A Historical and Law Treatise Against the Jews and Judaism:

Shewing that by the Antient Establish'd Laws of the Land, no Jew hath any Right to live in England, nor to appear without Yellow Badges upon his or her upper Garment; That none of the Rabbies of the Jews shall upon Pain of Death, Pervert any Christian to Judaism; That no Jew shall Cohabit with a Christian Woman; That no Jew shall be Witness against a Christian; That no Jew shall be Sworn upon the Holy Evangelift, nor be admitted to Swear upon any other Christian Translation; No Jew shall bring his Action against a Christian but in the Queen's Name; No Jew's Widdow shall Administer, but the Right of Administration is in the Queen; No Jews Synagogue shall be Erected in England, but all such shall be Suppres'd; And lastly, That the Return of the Jews after their Total Expulsion, Renders them all Uncapable of Receiving any Benefit by our Laws.

Together with a Consutation of the two Arguments Us'd by some for the Re-Admission of the Jews.

London, Printed in the Year 1703.
TO THE
Reverend the Clergy,
And particularly to the
MEMBERS
OF THE
Convocation.

FOR to whom can I Dedicate this little Treatise more properly than to you? You are the Guardians and Trustees of the Christian Religion, to you the Conservation of it is Committed, and upon that Account, and no other, these few Sheets throw themselves upon your Protection.
Epistle Dedicatory.

And Gentlemen, to bespeak your Acceptance and Friendship, instead of Addressing my self to you after the common Mode, in a long perhaps and impertinent Dedication, I shall only mention the Cause that first mov'd me to to make these Collections, which in short was this:

I had long observ'd with Wonder and Strangeness, that amidst a Multitude of Out-Cry's and Pretences for Reformation, that still the Greatest Work of all was left undone, I mean the Suppression of the Jews, and 'tis my Opinion, till that be accomplish'd all the rest of your Attempts must be to very little Purpose.

For how can you expect to Convert the Socinian that Denies only the Divinity of our Saviour, or rather with what Justice can you Punish and Censure
Epistle Dedicatory:

Sure Christians whilst the Jews are Conniv'd at and Encourag'd, that not only Deny, but Ridicule and despise all the Articles of the Christian Faith!

As for the following Papers, all that you are to expect from 'em, is a fair and impartial Account in Matters of Fact, with an Abridgment of most of the Principle Statutes that are now in Force against 'em.

The Veracity of the Collections I dare to Account for, being all made from the best Authorities both in Law and History.

Whether you Gentlemen of the Clergy may think your selves the proper Persons to be Appeal'd to in this Matter, is another Question, indeed it's in my Judgment you are; but whether you are or not, your being Members of a Christian Church, and under such So-
Epistle Dedicatory.

Obligations to Defend and Maintain the Doctrines and Privileges of it, is a very good Apology for me for Presenting you with this short Treatise.

Not to trouble you too long, my earnest Request to you, is, That you would take a short View of these Papers, and at your leisure, Compare them with the State of Judaism now in England.

Gentlemen, I hope you won't mistake me, I am not for whetting the Edge of Severity, or Insulting the Agonies of a Distress'd People; but if upon a fair and impartial Survey, the Jews shall appear to be as Impious, Dangerous, and Subtle as they are here Represented, I hope you will Excuse me if I put you in mind that 'tis your
Epistle Dedicatory.

your Duty, nay your Interest to get the Matter candidly Represented, in order to their speedy Suppression, and to make a strict Enquiry what English Christians are lately Perverted to Judaism in England.

Perhaps you may expect I should say something in Excuse for the Frailties of the Undertaking, but that's so much the Cant of every mercenary Scribler, that I think it better let alone.

The plain Truth is this; These Collections were made purely for my own Diversions and Satisfaction, and broke loose from me by Accident, and so for want of a Revise, I'm afraid will appear something Immethodical; But what's that to the Purpose, provided the Matters of Fact be Genuine. Such as they are, I submissively leave them with
Epistle Dedicatory.

with you, not in the least suspecting but they will find a Reception suitable to the Integrity of the Design.

Your most Humble Servant.

B. B.
A Historical and Law TREATISE AGAINST THE Jews, and Judaism.

The Kings of England, by the Law and their Prerogative, may in sundry Cases Erect new Corporations of their own Subjects by their Charters: Yet notwithstanding no Corporation of Jews, being meer Aliens, can or ought to be Erected in England, against the Fundamental Laws and Constitution of this Realm, but only by full Consent in Parliament. It being one of the greatest Intrenchments that can be upon the Subjects of this Crown, and the greatest Invasion of their Rights, Liberties, Customs, and Privileges, and a general Violation of all the Antient Franchises to them granted by the Great Charter of England, to put Outlandish Men upon the same footing with the Native Subjects.

The Kings of England are by their Oath, and so are the Lords and Commons in Parliament, indispensible oblig'd by their Trust, and our Laws to Advance, Uphold, Preferve, Keep, and Maintain the Safety and Welfare of the Christian Religion in England; and to keep out, Suppress, and remove
by the wholesome Laws, all Judaism, Arianism, Socinianism, Schism, Superstition and Heresy, and to Cause the Severity of
the Laws to be put in Execution against all Blasphemers; and
to remove all such Mischiefs, Inconveniences, and dangerous
Positions out of the Realm, left the Impiety of such Teachers
and Holders-forth may poison the People, and pollute the
Land.

