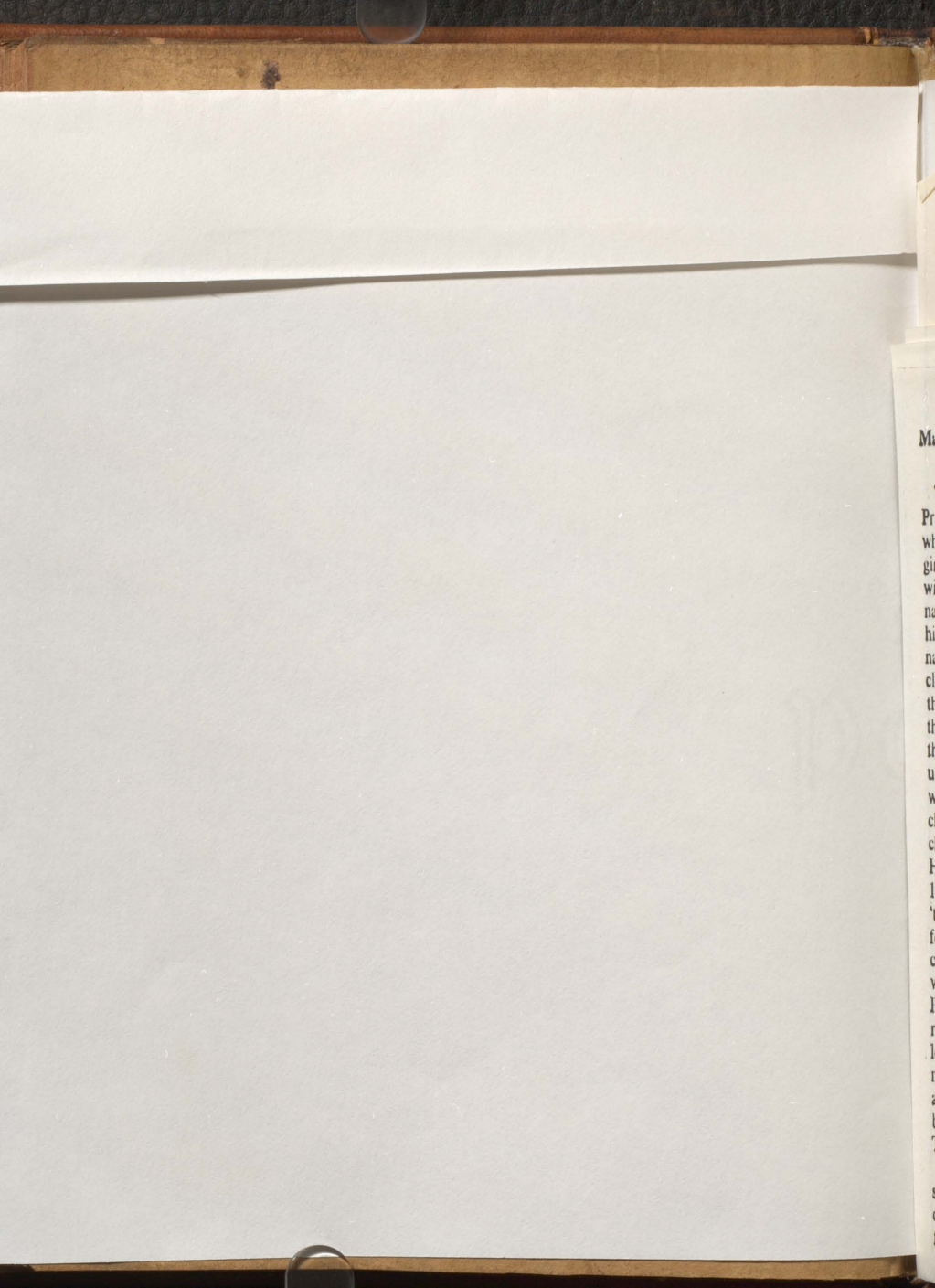


# Seeing Jesus

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AN BUSYBODY

## Seeing Jesuits.

**Marginal Prynne.** By WILLIAM LAMONT.  
*Routledge. 35s.*

William Prynne, known as 'voluminous Prynne' from the 200 unreadable pamphlets which he inflicted on the public, and 'marginal' Prynne from the crabbed commentaries with which he burdened them, is among the nastiest characters of the 17th century. Even his sufferings cannot recommend him: he was nasty before Archbishop Laud had his ears clipped. Even Aubrey, who touches nothing that he does not humanise, could do little with this sour, repressed, vindictive pedant, 'with the face of a witch', scribbling night and day under his pointed eye-shade and refuelling with beer and buns. For 30 years Prynne discharged his spleen without ever uttering a charitable sentiment or a significant thought. He had his moment of triumph in 1640, when 100 coaches and 2,000 horsemen escorted 'those holy living martyrs', Prynne and his two fellow-sufferers, back from prison through a cheering city; and he had his revenge on Laud, which he exploited with revolting inhumanity. For the next 20 years he consistently quarrelled with everyone. Cromwell, like Charles I, locked him up. Finally, for his help in Parliament, Charles II gave him profuse thanks and an appropriate reward: he made the old bookworm Keeper of the Records in the Tower.

There at last Prynne mellowed a little. He surprised his visitors with antique Jacobean compliments, and could reveal himself, to his friends, as a quaint, engaging antiquary:

What you are sucking in the fresh country

To these 'Elizabethan' views Prynne believed himself to be consistently loyal. spat to the right, against the usurping king, and the yielding king, he spat to the left, against Levellers, regicides, sects and Catholics. Well. When in difficulty, he had a formidably sinister phantom. Archbishop Laud insisted, was in league with the Jesuits. Laud could find no evidence, he admitted, but his assumption was safe. Indeed, he discovered a particularly sinister plot in which Laud was conspiring with the Jesuits to murder the King and - rather surprisingly - himself. The King, too, was under Jesuit influence at least since 1641. By 1648 he had evidently escaped, and the Jesuits were bent on revenge. It was the French Jesuits, Prynne announced, who had secretly resolved to try and execute him with the power of their friends in the Army, and their