

M^r Cohen

CONVERSION OF THE JEWS.

AN *1490. m. 8*

ADDRESS FROM AN ISRAELITE

TO THE
MISSIONARY PREACHERS

*Assembled at Liverpool to promote Christianity amongst the Jews,
August 28, 1827,*

WITH
REMARKS

UPON THE
CONVERSION OF REBECCA LYON,

Who was baptized at St. Michael's Church, Liverpool,

By the REV. A. DAWSON, on SUNDAY, Sept. 23d, 1827;

CONTAINING ALSO,
AN ADDRESS IN 1819,

TO THE
*Patrons and Advocates of the Institutions established for promoting
Christianity amongst the Jews, or an Answer to the numerous
Invitations held out to the Jewish People, to attend the various
Meetings for Conversion.*

By M. SAMUEL.

“ Woe unto you Scribes and Pharisees, Hypocrites, for ye compass sea and land to make one Proselyte; and when he is made, ye make him twofold more the child of Hell than yourselves.”—*St. Matihew, chap. 23, ver. 15.*

“ She could not have any proper conviction that it was her duty to change her religion, which is the most important of all subjects, and should be studied with all care and with all the helps we can get. She knew no more of the Church which she left and that which she embraced, than she did of the difference between the Copernican and Ptolomaic systems.”
Dr. Johnson, from Boswell's Life of Johnson, vol. 4. page 89.

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INTRODUCTION.

At the request of several liberal-minded men of different professions of religion, the Writer has been induced to lay before the Public, in the present form, the Addresses which were originally printed in the form of Letters, rendered then easier for their conveyance by post to the Patrons and Advocates of the London Society for promoting Christianity amongst the Jews, living in different parts of the Kingdom. In embodying, in this publication, strong objections against the system of conversion, the Writer has been particularly careful in abstaining from useless attacks upon the principles of Christianity, excepting here and there a few remarks necessary to distinguish it as the production of an Israelite, whose warmth of feeling in defending the religion of his ancestors, it is earnestly hoped will claim for him every allowance from a liberal Public.

104, St. James'-street, Liverpool,
October 2, 1827.



AN ADDRESS

To the Missionary Preachers assembled at Liverpool, to promote Christianity amongst the Jews, August 28th, 1827.

REVEREND GENTLEMEN,

To write voluminous works against you would show an hostility to the christian faith which is not intended, and confer an importance upon your system of conversion which it does not deserve. It is a folly to enter the arena of controversy with you: the Jews, who are not wavering in their opinions, cannot benefit by it; and to publish under the idea of convincing *you* of errors, would show ignorance of the history of the rise and progress of christianity. As for writing against you with a view of acquiring literary reputation, there are so many better subjects for talent or genius to exercise itself upon, that it is not worth while losing time in controversy, however boldly you may challenge us to the undertaking.

But I consider that no harm can accrue from now and then addressing a letter to you, which may act as a well-directed arrow against your presumption, which will neither take you too long a time to read, nor too much reflection to be convinced of the truth it is intended to convey.

The purport of the present address is to lay before the public a true statement of your proceedings; and although I am not so sanguine as to suppose, that men who have found an easy and comfortable security against want, in upholding a system arrayed in all the apparent beauties of charity and philanthropy, calculated to rouse the sympathy of a generous nation, will be prevailed upon to resign their posts, so replete with advantages; that they will be deterred from proclaiming the success of a trade, whilst they receive contributions, legacies and donations: yet I will gladly hope, that a discerning public will give attention to the statement of those whose names are made the passports for imposition, and that they will learn to view with suspicion, men whose only care is to frame reports against the house of Israel as unfounded as they are uncharitable; men, who, unable to blind our eyes as to conversions at home, carry us to foreign parts, where assertions cannot be met by denial—where new candidates are too far removed from scrutiny—where we are told sincerity guides every application, and success crowns every effort.

