A LETTER

TO THE EDITOR OF THE MORNING CHRONICLE UPON THE
SPEECH REPORTED TO HAVE BEEN MADE BY

HIS GRACE THE ARCHBISHOP OF CANTERBURY,

ON THE MOTION FOR THE SECOND READING OF THE

JEWISH DISABILITIES BILL.

[EXTRACTED FROM THE MORNING CHRONICLE OF THE FIRST OF JULY, 1834.]

Sir,—The uncrowded rejection by the House of Lords of the Bill for removing the Civil Disabilities of the Jews, is well calculated to excite curiosity with respect to the future proceedings of their Lordships. Will they dispatch with equal rapidity to the tomb of the Capulets other measures of a similar tendency that are likely to be sent up by the Commons—for instance, the bill for admitting Dissenters to the Universities? I doubt much whether they will. It seems not improbable that the power of the great body of Protestant Dissenters will procure for them a degree of respectful attention which the mere justice of their claims would be altogether insufficient to insure.

In the mean time allow me to call your attention to the reasons for this opening of the present year's campaign against improvement, as they are explained in the debate of Monday last.

First was contended, in many different shapes, the before often repeated and refuted assertion, that Christians would show disrespect to their religion, by admitting those who profess a different faith to stations of honour. With regard to this, I need only refer your readers to the masterly speech of the Earl of Radnor, who most triumphantly argued, that if Christianity teaches men to do as they would be done by, it must teach them not to oppress their fellow-citizens, and that it is an utter absurdity to say that their religion is the faith of peace and love, and yet that respect for it requires the continuance of restrictions entirely useless, and which excite in those who are subjected to them much uneasiness and a strong sense of injury.

Secondly.—A strong belief was more than once expressed that "the greater portion of the Jews were perfectly indifferent about the Bill." After the presentation to Parliament of petition upon petition, signed by large bodies of the Jews, in which these persons have stated that they do most anxiously desire to be relieved from the disabilities affecting them, some small degree of confidence must certainly have been required to make an assertion such as that to which I have referred. "We evidently wish to be enfranchised," say the Jews. "We know your minds better," say the Archbishop of Canterbury and the Earl of Winchilsea: "you wish no such thing, but are perfectly contented with your present condition." Which of the two parties is to be believed? To "Peers of England, pillars of the State," great credit is undoubtedly due for extensive knowledge and acute penetration. But if we supposed them better informed with respect to the wishes of the Jews than the Jews themselves, we should, I think, it will be admitted, carry our reverence a little too far, and should vie in capacity of belief with that hero of Parisian anecdote, who placed himself in bed, and sent pressing messages requiring the attendance of surgeons, as soon as he had read in the newspapers that he had fractured his leg.

But thirdly (and this I have for some time believed to be the real reason why the Jews have not been enfranchised, though I certainly did not expect to bear the doctrine so plainly avowed), it is thought that no risk will arise from refusing to grant the prayer of their petitions. "There was no danger," said a most reverend Peer, "which their Lordships could avert by such concession, nor did he see any thing that could be gained by it." Concessions, he admitted, had been made to the Catholics and Dissenters, but then that was done in order to put an end to complaints and dissensions calculated to endanger the tranquillity of the nation. The Jews, on the other hand, "had not, that he was aware, evinced any disposition to disturb the peace of the country." Yes, Sir, this was actually stated by the Archbishop of Canterbury as an additional reason for refusing emancipation to the Jews! Is it possible for any demagogue to utter plainer and more spirit-stirring exhortations to turbulence, than those which have
As an instance of the care taken by those who oppose the emancipation of the Jews to make themselves acquainted with the facts which they undertake to discuss, we publish the subjoined statement made by one of those opponents, together with the accompanying contradiction of it, contained in a letter which M. Dupin, the President of the late Chamber of Deputies, and one of the most eminent lawyers of France, addressed a few weeks ago to a person in this country.

Extract from a speech of His Royal Highness the Duke of Gloucester, delivered in the House of Lords on the 1st of August, 1835, as reported in The Mirror of Parliament:

"I think, if my Noble and Learned Friend will take the trouble to inquire, he will find, that instead of the Jews in France being in the situation which he described, they are not in a worse state than in England. In France, the Jews are not eligible as Members either of the Chamber of Peers or of the Chamber of Deputies. They are tolerated, certainly, as God forbid they should not be!"

Si Mr. Poulard n'a pas été admis, ce n'est pas parce qu'il était Juif, mais parce qu'il y avait un manque de forme dans son élection.

"J'ai l'honneur de vous saluer."

[Louvre, de Juin.] [1834.]

TRANSLATION.

"Sir—I am enabled, by a full knowledge of the subject, to assure you, that in France Jews enjoy all the rights of citizens, and that they are admitted to all offices, both civil and military, and even to the Chambers. The circumstances of Mr. Poulard not having been admitted arose, not from his being a Jew, but from an informality in his election."

[Louvre.]

"London, June 6." [1834.]

Mr. Poulard, who is named in the foregoing letter, is a Jewish gentleman who was last year returned to the Chamber of Deputies, but whose election was set aside in consequence of its being ultimately decided that he had not voted less than the opponent.

During the last four days, and since the date of this letter, a brother of Mr. Poulard (who is also of the Jewish religion), has been elected Deputy for St. Quentin by a large majority. He was supported at the election by a Catholic Priest and a Protestant Orangeman.

[Further Extract from the Morning Chronicle.]

JEWISH DISABILITIES.

from the House of Lords; but which the former class are unable, and the Dissenters in general, I believe, extremely unwilling to adopt, which, after all, though sometimes a necessary, are always an unsatisfactory mode of securing those victories which are best gained by the peaceful progress of rational and liberal opinion. The influence of the great body of Dissenters, aided as they are by all the most enlightened and generous of the Established faith, is so extensive, that their fair claims can scarcely, even for a time, be resisted. And with regard to the Jews, though their own power is but small, and though their success may not be quite so close at hand, yet this also may, I think, be regarded as rapidly approaching, as rendered certain by the onward tendency of truth and reason, and by the cordial sympathy and assistance that have been, and will not doubt continue to be afforded to them by Catholic and Protestant Dissenters, and by that large and increasing party in the Church, which thinks that piety is not another name for intolerance which comprehends many of those best known for their attachment to the cause of Religion. The bill for effecting the removal of these Jewish disabilities, which was last Monday rejected for the second time by a large majority of their Lordships, has twice passed the Commons by majorities of about four to one. The result, therefore, of the struggle of the Jews for emancipation, evidently depends upon the question whether the majority of the Lords, or the Commons—speaking the voice of the country, and assisted by a small but most intelligent and talented minority of Peers—shall prevail; whether the final triumph shall belong to those who desire to complete the establishment of religious freedom, or to those who are desperately striving to prop up the unsightly fragment of the old temple of bigotry. I wait with confidence the issue of the contest.

I have the honour to be, Sir,

Your obedient servant,

AN ENGLISHMAN OF THE JEWISH FAITH.
PAMPHLETS ON THE
DISABILITIES
OF THE JEWS.