success was shown on the great day when 'the Queen's own confessor was present in a soldier's habit, flourishing his sword when his head was off, as well as other Jesuits and popish priests, overjoyed with the spectacle'. To his dying day, Prynne was always sure of the Jesuits: they were everywhere, he said - there had 1,000 branches, and 15 secret societies in England, and could 'metamorphose themselves into any shape'. In his phobias, as in his aims, Prynne was true to type: Popish Plots were the *grande peur* of the English Revolution.

Jesuits apart, how consistent was Prynne. According to Mr Lamont there was one great deviation in his career. In 1641, a year of 'cataclysmic significance', Prynne jettisoned Foxe, the Emperor Constantine and Queen Elizabeth, denounced not only 'bad bishops' but all bishops, and 'joined the radical party'. He became a root-and-branch Protestant.

air, I have been almost choked with the dust of neglected records, interred in their own rubbish for sundry years . . . their rust eating out the tops of my gloves with their

touch, and their dust rendering me, twice a day, as black as a chimney-sweeper.

But the records which he most prized were not very edifying. At a public dinner, sitting next to Samuel Pepys, the aged puritan shocked his less inhibited neighbour by telling him 'what records he hath of the lust and wicked lives of the nuns heretofore in England', and suddenly producing one such record, of particular interest, out of his pocket.

Mr Lamont's book is not a biography: it is a scholarly and interesting study of Prynne's position as illustrated by his controversial writings. Though a lawyer, Prynne began with little sympathy for the constitutional arguments of the parliamentary opposition. He was a conservative 'Elizabethan' puritan. He wanted Englishmen, in Mr Lamont's words, to be 'abstemious, serious-minded, short-haired, and to shun plays.' Such a reform, to him, depended on the supremacy of the Crown over the Church, as exercised by the Emperor Constantine, King Henry VIII and Queen Elizabeth, as accepted by 'good bishops' like the martyred Cranmer, Latimer and Ridley, and as celebrated by their martyr-ologist, John Foxe. What he hated was not episcopacy, but 'bad bishops' like Laud who claimed a divine right, independent of lay power. This was a very common view. The difficulty was that Charles I did not share it: Prynne thought he was selling out the 'imperial' right of the Crown to a new 'popish' clericalism.