The Statute made for the Expulsion and Banishing the
Jews out of England, will shew their Re-admission is against
the said Statute, and no ways consistent with the Welfare,
Safety, Profit and Honour of the Church, Realm, Subjects,
People or Religion of England, but will be great Mischiefs,
Grievances, and extraordinary Inconveniences, and Disinherison
to them all; as by the Sequel will appear; and that the Return
of the Jews is by the said Act (made in the 18th of
King Edward 1st.) Death, and no Law, Edict, nor Ordinance,
from that Day to this, made in any Parliament to the Con-
trary, but the same Act is in full Force and Vigour, and e-
very Subject may in his own Right, have the same Statute
put in Execution against the Jews.

And as the Banishment of the Jews was by the full Con-
sent of King and Parliament, and not by the King alone,
and this Banishment Total, and likewise Final, never to Re-
turn into England; whence it may be infer'd and concluded,
That by our Fundamental Laws, no Freeman can be justly
Banish'd, or Exil'd but by special Judgment, Edict, Act, or
Ordinance of Parliament, as is Evident by Magna Charta, Cap.
29, and as in the Case of both the Spencers, Father and Son.
Tottles f. Magna Charta. 50, 51. The Double Banishment of
Peirse de Gaveston out of England. Offensu Communi Procerum
& Magnatum, and of the King in Parliament. Wulfgam Hist.
Angli. pag. 68, 71, and 72. But Gaveston Returning, in Con-
tempt of the Authority of Parliament, he was (without Con-
sulting King Edward II.) Taken in Scarborough Castle and Be-
headed; and by the same President and Authority, all the
Jews in England may be Cut off; tho' God forbid Christians
should be so Unmerciful as to do any such thing to the
Jews; so that none once Banished by Parliament, can, may,
or ought to Return, be Restored, or Recalled again, but
only by a like Judgment, Act, or Ordinance in Parliament,
for
for in those Cases, the King can neither Protect nor Pardon any such Banish’d Persons, without special Provision, but in full Parliament. As in the Case of Belknap, and other Judges Banished into Ireland in the 21 of Rich. the 2d, they could not Return until that Act was Repealed. And as for the Statute of the 18th of Edward 1st. made for the entire Banishment of the Jews, it was never Repealed to this Day, which renders their Lives and Fortunes (in England) subject to Penalties and Forfeitures, for their coming into this Realm in open Contempt of the Act of Parliament, as beforementioned.

The principal Grounds for their Banishments, after that they had Resided in this Kingdom for 220 Years, was for their Blasphemies, and Stealing and Crucifying of Christian Children, for Defacing or Clipping the Coyn, for their Impiety and Immorals, for their Infidelity, Usuries, and Forgeries of Charters, for Falsifying Money, for Imposing upon, and Cheating of English Merchants, and for Attempting to pervert Christians to Judaism. Which so highly Reflected upon the King and Kingdom, that the Commons gave the 15th Penny to the King for to have the Jews Banished out of England, as hereafter more at large shall appear.

As for the great Liberty which the Jews now take (in this Realm) it is evident, that by our Antient Laws and Decrees, they have no Pretence, or the least Colour of Law or Right to Claim any such Privileges here; and that the Impious and Immoral Freedom which the Jews take amongst us, is depending upon the Force and Power of their Money; which (as we have just Reason to believe) runs through many secret Channels (in this Kingdom) Corruptly, to support the Impious and Blasphemous Doctrine of the Jews against the Gospel of Jesus Christ; a Taft of the Ordinances of the Jews I shall here subjoin, which seems strongly to Plead against their Re-admission or Return into England. The Laws of King Alfred, and Guthorne, Lex 1. 2. of King Ethelred in the Council of Entsam Cap. 1. 3. 27. 29. 30. of Habam Cap. 1. with the Laws of King Cnut the Dane, Lex 1. 27. 28. All which, Enacts, That whoever shall Deny Jesus Christ, or shall Teach or Preach against the Gospel, or Renounce the New Testament, shall be Punished with Death. See the Chron. of
John Brumpton, Coll. 829. 901. 908. Lambordi Archaion, and
Spelman Council. Page 376. 513. 515. 521. 522. 549. and
599. From these Antient Monuments of Religion and Piety,
we may infer, that in Great Britain there were no Jews in
those Days; for of the Jews we find not one word upon our
Rolls, Memoirs, or Antient Histories of the Realm before
William the Conqueror's Time, and tho' Sir Edward Cook in
several places makes mention of the Jews, and of their being
here in the time of Edward the Confessor, yet all the Chief
Historians of the Kingdom Assert against Sir Edward Cook,
and all of them Agree, That William the Conqueror Tran-
spanted the Jews from Rhoan to England, and Antonine in his
Chron. Tit. 16. Cap. 5. Records, That William the Conquer-
our King of England, Translated the Jews from Rhoan to Lon-
don, and adds thereto, that it was done ad numeratum Pretium,
for a Sum of Money. With him agrees Ralph de Hollingbun,
Vol. 3. pag. 15. where he Writes thus; Amongst the other
Grievances which the Saxons sustained by the hard dealings of
the Conqueror, he brought the Jews with him from Rhoan, and
appointed them a Place to Inhabit in England. And John Stow
says the same in his Annals of England. pag. 103.

