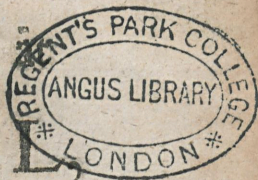


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A  
NARRATIVE  
Of the late PROCEEDS  
WHITE-HALL,  
CONCERNING THE  
JEWS.



Who had desired by R. Manasses  
an Agent for them, that they might return into  
ENGLAND, and Worship the God of their Fa-  
thers here in their Synagogues, &c.

by H. Barrow.

Published for Satisfaction to many in several parts of Eng-  
land, that are desirous, and inquisitive to hear the  
Truth thereof.



L O N D O N :

Printed for L. CHAPMAN, at the Crown in Popes-  
head-Alley. 1656.





TO THE  
READER.

**B**Ecause many good people in divers parts of this Nation, who have often prayed heartily for the Jews Conversion, have heard a Rumour of a late Debate at VWhite-hall about the JEWS having a liberty to return into England, and are very desirous to know the Truth of things in those Proceeds, and what is the issue of those Debates; And hence, from several parts Letters have been written up to their Friends in London, desiring more fully to be certified herein: For their satisfaction, and for help to others that would send the Narrative to their Christian Friends, this Collection thereof by one that was present at all the Debates, is yeelded to be Published.





# A NARRATIVE

## Of the late Proceeds at VWhite-hall

about the JEW: whether to be suffered to come and Trade, &c. in England.

**B**Y Letters from Ol. the Lord Protector, several Doctors, and other Preachers, godly men, and some Merchants and Lawyers convened with him, and others of the Councel, [*The fourth of Decemb. last 1655. and so on 2. or 3. dayes weekly, to the 18*] to consider of Proposals in behalf of the JEWES, by Rabbi Manasses Ben Israel, an Agent come to London in behalf of many of them, to live and Trade here, and desiring to have free use of their Synagogues, &c.

The things being spoken unto *Pro*, and *Contra*, at several meetings, some more private, and some more publick at *White-Hall*, and else where;

*The most* did fear, that if they should come, many would be seduced and cheated by them, and little good would be unto them. Hence divers of the Preachers judged, that though never such cautions to prevent those evils were prescribed; yet they would not be observed; and therefore they could not consent to their coming.

2. *The Major part* judged that there might be such pledges or sureties, &c. to keep due cautions [*viz. against their Blaspheming Christ, and Christian Religion, and against seducing, and cheating &c.*] as they may be observed; and then they may come.

3. *Some*



3. *Some judged* that due cautions warranted by holy Scriptures being observed, it is a duty to yeild to their request of coming hither; considering

1. It is Gods will there be dealing courteously with strangers, and persons in affliction, *Exod. 23. 8.*

2. Especially respect is to be had to the Jewes, *Isa. 14. 3, 4* *Because their debtours we are, Rom. 15. 27.* as the Gentiles, *Macedonians*, and other Gentiles, were in the Apostles dayes; (which was, not because those beleiving Jewes at *Jerusalem* administred spiritual things to those beleiving Gentiles; which they did not;) but because we partake of the *Messias*, and promises, and salvation, that was to the Jewes, as natural branches of the Olive-tree, *Rom. 9. 4, 5. Eph. 3. 8. Rom. 11. 17. 24.*

2ly. *Because their Brethren we are*; of the same Father *Abraham*; they naturally after the flesh, we believers after the Spirit.

3ly. Because we believe those natural branches shal return; and it shal be great riches and glory to the Gentiles, especially to such where they are, and who deal kindly with them, *Rom. 11. 12, 18, 25, 26.* and we hope the time is neer.

¶ Because many Jews are now in very great streights in many places; multitudes in *Polonia, Lituania, and Prussia*, by the late wars by the *Swedish, Cossacks, and others*, being driven away from thence: Hence their yearly Alms to the poor Jewes (of the Germane Synagogue) at *Jerusalem* hath ceased; and of 700 Widows, and poor Jewes there, about four hundred have been famished, as a Letter from *Jerusalem* to their friends relates.