Only in 1645 did he return to his old position not through dislike of intolerance (he was never tolerant) but because he was convinced like many other Englishmen, that Presbyterianism was not, after all, the way to a puritan ethic which, in its narrowest, agreeable form, he pursued.

No doubt there is truth in this; but I venture to suggest that Mr Lamont over-emphasises

the deviation. He abstracts men's thoughts from the events which prompted them, although his discussion is sometimes illuminating (he is excellent on the charge of 'Erastianism' in 1645-7), he seems to use the term 'radical' too narrowly. Prynne, who became less moderate in 1641, whose moderate position crumbled, did not necessarily become a root-and-branch Presbyterian; there were other forms, and moods, of clericalism, and to attack 'lordly bishoprics', 'lordly jurisdiction and secular authority of prelates', or to declare 'good bishops' impossible 'so long as the bishoprics bring but worldly pomp', is not incompatible with a reservation in favour of a hypothetical 'moderate episcopacy'. The events of 1645 caused several positions to converge in a common temporary radicalism, from which afterwards diverged again. I cannot see a breach of long-term consistency. For Prynne emerges from Mr Lamont's examination as a horribly unimaginative puritan, ways slightly out of date, narrow and inflexible but in his narrowness, and given the chaotic circumstances, remarkably consistent.

HUGH TREVOR-ROSE



AUGUST 9 1963

## PURITAN BUSYBODY

WILLIAM M. LAMONT: *Marginal Prynne, 1600-1669*. 250pp. Toronto University Press. London: Routledge and Kegan Paul. 35s.

If one were asked to name a typical Puritan of the Civil War period, one might as likely as not name William Prynne, the pamphleteer who had his ears cut off for libelling Charles I's Queen, Henrietta Maria, in a pamphlet called *Histrio-mastix*. Altogether he wrote some 200 pamphlets. William Lamont, a young historical scholar who has apparently read them all (no entertaining task), shows plainly in this book that Prynne was not a typical Puritan; but then it may well be, as with Mrs. Harris, there was no such person.

Little is known of Prynne's life, other than what can be gauged from his pamphlets, and it is on an analysis of them that Mr. Lamont's book is based. He shows that originally Prynne was moved by a pathological form of anti-popery; no doubt his attack on Henrietta Maria was influenced by that. He suspected the Laudian bishops of being papists in disguise, but there seems to have been little clear evidence that he was ever dedicated to the destruction of the episcopacy as such. During the Interregnum he defended tithes, he was opposed to the execution of the King, and he thought the House of Lords more important than the House of Commons. At the Restoration he showed himself vindictive towards

the republicans and the regicides, and appears to have remained suspicious of the bishops. On the other hand, contemporaries asked how the author of *Histrio-mastix* could remain silent when the Court of Charles II was much more vicious than the Court of Charles I and when episcopacy had been revived in its full vigour. In fact he had not mellowed.

Clearly Prynne was a highly unattractive character and according to Mr. Lamont his writings were prolix, scurrilous, superficial and often illogical. Why then, one wonders, do historians of the seventeenth century consider him to have been important? It cannot be said that the answer emerges clearly from Mr. Lamont's conscientious researches. But it may well be that Prynne was one of those busybodies who, his case having been a *cause célèbre* when he was young, subsequently lived upon his reputation as a proto-martyr of Puritanism. At best we are invited to admire his "dedication to fearless writing" on a large scale. But the truth is that the world always contains a number of obsessed characters with minds that teeter on the border of lunacy, but whose writings, fortunately, do not get into print unless they themselves pay for their publication.