Are then the Jews of Aleppo, Alexandria, &c. so easily converted to christianity by the preaching of one or two solitary missionaries, whilst the Jews of Great Britain remain firm and fixed in their belief, notwithstanding gospel truths flow in such torrents, and hundreds of churches and chapels tower in majestic sanctity in every part of the kingdom? where are such opportunities afforded for conversion as in Great Britain? where has religion found abler champions, or piety formed more eminent examples? where have the operations of the press been carried on with greater energy in forwarding this cause than in Great Britain? where has the Israelite such means of instruction afforded him, where can he have such a prospect of bettering* his condition of life, were he inclined for conversion, as in Great Britain? and is it here, where the Jews enjoy liberty and toleration, and have the best examples of christian piety constantly before them, that they remain inflexible in the creed of their ancestors, whilst we are glutted with reports of wonderful conversions abroad! Is it not astonishing, that in the very spot whence the pensioned pilgrims draw their most substantial means of scattering spiritual gifts over the universe—in this garden of Eden, the source whence the waters of life are drawn,—that the soil shall be barren for conversion, that you shall scarce change the conviction of a single mind, or alter the feelings of a single heart; and yet in foreign parts (as you will persuade us) regeneration shall make such rapid strides, and like a whirlwind sweep all before it!

Are we British Jews then so confused with the abundance of choice, and the beautiful variety of contending sects, that we are at a loss to know upon which system to fix? or have the clergy of late relaxed in their efforts, and to their eternal shame neglected their Jewish brethren at home, whilst Messrs. Wolf, Moritz, Fisk, King, &c., are so indefatigable abroad, in countries where the Jews deprived of liberty, and wearing a badge of degradation, are persecuted and oppressed; and to whom these missionaries hope to find an easier introduction, than to their brethren situated in happier regions. Here they suppose opulence cements them and renders them perverse; there they conclude poverty will separate them, and render them pliant to any form that christian enthusiasm may desire. Of two and twenty thousand Jews living in Great Britain, you find it the most difficult task to grasp at one or two infected with scepticism, who being indifferent to any religion, are willing to be

* In the removal of disqualifications which he labours under.

sprinkled, and to crown your anniversary *exhibitions* with their presence, giving a wonderful account of the new feelings with which Baptism has inspired them, and the happy change effected in them by a belief of the Gospel; whilst in foreign parts you tell us they run after you forsooth with tears in their eyes to be made Christians: invite you to preach in their synagogues, surround your houses in such throngs to be saved, that you have frequent recourse to a guard of soldiers to restore peace, that you may administer to each candidate in his turn, the comforts of redemption!

But this converting system is not of modern invention; for ever since we were driven from our territories, ever since we have been doomed to wander in captivity, we have from time to time been attacked on the score of our religious opinions; sometimes burned or slaughtered, at other times plundered, ruined and banished! In us the Holy Inquisition found the most substantial fuel for its devouring flames; in us inhuman Jesuits glutted their ruthless appetites, whilst holiness was their cry, and the crucifix their banner! a defenceless people, we were open to every attack, and resistless against every outrage. Christianity was then not as it is at present, promulgated by harmless missionaries, but by the sword, by fire, by rapine and by slaughter. Thanks to heaven we live in a different age: now the conversion of a solitary Polish Jew in London is hailed with such triumph as to require a public announcement in all the newspapers of so glorious an accession to the strength of christianity; and, like the seldom-seen comet attracts in its revolution the gaze of a staring multitude,—so thousands of credulous enthusiasts flock to the sanctuary to witness this holy Patriarch undergo the first degree of apostacy. Ushered to the font with all the solemnity of devotion, with the sweetest hymns wafting seraphic zephyrs to his soul, the solemn organ strikes up its powerful tones to lull the struggling conscience of this new-begotten hero of faith, this outcast of Israel. Crossed and sprinkled, he obtains his passport for salvation, and thus ends this mockery of truth and religion—this imposing scene of interested hypocrisy.

For a while this idle vagrant, this Polish saint, will bear upon his shoulders with apostolic meekness the profitable burden of the cross—for a while he will chant, hymn, sigh and pray with all the impious mockery of sincerity, with all the knavish semblance of conviction; but, as soon as his purse will be filled with the reward of his labour, he'll wing his way back

to his native shores, there to revel in luxurious delight over British wealth—British credulity!