Also the Jews in *France, Spain, Portugal, & in the Indies*, under the *Spanish &c.* if they are professed Jewes, must wear a badge of it; & are exposed to many violencies, mocks, & cruelties; which to avoid, many dissemble themselves to be *Roman-Catholicks*; and then if in any thing they appear *Jewish*, they forfeit goods, if not life also. Now some of these entreated *Rabbi Manasses* to be their Agent, to entreat this favour for their coming to *England*, to live and Trade here, &c.

And it seems to some that it would be very acceptable to the Lord, if favour be shewed them, so far as is lawful herein.



As it was very displeasing to the Lord, when for their sin he cast them out of Canaan, that others added to, or heaped on their affliction, Zach. 1. 15, 16.

And that Edom looked on, and was as one of their enemies, Obad. v. 12, 14. and did not hide, and entertain his outcasts, as he charged Moab to do, Isa. 16. 3, 4. Now England hath as much cause as any Nation (if not more) to favour and releive the Jews in this their suit; considering,

1. The Jews that dwelt in England under Rich. 1. and King John. Hen. 3. and Edward 1. suffered very great injuries, and cruelties, and murders, by Kings, by the Barons, by Londoners, Yorkers, people of Norwich, Stamford, &c. as our own Chronicles shew, especially Stow's Survey of London, & Annals.

And if after Sauls death the Lord plagued Israel year after year, til some satisfaction was given to the surviving Gibeonites, for Sauls slaying many Gibeonites in his zeal for God; it's feared, it may offend the Lord, if we yeeld not to the Jews this courtesie which they desire; and it may be accounted some kinde of satisfaction to them.

2 In no Nation hath there been more faithfull, frequents, and fervent prayers for the Jews, then in England.

3 None are more likely to convince them by scripture, and by holy life, then many in England: And Gentiles (being called a foolish Nation) must provoke Jews to jealousy, or emulation; and happy is England, if it be instrumental in so blessed a work.

The person that spake to that effect, had written thus.

Many of the Jews in Jerusalem being now very cruelly dealt withal, and persecuted by the Turks, (as their Letters thence desiring relief from other Jews in Germany, and Holland, &c: sent thither by the hand of R. Nathan Stephira their Messenger do manifest:) Other Jews in several Nations persecuted by Papiſts, unless they will turn Papiſts: many of these desiring by their Letters to R. Manasses Ben Israel (as he said he had shewed to the Lord Protector) that he would intreat favour of our State,

1 That Jews might have leave to come into England, to live and Trade here: And

2 That



2 That here they might have their Synagogues, &c.

Provided that due care be had in respect of these, as much as is, or ought to be, in respect of our own, and other Nations, to prevent

Blaspheming the Lord Jesus Christ;  
Adoring the Law; Seducing others;  
All unrighteousness, &c.

Some of us do thus beleieve upon Scripture grounds;

1 That it is not sinful or unlawful, to suffer their coming hither, their living and Trading here; and Worshipping the true God here, and bearing his holy Law, and his Prophets read unto them every week, publickly.

Because this is against no LAW, neither of the Land [as the Lawyers here affirmed,] nor of God; as not being forbid in the Old or New Testament.

1. And therefore it is no sin, nor Transgression: For where there is no Law there is no Transgression, Rom: 4. 15.

2 That it is so far from being a sin, that it is a duty, in such case, to receive and harbour them.

This may appear thus.

Reas. 1. it's a Duty commanded, and commended of God, in general, to be kinde to strangers, harbouring them, &c. Exod. 22: 21. and 23. 8. Levit. 19. 34. Deut. 10. 19. Gen: 18. 1, 2, 3. Gen. 19. 1, 2, 3. 1 Tim. 5. 10. Hebr. 13. 2. Such favour we permit and grant to other strangers.

2 The Lord requires this duty as well (or more) towards Jews (even when for their sins the Lord had cast them out) as to any other strangers; for concerning these, he thus gives a charge in Isa. 16. 3, 4. Hide my banished ones, bewray not him that wand'reth. Let my Outcasts dwell (or sojourn) with thee Moab: be thou a covert to them from the face of the spoiler.