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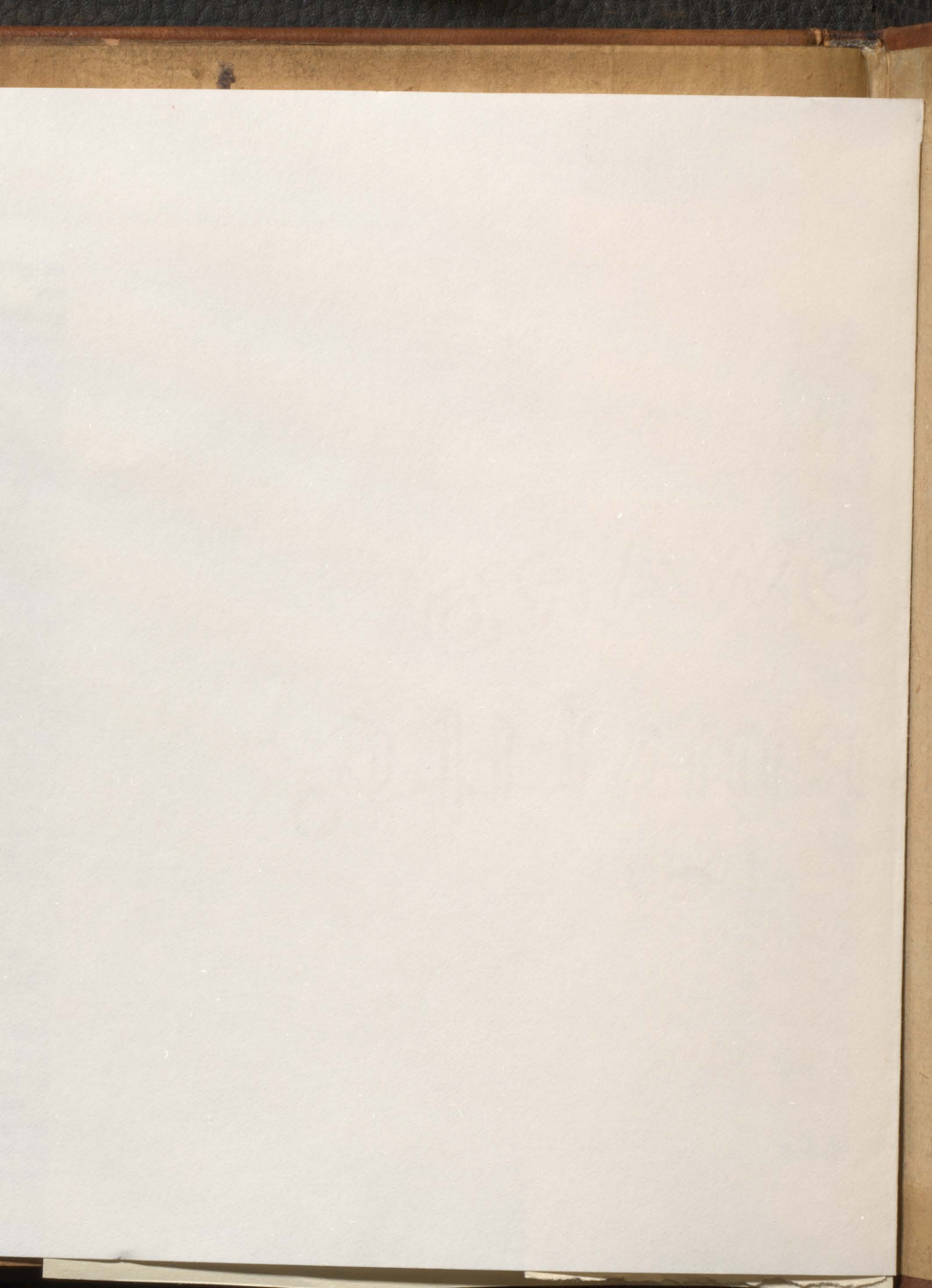
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