Where now are the men whom you blazoned forth as champions of conversion a few years back? have they not dropped off one after the other, some through treachery, others through repentance, leaving you nothing behind but the narrations of their wonderful conversion, monuments of their taste and industry? for as sure as you obtain a convert we are immediately favoured with the history of his life in the shape of "Memoirs," as if conscious of his worthlessness, he makes this vain attempt to shield himself from the oblivion to which the world will consign him. Where now is the celebrated Mr. Frey, whom you educated, who was for fifteen years in your service, whom you carried about in every town in the kingdom to grace the pulpit and astonish his hearers? Had his *gallant* adventures that influence upon you that you thought proper to transplant him in the new world, that the *calculating* Americans might have the benefit of his prayers? And where is Mr. Josephson, his rival in grace, whose occupation was not confined to look out for fresh converts, and bribe them to your institution, but also to appropriate the communion plate at Stanstead* to his own use; and, when speculation required it, to forge the name of his benefactor, the Rev. Lewis Way, in a check for six hundred pounds? Have you thought proper to dismiss these sinners, and to substitute in their places men of more immaculate character, men of more intrinsic worth—as you hope to find in Mr. Wolf, Mr. Alexander, Mr. Moritz, &c., whom you now hold up as prodigies of learning and examples of piety and sincerity? Indeed, I can no longer refrain from congratulating you upon the union Mr. Wolf has formed with the daughter of the late Earl of Orford, whereby his liberality may now be brought to the test, and, instead of taking from you, as is always the case with converts, he may be the first to change the system, and pour forth, in subscriptions and donations, part of the wealth which his good fortune in your service has enabled him to obtain; and, as a proof of his religious zeal, let him now go to Palestine upon *his own cost*, and distribute amongst his poor brethren the produce of his successful adventures. The following is an extract from Mr. Wolf's journal of 1824:—

"May 30th. A Jew of the Spanish community called on me,

* Mr. Josephson was appointed clerk to the church near Stanstead Park, the seat of the Rev. Lewis Way. For particulars of this transaction, see "The Mystery unfolded," by M. Sailman, page 47.

one of the most respectable of them, and desired me to lend him sixty piastres. I told him I could not spare so much: he immediately brought forth the New Testament, and showed me St. Matthew, chap. v. verse 42,—‘From him that would borrow of thee turn thou not away.’ I told him that this verse does not show that we are to do things which are not in our power.”

It was *then poor* Mr. Wolf, whom even St. Matthew could not persuade to part with aught but missionary tracts: *now* it is to be hoped the gospel need not be quoted by any Israelite soliciting his favours.

In England Mr. Wolf is as quiet as a lamb, he fears to approach his brethren; in Jerusalem he is quite at home; there he lifts up his voice in grand disputations with Rabbi Mendel and Rabbi Ezekiel! there he prays aloud with them—there (according to his own report) he preaches christianity to crowds of admiring Jews! there he reconciles many parts of the gospel of St. Mark, which they never read, and explains away the contradictions of St. Matthew, whom they never heard of. Palestine is the field for his talents, on Mount Zion he wings his holy flight soaring aloft in apostolic rapture, and sounding the trumpet of salvation to Jew, Greek, Syrian, Turk, and Catholic! Admirable missionary! unequalled apostate! ready to fight the good fight against Jews, Infidels, and Heretics; no wealth surely can repay such exertions, nor a union with the sweetest daughter of the noblest Earl be considered an equivalent for such christian heroism!

How can men born of Jewish parents and educated in Jewish principles, become so quickly identified with the christian community? how can they at one blow sever those truths which must have accumulated strength by reflection, and the philosophy of the Jewish system rendered superior by contrast and investigation? You tell us that the new New Testament is the only treasure of salvation, and faith the magic charm by which doubt is to be levelled and inquiry checked, that this is the spiritual instrument by which christian doctrines are to be grafted in our minds, whilst every whisper of incomprehensibility is to be hushed by the accommodating reply of mystery, and man’s reason pronounced frail in rebelling against absurdity.—Do we call in question the miraculous conception, you answer “it is a mystery;” the doctrine of the trinity, the corner stone of christianity is also a mystery; from first to last your new covenant is mysterious, to which we are called upon to give our assent, or in other words to believe and not to comprehend.

How then are we to credit you report of thousands of Jews abroad soliciting your works that have lately been translated into Hebrew, or that you can *sell* them your tracts and New Testaments, thereby stirring up as you call it a spirit of enquiry amongst them, which you tell us is sure to end in conviction, and manifest itself by the usual claim for baptism.