3 Yea, even after their rejecting Jesus Christ, and the Lords rejecting them, yet the Apostle saith of them, That they are beloved for their Fathers sakes, Rom. 11. 28. And for the Lords Covenant sake with their Fathers, Abraham, Isaac, and Jacob, after this sin and scattering, the Lord will restore them, as he saith, Levit. 26. 41, 44, 45. Mica: 7. 19, 20.

4 When



4 When for their sins the Lord was displeased with the Jews, yet he hath a special eye to them; observing all the unkinde carriage of others towards them, and is sore displeased against all such as help on their affliction, Zach. 1. 15. By speaking proudly against them, or looking on as one of the afflictors, or that deliver them up to such, &c. Obad. ver. 11, 12, 14.

3 That the Lord may require and expect this kindness towards distressed Jews, as much of this Nation, as (or more then) of any other Nation.

Considering

1 That the Lord hath exalted England in spiritual, and in temporal mercies and deliverances, as much as, (or more then) any other Nation under Heaven: and all this only for the sake of our Lord Jesus, who concerning the flesh, came of the Jews, Rom. 9. 5. and by whom the Covenants and promises made to the Jews, are made over to us that are faithful, Rom. 11. 16, 18, 24. Ep. 2. 12, 13, 19.

2 In our Nation the good people generally have more beleaved the promises touching the calling of the Jews, and the great riches and glory that shall follow to Jews, and us Gentiles; and have (and do stil) more often, and earnestly pray for it, then any other Nation that we have heard of.

3 Many of the good people here, being persecuted in Queen *Maries* dayes, and under the Prelates since, have been kindly harboured as strangers in other Lands; and therefore should the more pity and harbour persecuted strangers, especially the persecuted Jews, Exod. 23. 8.

4 Many cruel and inhumane injuries have formerly been done in our Nation against the Jews, (that intruded not into England, but had been called, and invited to come and dwell here:) cruelties by several Kings, by Lords; and by occasion of the Merchants urging their banishment, multitudes of them were drowned in Thames, or in the Sea.

Cruelties by *Londoners*, especially at *Rich.* 1. his Coronation; and soon after by *Yorkers*, by people of *Norwich*, *Stamford*, &c. as *Stowes Survey of London*, and his *Annales*, and *Hollingshead*, and other *English Chronicles* fully shew.

For



For such grosse injuries, the Lord may be *very sore displeased with England*, as sometimes he was with Israel in general for the injuries that had formerly been done by Saul their King, in his zeal against the Gibeonites; until such satisfaction was made, as the surviving Gibeonites desired of David, 2 Sam. 21. 1, 2. And then, (and not til then) the Lord was entreated for the Land, ver. 14.

Now if the favour of *harbouring* the afflicted Jews, which now they intreat, be granted to the surviving Jews, it may be accounted as some kinde of *satisfaction*. But if this be denied them, it's feared the Lord may shew his displeasure to be great against England, That by this denial may also occasion the more hardship unto them, by others that shal hear thereof.

Another of the Preachers said to this effect. Though the Jews are now in hardness of heart, and worthy of punishments; yet we had need beware lest we be occasions of hardening them, or instruments of punishing them. It's very remarkable what worthy Beza saith, in his Notes on Ro. 11. 18. on those words, *Glory not against the Branches*: he saith thus. *To glory in the Lord*, (that is, for Gods benefitts to rejoyce,) we ought: but not so that we despise the Jews, whom rather we should excite to that excellent emulation: and for the neglect of this duty, without doubt, they are and shall be punished that at this day call themselves Christians, and moved only by wickedness, and perverseness of mind, do by all means vex; and proposing examples of so most filthy Idolomanie, do more and more harden them. But as for me, willingly every day I pray for the Jews, thus. O Lord Jesus, thou indeed justly revengest the contempt of thy self, & worship, upon this ingrateful people, whom thou punishest most severely. But O Lord, remember thy Covenant, and respect them now in misery for thy names sake. And grant this to us, (the most unworthy of all men, to whom yet thou hast vouchsafed thy mercy;) that we going on in thy grace, may not be instruments of thine anger against them: but rather, both by the knowledg of thy word, and by the examples of holy life, by the powerful vertue of thy holy Spirit, we may recal them into the right way, that by all Nations, and peoples, thou maist once be glorified for evermore. Amen.