But William Rufus Encouraged the Jews to that Degree, That
he gave them leave to enter into Disputation with the Bishops,
and Swore by the Face of St. Luke, that if the former should
get the better of the latter, that he would himself turn Jew;
Whereat the Jews grew so Insolent, That they openly Derided
the Crucifixion of Jesus Christ, Ridicul'd the Christian Reli-
gion, and Scoffed at the Bishops; they thought for a Sum of
Money to Corrupt that King, and some of the Bishops, and
to pervert them to Judaism. But they soon found their own
Mistakes, and were forced to fly for Shelter and Sanctuary
out of London, and to Defend themselves against the People,
whose Rage grew Incorrigible against the Jews; which so ter-
riified them, that many of them became Christians. 200
Jews (in one day) were turn'd to the Christian Faith at
Dunstable; all the Pilgrims, with those who had enter'd into
the Order of the Holy Cross, were by their Oaths obliged
to spare none of the Enemies of Christ, and Kill'd the Jews
wherever they found them.
Ralph and Samuel (two Jews) who in the Year 1230, made a large Discovery of the many Christian Children, to the Number of 18, stolen and Crucified on Good Fridays by the Jews, gave the Names of the Children's Parents, the Time when they were stolen, and where conceal'd, and when Crucified, and where Buried, all their Relations appeared in every part to be so True, that some of the Jews at the Place of their Execution did Confess the same, to the great Terror of the Christians, and great Confusion of the Jews. And that which render'd these Crimes the more Capital, and the more unpardonable, was, That all the Jews then in England, Confented to the Crucifixion and Murder of so many Innocent Children, and that it was, and still is the principle of all the Jews in the Universe to do the like; and to this Day, it is Afferted by undeniable Authorities, that the Jews hold to the same Tenent, but by their Corruption and Briberies, most Jews escape Corporal Punishment; as it was Instanced by the Commitment and Judgment against seven Corrupted Judges, in the Reign of Edward I. who by their underhand Juggle with the Jews, and other foul Practices, were Discover'd and Committed to the Fleet Prison, where four of them paid Forty Thousand Marks Fine to the King, and more, besides Vessels of Gold and Silver, and the other three were Banished out of the Kingdom. The Words of the Record take as followeth, in Anno 1288. In Carceratio Jusiciariorum Domini Regis Scilicet Tho. de Weylond, Johan. de Lovelot, Gulielmi de Brampton, & Ada de Stratton, de quo Dominus Rex habuit Quadragsinta Mille Marcus & amplius preter vas & aurea, & argentea. Ad Fletum dissertatio per Seldenum. Cap. 10. pag. 549. Stow. Anno 1289. A Sum of Money in that Age, more than Five hundred thousand in this, and if those Judges had not that Sum, they could not have paid it, and their having and paying so much confirms the Corruption whereof they were Convicted. The Detestable Practices of the Jews in Yorkshire, so Impoverished the Nobility and Gentry by their Extortive and Excessive Usuries, That they were forced to take up Arms to relieve themselves against the Jews.

In the Year 1235, they were Imprisoned by King Henry, for Stealing and Crucifying a Child at Norwich, and in 1243, those Jews paid the King 50000 Marks in Silver, and 400 Marks in Gold, besides what others paid to save themselves from Ex-
Execution. The Jews Crucified a Child called Robert, in St. Edmund's-Bury, of whose Death and Miracles in the Church of St. Edmund's-Bury, there was great Reports, according to Gervaisus Durobernensis, in his Chron. Col. 1458.

King Henry the 3d, had the Jews Proceeded against for Clipping, whereof several being found Guilty, they Accused one another, and to the Number of 300 of them Acknowledged the Fact, they Confessed themselves Traytors to the Government, about 40 were Hanged, the rest bought themselves off; This was in the Year 1250. In the Year 1253, they Stole out of a Cheft a Charter, whereby the Abbot and Convent of St. Alburns were Discharged of a great Debt; in the same Year, the Jews had prepared Wild-Fire at Northampton, to Burn the City of London, for which, about 40 Jews were Burnt; In the Year 1259, they laid a Plot to Poison all the Barons, which Poisonous Liquour was found in the House of one Elias a Jew, who at the place of Execution Confessed the same, for which, 700 Jews were Slain in London; and in the Year 1266, the Jews were Killed at Lincoln, their Synagogue and Book of the Law were Burnt.

In the Annals of those Times all our Historians agree.

In the Year 1160, being the 6th of Henry 2d's Reign, the Jews Crucified a Child at Glocester, in Contempt of our Saviour when upon the Cross. See Brampton's Chronicle Col. 1050. and Knighton de Eventibus Anglia. lib. 2. Col. 2394. The like they did in the Year 1145, in King Stephen's Reign at Norwich. Mat. West. 1148. pag. 39.

Richard the 1st, Issued his Proclamation that no Jew should be present at his Coronation, on pain of Death, yet some Jews appeared, whereof three were Taken. The Jews in those days were spread all over England, and had but one Burying place, which was near London, to which place they were obliged to bring all their Dead, which they found very Troublesome and Chargable; For none of the Nobility or Gentry of England, would suffer the Jews to break Ground, or to Bury any of their Corps, for fear of polluting the Land. There was a Report dispers'd, as if King Richard 1st, gave Order to Mafacre all the Jews, but whether he did, or did not, the Rabble did Execution according to the Report, and not one was as much as Questioned, which looks as if that
that King had Commanded it to be done. The like was
done at Northampton, at St. Edmund's-Bury, Norwich, Stamford,
and in the City of York, 1500 were Slaughter'd in 24 Hours
the Relation he makes out of the Chron. of West.