The Rev. W. B. Lewis, in one of his letters dated Palestine, May, 1824, speaking of his success in Damascus, and the eagerness with which the Jews demanded christian books, and with what *apparent* gladness of heart they received them, makes the following remark :—"Although it is to be acknowledged that the *novelty* of the thing, as was the case in Jerusalem at first, must have attracted at that time a great number of the Jews, to ask for books, and notwithstanding the report in the convent, that the same were *afterwards committed to the flames*, still *hopes* must be entertained, that *some good* was then effected, and that *a few* at least, of the New Testaments were kept and read." This is a clear acknowledgment of the mistakes which the great demand for your books, (even if true,) may lead you into. Curiosity may induce a few foreign Jews, to read your New Testament and other tracts translated into Hebrew, appearing in the same characters as their own scriptures, and owing to which they may at first sight assume an appearance of sanctity—at one time the Hebrew language was exclusively their own, and they may wonder by what magic charm you can dress your opinions in those robes, in which their most valuable writings have constantly appeared to them: they may feel curious to know how such doctrines, as that of the trinity, the miraculous conception, transubstantiation, baptism, &c., will sound in Hebrew; and when stumbling over the errors of your translation, over new-coined terms and murdered syntax, so grating to the ear of the Jewish scholar, it must create a formidable contrast between those beautiful compositions which they possess, and those you offer for their acceptance.—But granting the fullest scope to curiosity amongst my brethren to read your works, I am firmly persuaded that such curiosity must only be quenched by your liberality in a gratuitous distribution of them, and which may serve to *kindle the flame*, as Mr. Lewis has hinted in his letter, but which renders very questionable the assertion contained in your reports, that you can effect sales of such commodities as tracts and Testaments, either amongst the Jews of Jerusalem, Aleppo, Constantinople, Russia, Prussia, Great Britain, or any other part of the world.

I now beg to call your attention to the wide difference there exists between disputes carried on amongst christian dissenters, and those you wish to hold with the Jews,—the first mercifully attack only detached parts of each other's creed, and even then acrimony and contempt too often influence their feelings, and direct their pens; but remember, that Jews have no alternative, but either to remain silent, or to strike at the very root of your belief.—If possessed of the same phrensy as *you* are, they were earnestly inclined to wrangle with you, secured by permission from the higher authorities to which they have always shown a loyal submission, they would have to attack you, not upon matters of little importance, not whether Baptism was intended to be observed by sprinkling or dipping, not whether transubstantiation or consubstantiation is meant by the words of Christ, "This is my body, &c.;" not upon the many thousand minor points that have been protested against by those who rebelled against the mother church of christianity, and who out of compliment now give her the appellation of the "mother of harlots and abomination of the earth," who have split into a hundred different sects, and will in time by dint of argument be further subdivided—I say, the Jews, if obedient to your challenges, will not have to stir up these quibbling points, but will have to dissect the very stamina of your faith according to reason and scripture; and whom would you then have to thank for the havoc they might make amongst your doctrines?

But what inducement is there to argue with you? have you ever settled even one of the many thousand points in debate amongst you for eighteen hundred years? After all the councils and synods that have been held, have you come to an amicable (I will not say rational) understanding as to any of those doctrines, that have in ages past, caused the followers of Christ to forget that they were men, in persecuting their fellow men, for putting a different construction upon those mysterious subjects? Have you not rent the skies with bulls and proclamations, and ransacked the earth for Proselytes, whilst contention reigned in the camp? Can numbers then add solidity to doctrines, or the mere profession of them prove their truth? The sword may effect the one, hypocrisy the other, and you may triumph in error, though propped up by both.

And even after all your challenges, or rather polite invitations to the Jews to discuss religious doctrines with you, to write against you, and to explain Scripture for you; will you ever have the generosity to concede to any one point they may ad-

vance, however convincing? will you ever be satisfied with any one explanation they may give you, however true? No—you will hold up to ridicule the comments that you petition for; you will still boast of your superior knowledge of Scripture, to give *you* a right to decide, and triumph in a plentiful supply of grace to give *you* the prerogative to convert.

We are not destitute of men of talent, able to cope with you, but they may be too diffident to publish their opinions;—those amongst us impressed with a love of literature, and with minds directed for a length of time, to the study and cultivation of various branches of science, unfortunately meet with no other challenge but for religious controversy, no impulse to draw them into notice, but invitations from wrangling preachers; to accept which they must at once plunge into the boundless ocean of theology, perplex themselves with analysing obscure passages in Scripture, and swell the list of commentators, by stretching their ingenuity to discover new interpretations, and furnish you with new explanations, which the difficult, yet pliant texts may be made to bear.