This is *Bezaz* prayer, that he expresth in his Notes; its a remarkable *Digression*, that he would not have this left out. There is not the like in all his Notes, shewing his great affection for the Jews conversion.

Some others, though desiring heartily the Jews conversion, yet feared greatly, it would prove the subversion of many here, if Jews were suffered to return hither, because so many here are soon carried aside to new Opinions.

Some answered, That now persons are carried away under notion of further light, or of new discoveries of Christ, or the Gospel: But are not like to be taken with the Jewish Religion, that deny Christ, and deny the Gospel; and have nothing in their solemn Worship that is so taking, but rather much that is very ridiculous. Therefore they are not so like to seduce others.

To this it was replied, That the offering children to Moloeh, and other Idolatry, might seem not to be taking: Yet how it took with the Jews. And the opinions of the Quakers, and of the Ranters, are not so taking to some, yet many are carried away by them.

One humbly proposed this, as a Medium, that seeing if the Jews coming hither be denied, we seem to deal more hardly with Jews, then with *Turks*, whose coming hither to trade and converse, we deny not: And if they do come upon terms, and agreements, there may be inconveniences, and offending of many: That because the *Lawyers* say, there is no Law against their coming, there may only be a connivance and permission of them; and if afterwards there be inconvenience, there may be proceeds against them, and no just cause of exceptions.

Some questioned whether the Jews conversion shall be of the Nation; or but here and there one, as of French, &c. or not until Christ appear unto them; as in Converting Paul. And though we should shew mercy to Jews, yet begin at home; and not so infect our selves, or wrong our Merchants. The Merchants said; such an in-let would be to enrich Forreigners, and impoverish English Merchants. [Merchants especially had caused the Jews departure from England, whereby some thousands of Jews perished in *Thames* by the cruelty of a ship-master that was to transport them; partly otherwise. Some



Some judged, seeing the Jews deal chiefly in way of Merchandize, and not in Husbandry, nor buying houses, nor in Manufactures; that the Jews coming and so trading might tend to the bringing lower the prizes of all sorts of commodities imported; and to the furtherance of all that have commodities vendible to be exported; and to the benefit of most of our Manufactures (where they shal live) by their buying of them. And thus, though the Merchants gains were somewhat abated, it might tend to the benefit of very many in our Nation, even in outward things, besides the hopes of their conversion; which time (it's hoped) is now at hand, even at the door. [This last was spoken of at a more private meeting.] One of the Lawyers rehearsed from Records the History of the Jews in England, and many of their sufferings here in the time of Constantine the Great, and of some Kings before the Conquest, and then of William the Conquerors calling them to England, and their sufferings, and other proceeds since that time, until Edward the Firsts Reign, when many thousands of them were urged to leave England, and a great part of them were drowned in Thames, or in the deep waters. And now that they are gone, they wished not their return hither again. Also the Lawyers said, That there is no Law that forbids the Jews return into England.

All having been heard, the Ld. Protector on the 18 of Decemb. and before, professed, that he had no engagement to Jews, but only what the Scripture holds forth; and that

He had hoped by these Preachers to have had some clearing the case, as to conscience. But seeing these agreed not, but were of two or three opinions, it was left the more doubtfull to him and the Council. And he hoped to do nothing herein hastily or rashly; and had much need of all their prayers, that the Lord would direct them, so as may be to his glory, and to the good of the Nation.

And thus was the dismissal of that Assembly.

The Preachers sent unto, that met, were these;

1 Doctor Tuckney of Cambridge; and Dr. Whichcock, Mr. Newcomen of Essex, Dr. Wilkinson of Oxford, Mr. Row of Westminster.