King John caused to prosecute the Jews for their Offences a-

gainst God and the publick, but 'tis to be believed, he did it
rather to get their Money, than out of any Devotion to Chri-
stian Religion; amongst the rest, there was one Abraham a
Jew, in Bristol, who was very Rich, his Torture was to be, if
he should not consent to pay to the King 10000 Marks in Sil-
ver, he should have a Tooth Drawn out of his Head every
Day, whilst any was left; In pursuance to these impious
punishments, every Day the Jew had a Tooth Drawn, which
grievously Tortured him, and having lost seven, he was so
fond of the eighth Tooth, that he paid the 10000 Marks to
have it left him; whereas had he paid the Money at first, he
might have had all his Teeth spared. Stow. pag. 168. Daniel. pag.

115.

In the Year 1222, under Arch-Bishop Stephen, at a Council
held at Canterbury, an Apostate Jew made a Christian Deacon,
and afterwards Apostatizing, he was Adjudged to be burnt

In 1240, the Jews Circumcised a Christian Child, and cal-
led him Furnicus, they thought to have him Crucified the Good
Friday following, but the Father of the Child, having dis-
cover'd where his Child was, had him rescued from the Jews;
All the Neighbours were startled to see the Child Circumcised,
the Jew who had the Child in his keeping, confessed the
Fact, and discovered his Associates, who were all Dragged
by Horses Tails from the Tower to the place of Execution, then
near unto Temple-Bar, where all the Jews concerned in that
Fact, were Hanged up for several Days. Math. Paris. 531.

In the next Year following, the Jews believing the Tartars
to be of their Nation, those of them in Germany, enter'd in-
to Conspiracy, and had resolved to Enable the Tartars to In-
vade Christendom; the Jews filled some Thousand of Hogheads
from time, to time, with Arms, and sent away abundance of
Arms to the Tartars, but the Germans wondering what the
Jews
Jews meant by sending so many Hogheads away, the Jews gave out, that all the Hogheads were filled with poiysoned Wines, in order to poiyson all the Tartars, whose Principles were to Drink no Wine but what should be made by the Jews; but the Customers in Germany broke open abundance of Hogheads, and finding them filled with Arms and Armour, the Germans Examined Matters strictly, and had a large Discovery, how that Europe was to be Betray'd by the Jews, and did immediately put all to the Sword, Men, Women, and Children, Math. Paris, pag. 564. Anno 1241.

Soon after, followed another Slaughter of the Jews in London, the Original Cause was from a Jew's striking a Christian in Coles Church in London, which was in Passion Week, 1264. Holinghshed. Vol. 3. pag. 267. In the same Year, the Disinherited Barons and Gentlemen in the Isle of Oxholm, Sacked the City of Lincoln, Plunder'd and Slew the Jews, Burnt their Synagogue and Law Book. Holingshead. Vol. 3. pag. 272.

In the 7th of King Edward 1st, he Called a Parliament to Reform the State of the Coyn, then most grievously Defaced and Clipt, and upon diligent Enquiry, several Barrels full of Clippings, above and under Ground, were Discovered, and all with the Clipping Instruments, were found in the Actual Possession of many Jews, who being thereof Convicted, 204 Jews were in one Day Hanged at London, all of them Foreigners, excepting 3 English Jews. After which the Jews were Hanged in all other parts of England, and so Impeached by one another, till they almost cleared the Realm of them. See Matthew Westt, Anno 1278, 1279. pag. 367. Walsingham. Histor. Anglia. Anno 1279. pag. 18. pag. 69. Fabian. Part 7. pag. 124. Grafton, pag. 164. Stow pag. 200. and Hollingshead. 279.

John Peckham Arch-Bishop of Canterbury, in the Year 1282, sent an Express Precept to the Bishop of London, to pull down, suppress, and destroy all the Jews Synagogues within his Dioceses, wherein the Arch-Bishop added, That Favouing, Countenancing, or Conniving at the Impious Doctrine of the Jews in a Christian Government, would tend to the Abolishing of the Christian Religion, and to the Introduction of Judaism, then the Bishop of London caused all the Jews Synagogues in London, forthwith to be Suppressed, and Demolished. Stow. pag. 202.
In the 9th Year of the Reign of King Edward 1st. he caused the following Penal Laws to be Established, all his own Edicts all over England; in those days the Jews where Protected by the King's Prerogative, but after a very lame manner, considering the many Slaughters and Massacres of the Jews, beforementioned.


1. No Jew shall come for, or depart England without Licence, on Pain of Death,
2. No Jew shall Walk or Ride without a Yellow Badge upon his or her outward or upper Garment, on Pain of Death.
3. No Jew shall Contemn Jesus Christ, nor Blaspheme his Divinity, on Pain of being Burnt.
4. No Jew shall stir out of his House or Lodging on Good Friday.
5. No Jew shall Strike a Christian, on Pain of having his Right Arm Cut off.
6. No Jew shall Kill a Christian, on Pain that he be Hanged Alive on a Gibbet, and be fed daily with Bread and Water till he Dies upon the same Gibbet.
7. If any Jew shall Cheat a Christian, and Escape, all the rest of the Jews shall make Satisfaction to the Christian so Cheated.
8. All the Synagogues of the Jews shall be Suppres'd, and if any of their Rabies or Jewish Priests shall Teach or Preach against the Christian Religion hereafter in England, all such Preachers and Teachers, shall be Burnt.
9. No Jew, on Pain of Hanging, shall Transport any Bullion, or Coin beyond the Seas, nor Deface, or Melt down any Christian Coin.
10. The King's Judges shall not hear the Testimony of a Jew against a Christian.
11. No Jew shall be Sworn upon the Evangelist.
12. The Jews shall have 4 Judges, 2 whereof Christians, and the
the other Jews, who shall Try and Determine all Causes betwixt Jews and Christians.