If you really wish to show your love towards us, your gratitude for the many spiritual benefits you acknowledge to have received through our means, co-operate with men like Brougham and Birkbeck, in diffusing amongst us the treasures of useful knowledge, which within late, have engaged the attention of men of all classes. Open to our minds the stores of science, by which we may repay you in a tenfold degree, and contribute our proportion to the daily-accumulating stock of improvements; that with minds free from encumbrances, we may devote ourselves to those much admired studies which have rendered this country famed in the annals of literature, and also become candidates for the prizes awarded annually by your *nobler* institutions, established not for promoting christianity amongst the Jews, but for the more useful, more rational and more praiseworthy purpose, the advancement of the Arts and Sciences. If you have that regard for the Jewish people as you pretend, send us intelligence of the best inventions; let us enjoy through your means the daily discoveries and improvements that are making, and facilitate our march in literature, by a gratuitous distribution of the best works upon these subjects—such tracts as the Mechanic's Magazine, the library of the People, the Panorama of the Arts, and other works upon natural Philosophy, will be more welcome and interesting to us, than the dry and tedious disquisitions upon religious subjects, carried on to the

interest of some, and to the annoyance of others, without prospect of decision, or appearance of conviction.

Since I addressed you in 1819, I expected that you would long before this, have learned to appreciate the joyful sweets of retirement, and have scorned any longer to range through Britain's Isles, tormenting and bewildering Christians and Jews, offering to the one spiritual comforts and drawing from the other worldly treasures; I expected that you would no more have strayed from your verdant vales and peaceful groves, for the pious and praiseworthy purpose as you call it of converting us—of sowing the seeds of disunion amongst us, and directing your attention not to men whom maturity has strengthened in their faith, but to children whose powers of discernment are yet weak, endeavouring to drag them from the bosoms of their parents, and leaving them bereft of every tie that can cheer, console, or comfort; I expected that you would long before this have seen the impracticability of your visionary schemes, and have resigned the fatiguing contest; but on a further consideration of this subject, I began to perceive your policy in persisting in a course so profitable in its extent, by the *fortunate* perverseness of the people whom you have chosen to contend with. To plead the case of distress for the poor Irish, or for the Spanish emigrants, to preach charity sermons for any particular asylum, is not sufficient for your exalted views; you aspire to a more lofty and extensive scope, to paint in a pathetic manner the blind obduracy of a chosen race, and to convince your audience, that charity cannot be better bestowed than in reclaiming the sons and daughters of Abraham from darkness to light. Contributions to hospitals, infirmaries, and other charitable institutions, will only flow in small streams; but what immense resources are requisite to afford spiritual relief to the Jews! what thousands, yea, tens of thousands of pounds must be subscribed, to reform a people scattered in every part of the globe! nay, the very impracticability of our conversion, must in itself, be a source of gratification to those who are influenced by sordid motives, and who are thereby better enabled to make constant appeals to a generous public.—Was there ever a more specious pretext invented to rouse the charitable spirit of the British nation!!!

I cannot conclude this address without establishing a criterion whereby the public may judge of your boasted success in evangelizing the Jews, by referring to the reports that you have printed annually for these fifteen years, each containing a list of the subscribers to your institutions, as well as the names of those

who have left you legacies, or have presented you with donations;—In all these lists why do we not find the name of one Jew who has become your subscriber, or who has presented you with a donation? Can conversion only build its nest in poverty? Is misery always to be an essential property in the candidate for Baptism? Is indigence always to be the characteristic of your converts, so as to give rise to a new establishment to take them under its wings, and to afford them temporal relief; assuming the pompous title of the Philo-Judæan Society*, a mere decoy for the unwary, or a refuge for the reprobate—forming an auxiliary to the London Society for promoting christianity amongst the Jews, the honourable firm which you represent; both intending to go hand in hand, to run the samerace, evangelizing, spiritualizing, and at the same time *realizing* that which gets uppermost in your feelings, and rides upon the whirlwinds of your inflamed imaginations! You have drawn upwards of two hundred and fifty thousand pounds for the purpose of converting us; you come yearly to boast of your success in this heaven-chartered scheme of salvation, and to petition for fresh supplies; announcing that thousands of my brethren have in foreign parts been brought to the light of the gospel; and yet we look in vain in the list of collections for that proof of their sincerity they would be expected to evince. You tell us that respectable Jews have been converted in Berlin, Konigsberg, Hamburgh, Amsterdam, &c.; and will they not co-operate with you in extending the comforts they have received from you, by supplying you with part of the funds which you are constantly petitioning for in England, and even extort a share from poor miserable Ireland? Would not those respectable Jews, if it were true that you have converted them, be the first to crown you lists with their names, and assist you to diffuse the blessings of salvation? This then is the test for the trial of your pompous announcements and boasting reports, this subscription-list the best means of ascertaining the respectability and sincerity of your converts; and as long as there shall appear the same void of Jewish names, the same blank of contributions from *regenerated* Israelites, the public may feel convinced of the inutility of your exertions, and, by withholding further grants, drive you within the pale of your own sanctuaries, there to exclaim with Isaiah, “Israel will be saved by Jehovah, an eternal salvation.”

