

THE JEWS, THE CROSS, AND THE BACON.
[From a Correspondent.]

On Wednesday, Aug. 21, 1823, at Lancaster Assizes, no sooner had the cause for the Crown side terminated; no sooner had my Lord Justice Bailey been relieved from the fatigue of dealing out life and death, justice and mercy, to the culprits who for some days had stood before him; scarcely had he time to disrobe himself of his scarlet mantle and venerable peruke, when, after offering his services to assist his brother Holroyd in the civil causes, a most interesting trial was introduced, between two Israelites, of an action to recover £26, for goods sold, when it was proved in evidence, that the defendant had offered his brother in faith some bacon for his debt, which was refused, on the ground of its being *unfit for use*. Counselor Williams was for the plaintiff, and Mr. **Sergeant** Cross for the defendant.

The writer himself was subpoenaed as witness on the part of the plaintiff; and the conduct of Mr. **Sergeant** Cross called forth the following letters:

TO JOHN WILLIAMS, ESQ. BARRISTER.

DEAR SIR,—I take the earliest opportunity of returning you my sincerest thanks for the handsome manner in which you repelled the imputations that your learned brother Cross attempted to cast upon my evidence yesterday, on the Jewish trial. You, no doubt, must have felt hurt at the burlesque manner in which he continually declaimed against Moses and his Jew friend; and, by your address to the jury, I was satisfied with your more liberal and enlightened sentiments concerning our people. I herewith inclose you the copy of a letter that I have just sent to your learned brother Cross, and remain

Yours, &c,

M. SAMUEL.

TO MR. SERGEANT CROSS.

DEAR SIR,—I was surprised at the manner in which you defended the cause wherein I was subpoenaed as witness. For the want of proof and honesty on the part of your client you had recourse to ridicule the name of Jew: and, because the case was accidentally connected with bacon, so much despised by Jews, and so much admired by children of the Cross, you thought it a fit opportunity of exposing this ludicrous medley, by verifying the scriptures concerning our people. "Thou shalt be a proverb and a bye word amongst all the nations, whither the Lord thy God shall lead thee."—Deut. You endeavoured to do away with my testimony as witness on grounds which were sufficiently refuted by Mr. Williams, as there was not a contradictory word in my evidence.

Permit me, now, Mr. Cross, to offer you some advice, with-

outlet.—For the future, do not play with the feelings of individuals disinterested in a cause, and reluctantly against your courts of justice; and above all, do not let dissenting opinion, on religious topics, serve you as a triumphant text for displaying your sarcastic powers, but rather in the manner of your more generous brethren of the now piously employed in disseminating Christian knowledge among us; and, in other Jewish trials, instead of being repeatedly on the name of Moses, and such like titles, merely to cause ridiculous bursts of laughter, and thereby attempting to defeat the cause of truth and justice, be more liberally inclined. Consider us as the offspring of one God, the offspring of one beneficent Father, and protected by one Almighty Providence; as men with the same intellectual powers as others, as men entitled to the same rights; as men seeking justice by the laws to which they are amenable, and entitled to support from those expounders of the law whom they contribute to support. When our forefathers, exiled by barbarian sword, unsheathed, and still reeking with blood, were led to seek a precarious abode in England, where they depended over our captive tribes; in the midst of those rited persecutions, to have been assailed with a mere ridicule would have elicited no complaint or murmur; but, now that we live in a more refined age, and, in Heaven, enjoy the blessings of toleration, in a free country where the virtuous and enlightened Jew begins to be considered as a man and a fellow-citizen, the conduct of addressing in unnecessarily interweaving in his case ludicrous remarks upon those of a different denomination of religion, and laughing with derision the name of a once mighty though scattered people, must be highly reprehensible. Neither the bar, nor the gown, nor the wig; nay, not even the powers of eloquence which you presume to possess, for a moment, shield you, Mr. Cross, in the eyes of an enlightened world, from the censure which you deserve.

Is it to be believed, that, in these enlightened days, in an enlightened court, at which Judge Bailey presided, a lawyer for the want of a better defence, should be suffered to utter forth such obloquy and wound the feelings of a respectable witness. Why? forsooth, because he was a Jew. If you possessed the sense of a Jew, you would have pocketed your fee, and have stuck to your brief!

Now, prythee, Mr. Cross, should you again, out of curiosity, be employed in any other Jewish trials where rusty laws are introduced, you stick to the pork, as you are a Jew. Judge no doubt, and don't meddle with the Jews.

I should lengthen the subject, but I am afraid you will excuse me.
Cross. I remain, yours,

MOSES SASHI

Of 15, Cornwallis-street, Lincoln

Lancaster, Aug. 21, 1823.

of Correction for three months!!!

THE JEW AND THE BARRISTER.