13. All the Children of the Jews, as soon as Born, the Rector or Vicar of the Parish shall take from them, put such to Nurses, and Breed them up in the Christian Religion, for which the Jews must pay all the Charges.

14. In the Exchequer appointed for the Jews, there shall be half Christians, and half Jews, and shall both have equal Power, and different Locks and Keys to prevent Fraud.

15. The Jews shall Account for all the Money they lay out, and for the Profits and Return, before the Justiciaries over the Jews, as often as they shall be Required.

16. If any Jew shall be Converted to the Christian Faith, all his Usurious Acquisition to be Converted to Pious and Charitable Uses, but all his Goods, Estate, or Moveables shall be his own, and not the King's, as formerly Accustomed.

17. The Jews shall go to hear Christian Doctrine once a Week, and as many English Jews as turn Christians, shall be as Free of England as if they were Born of Christian Parents.

18. No Jew shall Co-Habit with a Christian Woman.

19. No Jew shall be Buried in any Consecrated Ground.


21. No Jew's Widow shall have any Right of Administration, but after the Decease of her Husband, all the Jew's Effects and Moveables shall be Vested in the King, and the King shall be Executor and Administrator to all the Jews in England.

22. No Jew shall Sue for his own Debts but in the Name of the King, and with the King's Licence, and if any Jew Defrauds the King of his Customs, or other Rights, he shall Forfeit his All to the King.

Now you have heard the Ordinances of King Edward the 1st, against the Jews, or rather his Sauguninary Laws, which Laws Astonish'd the Jews more than all that happen'd to them before, and yet they were Insolent to the very Day of their general Expulsion, tho' frequently Hang'd, Kill'd and Burnt for their Crimes and Blasphemies against God and his Publick Worship.
It is very Observable that a certain Jew, called Solomon, in the Year 1260, fell into a Privy, or House of Office, at Lincoln, and it happening to be on Saturday, (which is the Sabbath of the Jews) this Jew, Solomon, would not have himself pulled out until the following Lord’s Day, for the Reverence he bore to the Sabbath; wherefore Richard Earl of Glocefter, Commanded him in Reverence to the Lord’s Day, to be kept there till Monday, at which time he was found Dead. Matth. Paris. Hist. Angli. pag. 990. Acts and Monuments. Vol. 1. pag. 423. Stow. pag. 91. upon whom was made the following Diffic. The first spoke by the Jew, and the second by the Christians.

Jew. Sabbatha nostra colo, de Stercore surgere nolo.

Christ. Sabbatha nostra quidem, Solomon servabis ibidem.

In the Year 1289, King Edward taking upon him the Character of the holy Cross at Blankford in Gascoyn; He presently Banish’d all the Jews out of Gascoyn, and other his Lands then in France; and from whence returning into England, Ann. 1290. he was most Joyfully receiv’d by the Clergy and Laity. Soon after in the same Year, he call’d a Parliament, and Enacted the Statute Pro expulsione Judeorum; as all the foremention’d and following Historians and Statute it self, to be seen upon the Roll of Parliament in the Tower, Attefts.

Matthew Westminster in those Days flourish’d. He gives the following Relation about these days. Says he (namely the 31st of Aug. the Exasperating Multitude of Jews which dwelt confidently in Times past through Strong Cities and Forts (Jussa est) was Commanded with their Wives and Children, to Depart England; and about the Feast of All Saints was Assign’d to them for the Term, which they Dared not to Trangress, under Pain of Hanging, whose Number was Computed to be 16511. This Year, says Walsingham, a Parliament was Called, In quo etiam Parliamento pro Expulsione Judeorum, cessit sicut Regi a populo Quinta Decima bonorum & Knighton, & fecit Stabilire unum Parliamentum in quo Considit sunt Judei de ea falsitate & Statut quod omnes Judeos exirent de Terra Anglica, deincepts non redituri propter eorum incredulitatem Principaliter. De Eventibus Anglicis. Lib. 3. Cap. 1. Coll. 2462. 2466.
John Stow in his Annals, pag. 204. King Edward Banished all the Jews out of England, the Number of the Jews then Expell’d, was 16511. John Speed in his History of Great Britain, pag. 545. King Edward in the Year 1290, Purged England from such Corruption and Mischief as under which it Groan’d, the Jews by their Undermining of Trade, and Cruel Usuries, having Eaten his People to the Bones.

The Jews are a People who Deny, Defy, and Hate our Saviour Jesus Christ in the highest Degree, and therefore to be Secluded from all Christian Society is their Right. If any love not our Saviour Jesus Christ, let him be Anathema Maranatha. 1 Cor. 16. 22. That is to say, Let him be Separated and Cast out from all Christian Society and Communion until the Day of Judgment.


Thus you have seen and read the Laws of God, and those of the Land against the Jews, and these People we Entertain, Cherish, Harbour, and Receive into our Bosoms and Arms, whence they were formerly Spew’d out, from these we ought to Separate, left that God may Reject and Leave us, as he has Departed them.

It is Wonderful to see a Jew living upon the Face of the Earth, Considering how they have been Banished, frequently Slaughter’d, Masaacr’d, Hung’d and Burnt all the World over.