I have many more objections to advance, and many fabricated reports of conversion to expose, but it is a pity to torment

* Lately established in London, for affording relief to indigent Jews.

you too much at once, you having, unfortunately so many vulnerable parts for attack, so I will charitably reserve them for another period should you think proper to repeat your visit to Liverpool, daringly and impiously to instil the doctrine of further contributions to your cause.

Hoping that this will meet with the candid perusal of every friend to civil and religious liberty, I remain, Rev. Gentlemen, your humble and devoted servant, &c.

104, *St. James' Street, Liverpool.*

To the Members of the Auxiliary Society in Liverpool for promoting Christianity amongst the Jews.

Since the foregoing address was printed and circulated, and the itinerant representatives of the Parent Society had taken their leave from us, a young Jewess* has become converted to the christian faith, in Liverpool, and was baptized on Sunday, September 23d, by the Rev. A. Dawson, in St. Michael's Church; although none of the Jews of this town were informed that such a ceremony would take place, otherwise many would have been present at a scene, which could not have failed making a solemn impression.

But how is it that after a world of labour and anxious search after proselytes, when *one* solitary case of conversion occurs, *one* helpless daughter of Judah becomes convinced of the truths of christianity, in a town where Israelites are numerous, intelligent, and respectable, that not a whisper is suffered to escape, whereby her intended baptism might have become known to us? but fearing that this lukewarm child of grace might stray by chance, or be dragged away by design, you carried on this farce in mysterious secrecy, and preferring to do good by stealth, contrived, as it were, to smuggle her in silence over seas of doubt and contention, to your peaceful harbour of christianity.

How can you reconcile your conduct to your profession, in keeping us blind to a circumstance so important and so rare, in preventing us from witnessing a scene which might have acted as an example, and have been the means of directing us to what *you* tell us is the only hope, the only anchor—the lamb of salvation?

* Rebecca Lyon, a native of Germany, was originally in service in a respectable Jewish Family in Liverpool, but before her conversion she was in the House of Refuge.

How much useless preaching would thereby have been saved, which, without example, can make no solid impression? how many thousands of your tracts would have been dispensed with, had you possessed the candour and generosity to have apprized us of this circumstance? had you done your duty as christians and converters to have distributed circulars containing this information amongst the very people whom you have always tormented upon religious belief, and consequently those who had an undoubted claim, an unquestionable right to witness their sister Rebecca's flight from Canaan—her spiritual ascent in rapturous ecstasy to realms of holiness and salvation?

How could you, as agents to the London society for promoting christianity amongst the Jews, have suffered this noble opportunity to pass, without exhibiting in our presence, a proof of your much-talked-of zeal and regard for our eternal welfare?

Have you not frequently posted up huge bills, inviting us to your sanctuaries, to listen to your wonderful tales, to see the *gaping charity box* receive the offerings *intended* to be consecrated to the restoration of Israël? have you not deafened us by your cries and ejaculations of pity for our lost state? and (monstrous inconsistency) neglect us in the very hour of need, when arrived at the summit of your wishes and good fortune *for once* smiling upon your efforts, a young Jewess makes her debüt for your *benefit* in her new *character* upon the stage, and comes off with the greatest eclat in this comic-tragedy of apostacy and conversion?

How lamentable it is that a sacred edifice* so recently erected *professedly* for the worship of the Creator of the universe, dedicated to the God of truth, should so soon become stained by a scene presenting the most flagrant violation of truth, so soon become polluted by a mockery of holiness and devotion; by the unjust interference of weak men with the creeds of others, in getting a young helpless female, a stranger in a strange land, at a time when owing to *long confinement*, weakness, and poverty, her mind was susceptible of any change; at a time when her feelings were easily wrought upon by Fanatics, to crown her former works of iniquity by the worst, the basest of acts, the forsaking of her God, and renouncing the creed of her ancestors!!