2 Mr. P. Nye, Mr. Carter, Mr. Caryll, Dr. Cudworth, Mr. Bridge, Mr. Ben of Dorchester.

3 Mr. Tho: Goodwin, Mr. Jessey, Mr. Dike neer Essex.



Of Merchants, the Lord Major, and the late Lord Major, and the two Sheriffs of London, Alderman Tichburne, Mr. Cresset master of the Charter-house, Mr. Kiffen.

Lawyers, the Lord chief Justice Glyn, and the Lord chief Baron Steele.

The Protector shewed a favourable inclination towards our harbouring the afflicted Jews; (professing he had no engagements but upon scripture grounds) in several Speeches that he made. So did some of his Council, though some inclined not to their coming hither. *The Counsel of the Lord it shall stand.* What shall be the issue, the most wise God knows; and he wil order all for the best.

R. Manasses ben Israel still remains in London, desiring a favourable Answer to his Proposals. And not receiving it, he hath desired, if it may not be granted, that he may have a favourable dismissal, that he may return.

But other great affairs being now in hand, and this being a business of very great concernment, no absolute Answer is yet returned unto him, unto this present day of the conclusion hereof, being vulgarly April <sup>1</sup>/<sub>11</sub> 1656. but according to the (Holy Scripture) the 14. or 15th of Abib the first moneth, (called also Nisan, Exod. 13. 4. Est. 3. 7. [at which time the Jews feast of Passeeover was to be kept, Numb. 28: 16, 17.

Many Jewish Merchants had come from beyond seas to London, and hoped they might have enjoyed as much privilege here, in respect of Trading, and of their Worshipping the God of Abraham, Isaac, and Jacob, here, in Synagogues, publickly, as they enjoy in Holland, and did enjoy in Poland, Prussia, and other places. But after the conference and Debate at White-Hall was ended, they heard by some, that the greater part of the Ministers were against this: therefore they removed hence again to beyond the Seas, with much grief of heart, that they were thus disappointed of their hopes. Jews must be planted into their own Olive, & great riches shall be to the believing Gentiles, Rom. 11. 12, 15. Isa. 60. 1, 2, 3. Pray for the Peace of Jerusalem, they shall prosper that love it, Ps. 122. 6.



Here followeth part of a Letter written at Ligor, 1652. and sent by the Preacher in the Phoenix Frigate, to a friend in London.

Ligor, aboard the Phoenix, 19 of the 1. 1652.

Dear Brethren :

**W**E have great cause to rejoyce, that the Lord carrieth on the endeavours of his people to long after the good of the poor blinde Jews. Some of us were desirous to see their Synagogue : and coming, they were at their service. But their *Glory* we forbear to mention : their *Lamps*, their *Candlesticks*, their *Mitres*, their *Bells*, *Aarons bells* they say.

We spake to one that could speak a little English, a very grave proper man; and asked him the meaning of such and such things. And we, as we durst, spake of the *Messias*, and his actings.

But he said, *The Messias was not come; moreover, That the Jews are naughty men now, but they shal be good.* We asked; when? they answered, *It is about ten years first.*

They long to hear that England would tolerate them; surely the promises of *Jehovah* will be performed, and he will give them favour in all Nations. O that ENGLAND may not be slack herein. Shall they be *Tolerated* by the *POPE*, and by the Duke of FLORENCE; by the *TURKS*, and by the *BARBARIANS*, and others; and shal *England* stil have laws in force against them? when shal they be recalled?

Truly, we are perswaded, the *Antichristian State* must have a great fall, before their Conversion. O that the poor Jews might have toleration to COME into *England* OUT OF HER, that they may be succoured in that Terrible day.

A



# A POSTSCRIPT,

To fill up the following Pages, that  
else had been vacant: **Containing,**

- 1 The Proposals of R. Manasses ben Israel, more fully.
- 2 Part of his Letter written Anno 1647.
- 3 The late progress of the Gospel amongst the Indians in New-England.