They were Banished Judea by Vespasian and Titus, Banish’d Rome by the Emperor Claudius, Acts 18. 2. in the Year after Christ 430, they were Banish’d Alexandria, Anno 615, they were Banish’d Jerusalem, Anno 616, Banish’d Spain, Anno 618, Banish’d France, Anno 610, Banish’d the Province of Varou, and Phoces in the Year 605, Banish’d them from Antioch, Anno 1196, they were Banish’d Meutz, and City of Tryer, by Bishop Everard, Philip Augustus upon their second Return, Banish’d them France, which was in the Years 1162; and 1182. And King Edward the 1st. of England, Banish’d them this Kingdom by Act of Parliament, in the Eighteenth Year of his Reign, as aforementioned.
The Crimes for the Total Expulsion of the Jews throughout Christendom, were these following;

First, FOR their Blaspheming the Name of Jesus Christ.

Secondly, For Co-Habiting with, and Debauching of Christian Women.

Thirdly, For Defacing the Coin of Christendom.

Fourthly, For Betraying the Secrets of Europe to Foreign Infidels.

Fifthly, For Stealing, Crucifying, and Mangling Christian Children, and Mocking the Crucifixion of our Saviour on Good Fridays.

Sixthly, For Perverting Christians to Judaism. And Seventhly, For Undermining Trade, and Engrossing all Commodities, as also for sending Arms and Ammunition to the Enemies of Christian Religion, to make War upon Christendom, as before Rehearsed.

These were the Crimes whereof the Jews were Convicted all over Christian Countries, and the Grounds for their Banishment, as all Historians at Home and Abroad Agree, which Implies the Guilt of the Jews in the highest Degree. And that as Nature will not allow Sheep to Associate with Wolves, no more will the Law of the Gospel allow Christians to Associate or Intermix with Jews; Christians are Promised the State of Grace, and the Jews, without their Conversion and Repentance, totally Excluded. And as Locusts are to Corn, so are the Jews to Christians; the former Consumes the Grain, and the latter Undermines the Common-Wealth: The Foreigners that were Admitted amongst God's own People, Did they not prove Thorns and Briers to them? It is warranted by God's own Laws and Precepts, and by the Jews own Practices, that they neither had, nor would have any Dealings with the Samaritans, as appears by John the 4th, and
the 9th. And the Samaritan's Reciprocal Carriage towards the Jews, whom they neither would Lodge, or Entertain in their Houses, Luke 9. 51, 52, 53. And why we should not take Scriptural Authority, and in Imitation of our Ancestors, either Expel the Jews, or Reduce them under certain Rules and Laws, and make them wear their own Yellow Badges, whereby to Distinguish them from Christians, is but what concerns the Fathers and Pastors of the Church of England, seriously to Consider; For, with Submission, it is but a very slender Sign of Expelling Immorality and Prophaneness, and a less Sign of Reformation or Religion, to see a Synagogue Erecting in Dukes-Place, within the Heart of the Great City of London, for Jewish Rabies, and such like, to pour out their Blasphemies, Preach their Impieties, and Proclaim (by their Doctrine) open War against Jesus Christ. It looks amongst our sundry Innovations in Religion, as if Judaism was coming in Fashion to the Extirpation of Christianity.

It is a most lamentable Case that our Clergy doth not take better Care of Souls, than to suffer Christians to mix with Jews, the Direful Presidents we make and extend to Posterity, must in time be of Pernicious Consequence to Church and State, when upon every Revolution, we Banish English Freemen for being of a Contrary Perswasion, and at the same time Introduce Jews, Infidels, and other Outlandishmen in their Room, which Policy in its self must be Destructive to English Interest, and of Consequence Ruinous to the Publick.

Whereas all such are Forbid and Prohibited by our Laws, and as to the Building of Synagogues for the Exercise of Judaism, Jewish Worships, Laws, Customs, Rules, or Religion of the Jews, all such are diametrically Opposite and Contrary to the Gospel, Kingdom, Person, Priesthood, Office, Meditation, Death, Ascension, and Redemption of our Lord and Saviour Jesus Christ, whom the Jews professedly Abhor, Deny, and Renounce, as looking upon his Divinity and Doctrine to be False and Fabulous. All the Statutes concerning Uniformity of Common Service, and Administration of the Sacraments (most whereof are still in Force) do fully and directly Oppugn the Introduction of any Jewish Doctrine, Synagogue, and Ceremonies of the Jews, with the Use of them within this Realm. And the Statutes made against Popish Recusants
cufants, Jefuits, and Seminary Priests, (who Profefs Chrift and Christian Religion, and agree with us in all the Articles of the Creed, and in all other Fundamental Points of the Christian Religion) these Priests, Jefuits, and Fryars, I humbly say, should in Substance, Law, and Reason, (in this Regard) be Favour’d; and we should much more perpetually Exclude, Expel, and Abolish, all Jewish Priests, Rabies, Rites, and Ceremonies of the Jews (who are severed from the Body of Chrift) than any Popifh Priests, Fryars, Jefuits, &c. the latter being all within the State of Grace, whereas the Jews are Excluded, without their Conversion and Repentance, as before Rehears’d, and to Expel the former, and Tolerate the latter, cannot be called Orthodox.