But it seems you were not quite satisfied with this case of conversion, in not making the outcry and triumph usual in obtaining a victim, as if you were convinced that her past character would not bear investigation—let me however, for the pre-

* St. Michael's Church.

sent, charitably draw a veil over her faults, in the hope that she may yet reform, that she may yet see her error, throw off the mask of hypocrisy, and return to her God to worship him in purity and in truth.

M. SAMUEL.

October 2, 1827.

AN ADDRESS

To the Patrons and Advocates of the Institutions, established for promoting Christianity amongst the Jews ; or, an answer to the numerous invitations held out to the Jewish people to attend the various Meetings for Conversion.

PERMIT one of those objects that attract so much of your pious regard, *one of the Sons of Israel*, to present you the respects of his brethren, and to offer you their warmest thanks for your unwearied zeal, to promote their spiritual welfare.

As a token of their regard, and with a view to save you much unnecessary trouble, I am anxious to state, what I conceive to be their opinion, respecting your present proceedings.

For twenty years have you been infected with this *mania of conversion* ; you have established Institutions in every quarter for promoting christianity amongst us, and after all your trouble, your labour, and anxiety, we cannot offer you a shadow of congratulation, upon the *success* of your undertaking.

You might have had a chance of succeeding, had we been a *raw sect*, lately sprung up in the religious world, and by a celestial spirit wafted to your shores, destitute of laws, and unprovided with principles ; but how could you ever anticipate the conversion of a people, who for thousands of years have kept steadfast to *one faith* ?—from whose moral and refined code, every *religious upstart* has borrowed something to embellish his ambiguous jargon ! How can you think of ensnaring an undivided race, who unanimously reject your principles, who pity your *useless* proceedings, and defy the *paltry schemes and inventions of bigoted Enthusiasts* ?

You may boast of your *redemption*, and decorate your *fabrications* with all the charms of absurdity ! You may send your Missionaries from pole to pole ; teach the unlettered Heathen the existence of a God, and open your *books of faith* to his slumbering soul !—but beware of attacking the venerable bulwark of a peaceful nation !—of invading the sacred rights of an ancient people, who have preserved their creed unaltered, amidst

war and bloodshed, amidst the *ruins of intellect*, and the *ravings of fanaticism*?

We have seen different sects rise and fall; new doctrines have daily sprang up, that have been promulgated by force or persuasion; *even the mad ideas of an old roman's* distracted cranium* have found advocates amongst your credulous multitude! Thus has the sacred name of religion been polluted by *you* who wish to reform the Jewish people! Thus have you been led on from folly to folly, wearied with the incongruities of your *soul-purifying system*—and yet you invite us to become converts to your creed!!!

If you have one converted Jew amongst you, hold him up to our view—let us see what ingredients he is composed of—whether fraud and avarice do not actuate him in his *converted* career! Recal to your minds the vile conduct of the execrable Frey, that *perverted Apostate*, that pretended *Vicar of Heaven*, who, with *interested zeal*, preached to you *the glad tidings of the Gospel*;—that *new-born babe of grace*, who made religion a trade, and became the tool of those, who profanely wished to estblish themselves *universal conscience-mongers, and the Church a gospel-shop*. His flight to America convinced you of the vanity of your schemes, and for some time you were satisfied to repose in silence; but again the bubble of enthusiasm has burst, again the corroding gangrene rankles in your hearts, displaying its malignity, in your attempts to subjugate others to those *spiritual burthens*, with which *you* are encumbered; but “*verily*” your hopes will be frustrated—your efforts will miscarry; wherever you place your standard, you will be certain of defeat; whilst other *bold, impious, and brazen monuments of apostacy* will dupe you with over-heated zeal—enrich themselves with the spoils of *your credulity*, and stifle your *sanctified piety* and *misapplied exertions*.

Rest therefore content with that divine grace which is lavished upon you, and do not distract yourselves about reforming a people, who have taught you to acknowledge a God, and have delivered his divine volume into your hands: *but first, ye christians, learn to be peaceful amongst yourselves! Reform your own abuses—collect your scattered sects into one fold; when you have accomplished that, then, and then only, will the Jews invite you to become their leaders, and their reformers.*

Liverpool, 19th June, 1819.

* Johanna Southcott.

FINIS.