## SECT. I.

**T**He substance of the late Proposals by R. Manasses ben Israel, was to desire these favours.

- 1 That the Hebrew Nation may be received here; and be protected from all wrongs, as the English are, or should be.
- 2 To have publick Synagogues allowed in England, &c. to observe their Religion, as they ought.
- 3 To have a burying place out of the Town, without being troubled by any about their burials.
- 4 To Traffick as freely in all sorts of Merchandize, as other strangers.
- 5 To the end that the Jews that come over may be for the profit of this Nation, and prejudice or offend none; that a person of Quality may be assigned by the L. Protector to receive their Passports, and their Oath of Fealty to him.
- 6 To prevent trouble to our Judges and others, that matters of differences amongst Jews, may be accorded and determined by the Heads of Synagogues, and others with them, amongst themselves.
- 7 To repeal any Laws (if any such be) as are against Jews: for their greater security.

This was the substance of the Proposals.

The Protector when the Proposals had been read, said, If more were proposed then it was meet should be granted: It might now be considered, 1 Whether it be lawfull at all to receive in the Jews. 2 If it be lawfull, then upon what terms it meet to receive them.

His



His further speaking in favour of that Nation, and the expressions of others *Pro* and *Contra*, are before related.

## S E C T. II.

Here followeth part of a Letter written by R. Manasses from Amsterdam in September 5407. (or 1647) to one in England, whilst the Sword in our late VVars consumed many Thousands.

Senhor

**N**O puedo enar. That is, Sir, I cannot express the joy that I have when I read your Letters, full of desires to see your Country prosperous, which is heavily afflicted with Civil wars, without doubt, by the just Judgement of God. And it should not be in vaine to attribute it to the punishment of your Predecessors faults, committed against ours; when ours being deprived of their liberty under deceitfulness, so many men were slaine, only because they kept close unto the Tents of Moses their Legillator, &c.

## S E C T. III.

Of the proceeds amongst Indians in New-England.

**I**N Martins Vineyard. (Southerly from Boston, and from Cape Cod:) the IV Book published by Mr. Whitfield, 1651. The Lord began with one *Hiacome*, 1643. whom his King did strike on the face, because he spake for the English: *Hiacome* was patient, & said to one afterward, *I had one hand for injuries; and the other laid greater hold on God.*

1645, and 1646 Indians observed, that Gods hand by a sickness, was far more on them, then on *Hiacomes* house and friends; and met, and would know things of Religion. He spake of *One God*, &c. A great Indian said, that had 37 gods, shal I throw away 37 gods for one? *Hiacome* said, I have done it, and you see I am now preserved. That Indian said, He throw away all my gods too, and serve that one God with you.

1647 Sagamor Towan quatick turning from Paganisme was shot.



shot by a diuellish Indian in the night: the next morning Mr. Mahew (that preacheth to those Indians,) found him praising God, that he was not kild.

1649 Many Indians came to Hiacombe to le arn more of God, and were encouraged not to fear their Pawaw Witches.

1650 By *Humanequem* turned from paganism.

In V Book, called *Strength out of Weakness*, Mr. Mahew relates

1651 Three converted from being *Pawaws*, losing those gains, friends, &c. There is a conference with an Indian.

In VI Book, called, *Tears of Repentance*, 1653, Mr. Mahew sets down the Covenant to serve JIHOVAH; that those Indians made 1652. that about 30 Indian children were then at School. These praying Indians were shortly to be gathered into one Town.

Mr. Eliot relates the confessions and repentance of about fifteen of *Natick-Indians*, in *New-England Bay*. Their own words Englished, and the hopeful words of two Indian children under three yeers of age, before they dyed. As God, and Jesus Christ help me: God and Jesus Christ bless it, before it would eat. The other, when its bawbles were brought it, being in pain, putting them away, it said, *Ile leave my basket, for I am going to God; Ile leave my spoon and my Tray, for I am going to God.*

In the VII, and last Book, called, *A late and further manifestation of the Gospels progress among Indians in N. E.* Mr. Eliot relates the Examination of the Indians at *Rocksbury* 13 of 4 moneth, 1654, before an Assembly of the Elders in and about the Bay, and others, concerning their knowledge in the grounds of Christian Religion. The Narration whereof is judged fit to be printed, that God may have Praises for his free Grace wonderfully manifested; as it is attested by

H. Whitfield,

Si. Ashe,

Ed. Calamy,

and J. Arthur.

**F I N I S.**



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