There are but two Arguments used for the Readmission of the Jews, one whereof, is, the Hope of their Conversion; and the second is, that the Jews bring in Money, and Promote Trade. Both which Arguments, may be proved to be Groundless, thus;

As to the firft Argument, for Tolerating the Jews in Hopes of their Conversion; It is Objected, That all the Jews under the Globe do hold the Crucifixion of our Saviour at this time, as Meritorious, as those Jews who had Crucify’d Him, held it Lawful for them so to do 1702 Years since; Wherefore Pope Innocent the 3d, was sufficiently Convinced, who in Hopes the Jews would Repent and Convert, gave them Toleration for a Considerable Time. But the more Liberty he gave them, the more Infolent they grew, and then he Expelled them, and the Canonift in Express Terms gave the Jews the following Character:

Judei ingrati pro gratia redunt Contemeliam pro familiaritate Contemptum Impendentes nobis illam retributiones in quam Juxta vulgare. Proverbium, mus in pera, Serpens in Gremio & Ignis in Simu. Tom. 2. pag. 798.

Secondly, It is observable, That we have no Scriptural Authority that ever there will be a General Call, or Total Conversion of the Jews, but only of an Elect Number; And it is Agreed, by all who expect such a Call and Conversion of the Jews, that it is not to be until the Gentils first come in,
as Romans 11. 24, and 25. Resolves. And it is very Evident to all Christian People, That the Total Conversion nor Fullness of the Gentiles is not near come to pass, and that if the Conversion of the Gentiles shall so far Precede the Conversion of the Jews, then it must necessarily follow, That we ought to Call in the Chinefes, and all the Gentiles, and not the Jews, whose Conversion is to Succeed the Gentiles. According to Esay. 30. 8, 9, 10, and 11.

Thirdly, Now supposing that in the latter part of the World such a Call of the Jews should be, that Call can bear no Argument for their Readmission or Toleration at present, as not at all Necessary for that End. But if the Scripture had made any mention of the Conversion of the Jews by English Divines, or Layicks, the Toleration of the Jews for such a Conversion, might be Connived at. And it would be High Time to begin with them. But where the Scripture says no such thing, but provides to the Contrary by giving Precedency of Conversion to the Gentiles (with Humble Submission) therefore, as the Conversion of the Jews is the laft Promised, so they should be the laft Received; for their Hatred to Christian Religion is fo great, and the Care of our Divines fo little of Souls, that where the latter Converts one Jew to be a Christian, the Jews Pervert ten Christians to Judaism, and thus English Divines are Deprived of having any Share in the Conversion of the Jews, unless it should happen in the latter end of the World; and therefore till then, it would be Justice to Christian Religion, to Confine the Jews under certain Laws, Rules, Edicts, or Ordinances, pursuant to the Establish’d Unrepeal’d Laws of this Kingdom, and let them know they are Jews, and that we are Christians.

Fourthly, According to the Cannons of our Catholick Faith, we are to Swear (when our Laws require) by the New Testament, and the Jews by the Express Terms of the fame Cannons, are Prohibited and Debar’d in all Caufes whatsoever, to bear Testimony against Christians; for the Unbelieving Jews do hold it a Principle of their Faith, That the New Testament is altogether Falsé and Fabulous, and what they Swear upon the New Testament (by their own Principles of Faith, aforementioned) they look upon to be no ways Obligatory.

Fifthly,
Fifthly, As for the Five Books of Moses, (so highly venerated by the Jews it's their General Opinion, That all Christian Translation of the Scripture, or old Law is as false as they look upon the New Law to be so; and that no Christian Translation can bind the Consciences of the Jews, so that we have neither Old, nor New Law, to keep the Jewish Institution in good Order. But the Laws of the Land (if but Executed against the Jews) would keep them within the Bounds of Obedience, to the Old and New Testaments, according to Christian Translation. And thus the great Argument used in England, first, for the Toleration, and next for the Conversion of the Jews, is Humbly Conceive'd to be Answer'd in full, leaving neither the Jews nor their Abettors any Hole to creep in, but indeed, their Money, and not the hopes of their Conversion, was, and is to this Day the only Argument for their Re-admission into this Christian Kingdom.

The Second Argument for the Re-admission of the Jews, That they bring in Money, and promote Trade, to which is answer'd, after the same manner as St. Peter most resolutely answer'd Simon Magus; _Let thy Money (says he) Perish with thee, thou hast no Share nor Lot in this Business, for thy Heart is not upright with God_, Acts 8. 18, 19, 20. It is most certain, that none but Kings and Princes, and their Favourites ever gained by the Jews; and that all Commonwealths have suffer'd by them to Excess. The Jews, by their Corrupted Charms, and Secret Intrigues, though they have no manner of Right to Live here, do boldly presume, not only to Engross the Principal Part of our Trade, now they are admitted Sharers in Publick Stocks, as some say, in the East-India, African, Hudson's-Bay, and Hamburgh Society, where 'tis said, they admit the Jews to take their Freedom against our Laws, and to the Forfeiture of all their Charters, for all the Joint-Stocks in England, where any Jew hath any Share, are all, by the Admission of the Jews in Partnership Forfeited, for with the Queen there can be no Partnership; and as all the Jews are declar'd Traitors by the Act of the 18th of Edw. the 1st. So they can call nothing their own; and all in Partnership with them Forfeit as well as the Jews themselves, and the Queen's Attorney may at Will and Pleasure Challenge the Forfeiture.
The Jews have Engross'd the Portugal and Barbary Trade to themselves, and have bid very fair for the the Spanish, they have out-done our English Merchants, and have got into their Hands the Trade of Barbadoes and Jamaica, whereby they by their Remote Correspondence, drive all the Course of our Exchange and Merchandize before them. And by their pretending Friendship to all Religions, they got into favour with Clergy and Laity, which gives them many Opportunities to drain all Christian Countries of their Coin; the Hollanders are so well acquainted with the Jews, and with their Practices, that they keep them out of all Publick Stocks at Home, and Hang them up if they catch any of them in their Plantations Abroad; But here in England they do what they please, their greatest Sharpers they send hither, and here they are supplied by their Brethren with Money, Jewels and Goods of great Value, to make fine Shews, and gain Credit, and when they have so far got into our Debts as they can, then they march off by new Names, and leave us in the Lurch, and the Jews here helps them off with our Effects; and thus they increase in Cheat, and multiply in Wickedness, and after this manner of Fraud they Improve the English Trade. Whereas if the old Edicts of Edward the 1st, had been Reviv'd against them, all the Jews remaining behind in England, would be oblig'd to Pay every Penny for the Cheat departed, and without which there can be no Safety (in Dealing with the Jews) for any Christian, and therefore the Readmission of the Jews, and the Toleration of Jewdaisy overthrows all Trade, and destroys all Commerce, for they Undermine our Merchants, Betray our Secrets, and Correspond with our Enemies; and this is what England gets by the Jews, which the Jews own Practices sufficiently Evince, and all the most thinking Men in England (except that part Briib'd by the Jews) believe; and thus the first and second Argument for the Readmission of the Jews (as it is presum'd) is totally Confuted.