At the late Lancaster Assizes a cause was tried before Mr. Justice Bailey, between two Jews. In the course of the evidence it appeared that the defendant had offered a quantity of bacon to the plaintiff to silence him and prevent the trial. To this the plaintiff refused to accede. A third Jew (Mr. Moses Samuel,) was called as a witness respecting the bacon transaction, and Mr. Sergeant Cross, tickled with the drollery of the circumstance of seeing three Jews by the ears about a fitch of bacon amused the court with some sarcastic remarks, at the expense of the witness, and the tribe of Israel in general. After the trial was over, the offended witness wrote to Mr Sergeant Cross the following manly and indignant letter:—

“ To Mr. Sergeant Cross.—Sir, I was surprised at the manner in which you defended the cause wherein I was subpoenaed as a witness. From the want of proof and honesty on the part of your client, you had recourse to ridicule the name of Jew; and because the case was accidentally connected with *bacon*, so much despised by Jews, and so much admired by the children of the Cross, you thought it a fit opportunity of exposing this ridiculous medley, by verifying the scriptures concerning our people—

“ ‘Thou shalt be a proverb and a by-word amongst all nations whither the Lord thy God shall lead thee.’—Deut.

“ You endeavoured to do away with my testimony on grounds which were sufficiently refuted by Mr. Williams, as there was not a contradictory word in my evidence.

“ Permit me now, Mr. Cross, to give you some advice (*without fee*). For the future, do not play with the feelings of individuals disinterested in a cause, and reluctantly attending your courts of justice; and above all, do not let difference of opinion on religious topics serve you as a triumphant pretext for displaying your sarcastic powers, but rather imitate the manner of your more generous brethren of the Cross, piously employed in disseminating Christian knowledge among us; and in other Jewish trials, instead of dwelling repeatedly on the name of Moses, and such like Scriptural names merely to cause ridiculous bursts of laughter in Court, and thereby attempting to defeat the cause of truth and justice, be rather liberally inclined, consider us as the children of one God, the offspring of one beneficent Father, supported and protected by one Almighty Providence—as men gifted with the same intellectual powers as others, and morally entitled to the same rights—as men seeking justice by those laws to which they are amenable, and entitled to some respect from those expounders of the law whom they contribute to support.

“ When a few centuries back our forefathers, exiled by barbarian fury, were led to seek a precarious abode in England; when the sword unsheathed and still reeking with blood, was suspended over our captive tribes, in the midst of those unmerited persecutions, to have been assailed with a torrent of mere ridicule would have elicited no complaint or murmur; but now that we live in a more refined age, and thanks to Heaven! enjoy the blessing of toleration in a free country, where the virtuous and enlightened Jew begins to be considered as a man and a fellow-citizen, the conduct of a Barrister in unnecessarily interweaving in his case ludicrous remarks upon those of a different denomination of religion, and treating with derision the name of a once mighty, though now scattered people, must be highly reprehensible.—Neither *the Bar*, nor *the Gown*, nor *the Wig*; nay, not even the mighty powers of eloquence which you presume to possess, can for a moment shield you, Mr. Cross, in the eyes of an enlightened world, from the censure which you deserve.

“ Is it to be believed, that in these enlightened days, in an enlightened Court, where the enlightened Bayley presided; a Barrister, from the want of a better defence, should be suffered to pour forth such obloquy, and wound the feelings of a respectable witness, why, forsooth? because—he was a Jew!

“ Yours,

“ MOSES SAMUEL.”

THE JEW AND THE BARRISTER.

At the late Lancaster Assizes a cause was tried before Mr. Justice Bayly between two Jews. In the course of the evidence it appeared that the defendant had offered a quantity of bacon to the plaintiff to silence him, and prevent the trial. To this the plaintiff refused to accede. A third Jew (Mr. Moses Samuels) was called as a witness respecting the bacon transaction, and Mr. Serjeant Cross, tickled with the drollery of the circumstance of seeing three Jews by the ears about a slice of bacon, amused the Court with some sarcastic remarks, at the expence of the witness, and the tribe of Israel in general. After the trial was over, the offended witness wrote to Mr. Serjeant Cross the following manly and indignant letter:—

“ TO MR. SERJEANT CROSS.

“ Sir—I was surprised at the manner in which you defended the cause wherein I was subpoenaed as witness. For the want of proof and honesty on the part of your client, you had recourse to ridicule the name of Jew; and because the case was accidentally connected with *Bacon*, so much despised by Jews, and so much admired by children of the *Cross*, you thought it a fit opportunity of exposing this ludicrous medley, by verifying the Scriptures concerning our people—

“ ‘Thou shalt be a proverb and a byeword amongst all the nations whither the Lord thy God shall lead thee.’—DEUT.

“ You endeavoured to do away with my testimony on grounds which were sufficiently refuted by Mr. Williams, as there was not a contradictory word in my evidence.

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“ MOSES SAMUEL.”