And lastly, To shew that the Jews ought not to Commix with Christians, and that the Optimacy consists in Melliorating the Peoples Conditions and Manners, which cannot be well Effect'd without due Execution of the Laws and Edicts of God and the Kingdom, which forbid Christians and Jews to Associate one with another, except it be in Selling and Buying.
The Jews by God’s own Precepts, and their own Constitutions, (whilst the Chosen People) neither could, might, nor would permit the Heathen Gentiles to set up their Altars, nor Idols among them; and no more should our Prelates suffer Jews Synagogues, nor permit Judaism to be Preach’d or Taught in any Dioces. The Jews likewise never suffer’d the Apostles to Teach or Preach in their Cities, as the whole History of the Acts abundantly Testify, which Presidents of the Jews own making, may deservedly be Retorted upon them, and the Jews Compelled with their Idolatries and Blasphemies out of all Christian Cities. In regard that it is very odd to hear the Holy Name of Jesus Christ Adored and Magnified in all Christian Churches within Christian Cities, and at the same time, to hear the Jews in their Synagogues (within the same Cities) Curse and Blaspheme the same Jesus: And therefore (faith the Canonift) whatsoever Bispop or Clergyman shall give his Suffrage to the Jews, shall be Cursed and Excommunicated. Tom. 2. p. 734, 735. For every Spirit that confesseth not that Jesus Christ is come in the Flesh is not of God, and this is the Spirit of Anti-Chrift. 1 John 4. 3. And this is the Case of all the Jews in the World. And as the Jews are not under the same Type of Conscience towards us, as we are towards them, and each other, so there ought to be but little Community held with the Jews, for they are the People under the greater Excommunication, as Severed from the Body of Jesus Christ, and ought to be Distinguished from Christians, as before mentioned, and to have the Edicts, Rules, and Laws made against them in this Kingdom, duly Observed and Executed, seeing they are a People that prefer every thing of Religion to Collusion, Trade, and Gain, and allow no Scripture but what is in the Hebrew Language, when Hundreds of them that were Born in Spain, Portugal, Holland, and England, understand not one Word of Hebrew themselves; and thus the Jews would Impose upon Mean Understandings, and Persuade the Ignorant Multitude that all Scriptures, excepting theirs, are Corrupted, and that the Salvation of Mankind consists in Observing of their Rites, Laws, and Ceremonies.

And now to Conclude, It is here to be Noted, how the Jews used Mr. Dupas; This Mr. Dupas was Born of Jewish Parents in Holland, he came for England about Twenty Years since, and
became a Christian, was in the Protection of King Charles II. and made one of the Clerks in Sir Lionel Jenkins's Office, then Secretary of State. But the Jews all Exasperated at the Conversion of Mr. Dupas, left nothing undone to bring him back to Judaism, and that which Irritated the Jews most of all, was to see Mr. Dupas Marry an English Lady; but they to Re-gain Mr. Dupas, prevailed with him to go to the Indies, and to become a Jew, which he did accordingly, and having Died there, all his Effects Amounting to many Thousand Pounds, remain in the Jews Hands here in London, and the Widow put to Excessive Charges before the Jews would suffer her to Administer, they thinking thereby to Sink all the Effects, and to Ruin the Widow and Children, as well for to Gratify their Revenge, as also to make themselves the Masters of the Children and Widow's Fortune.

And how far the Clergy of England shall think fit to Con- niv at such Practices, and at the Publick Worship of the Jews, is submitted to their Consideration. And considering the Treatment which some Christians meet with for Religion here, and the Jews at the same time Favoured, and Tolerated to Erect a new Synagogue within the Heart of the City of London, is such Encouragement to Judaism, that the if Enemies of the Church of England are apt to give out, That the Jewish Rabies, or Priests of the Jews, had but as many Antient Pretenfions to the Church Livings and Ecclesiastical Dignities as Popish Priests, Fryers, and Jesuits, that our most Spiritual Lords the Bishops would be as Active in the Expulsion of Judaism, as they were (in King William's time) Vigorous in the Exclusion of Popery; which is as much as to fay, That the Principles of our Religion Abdicated the Land, and that nothing remains but Interest.

FINIS.