

MOSES SAMUEL
(1795 --- 1860)
by David Man



site.

A number of sources mention Moses Samuel (pictured here) and we will present each in turn below. In genealogical terms he is the great, great, great, grandfather of David Man. Moses was the father of Marian Samuel who married Jonas Reis whose youngest son Alphonse Louis Reis married Marion Dugan whose son Gordon Stanley Reis was the father of Allwynne Reis who married Frank Man. The following is an unannotated list of sources that mention Moses Samuel. Where I make a comment, these will appear in square brackets. Moses Samuel was a watchmaker and scholar. A summary of his life by Professor Bernard Wasserstein appeared in the *Transactions of the Jewish Historical Society*. Moses Samuel's translation of Moses Mendelssohn's works, has recently been reissued by the Thoemmes Press of Bristol, England, and an introduction by professor James Schmidt of Boston University is available at the Thoemmes Press web

Source No. I. *The Jewish Chronicle, Friday April 27, 1860, p. 3.*

Liverpool - Death of Mr. Moses Samuel

We regret to have to announce the death of Mr. Moses Samuel of Liverpool, who was a Hebrew scholar well acquainted with rabbinical literature, and as an author, has acquired considerable reputation. We learn from a Liverpool paper that the deceased was self-taught and by natural abilities, assisted by great perseverance, made himself thoroughly acquainted with several living and dead languages, especially the Hebrew tongue, the literature of which he cultivated with great predilection. As his principal productions are mentioned, his Address to the Missionaries of Great Britain, The Cup of Salvation and his translation of the book of Jasher. If we are not mistaken, the deceased was also the translator of Mendelssohn's Jerusalem. He was a zealous advocate of the emancipation of his co-religionists, and it was at a public meeting, whilst warmly pleading their cause, that he was first attacked with the disease that ultimately carried him off. His protracted and severe illness he bore with patience and submission. His funeral was largely attended, the deceased having been held in high estimation, and an eloquent tribute was paid to his memory by the Rev. Dr. Baar, who delivered a funeral oration.

Source No. II. *The Jewish Encyclopedia, Volume XI, p. 24.*

Samuel, Moses: English author: born in London in 1795; died at Liverpool 1860. He acquired considerable reputation as a Hebrew scholar and an authority on rabbinical

literature. While at Liverpool he published an Address to the Missionaries of Great Britain, a forcible protest against the attempts of conversionist societies to entice Jews from their faith. He wrote also a pamphlet on the position of Jews in Great Britain, and was one of the editors of a monthly magazine entitled *The Cup of Salvation*. Samuel was a zealous advocate of the emancipation of his coreligionists, and a rebuke entitled *The Jew and the Barrister*, he administered to a member of the bar was favorably noticed in several magazines. He translated *The Book of Jasher* and Mendelssohn's 'Jerusalem,' London 1838. Bibliography: *The Jewish Chronicle* April 27, 1860; Picciotto, *Sketches of Anglo-Jewish History*, pp.364-365.

Source No. III. *The Samuel Family of Liverpool and London From 1775 Onwards*, Edited by Ronald J. D'Arcy Hart, London, 1958, p.84.

Author and watch maker. Hebrew scholar and authority on rabbinical literature. A zealous advocate of Jewish emancipation. A great linguist speaking twelve languages including Chinese. Editor of monthly periodical *The Cup of Salvation*, 1850. Publications *Address to the Missionaries of Great Britain*; *The Jew and the Barrister*; and a pamphlet on the position of Jews in great Britain; also translation of *The book of Jasher* and of Moses Mendelssohn's *Jerusalem*, 1838. b. 1795 London. Moved to Liverpool with his mother in 1805. d 17 April 1860 at Liverpool. Buried at Liverpool Jewish Cemetery. See also *Jewish Encyclopedia*; James Picciotto, *Sketches of Anglo-Jewish History* (London 1956).

Source No. IV. *Sketches of Anglo-Jewish History*, by James Picciotto (Edited by Israel Finstein) (London, 1956) pp. 357-358.

Among other deceased Jewish writers who deserve honorable mention we may name Moses Samuel, of Liverpool, the eminent Hebrew scholar and author of several productions. Moses Samuel was a self-taught man, and he possessed considerable abilities. He was born in London in 1795, and evinced at an early age a considerable talent for languages and mathematics. After taking up his residence in Liverpool, he published an address to the missionaries of Great Britain, which was a forcible protest against attempts of conversion societies to lead the Jews away from their ancient faith. He translated the *Book of Yasher*, and he brought forth a work on the position of the Jews in Great Britain, while his letters to Lord Brougham and Mr. Hume, M. P. were highly commended. He then became one of the joint editors of a monthly magazine, named *The Cup of Salvation*. He was a zealous worker in all that concerned the welfare of his co-religionists, and ever ready to wield his pen, not only on their behalf, but on behalf of the oppressed of all denominations. A rebuke he administered to a member of the bar, and entitled, *The Jew and the Barrister* was favorably noticed in several magazines. Moses Samuel while attending meeting on the emancipation of the Jews, in 1840, was attacked with paralysis, from which he never entirely recovered, but he lived in retirement until 1860.

[The co-editor of *The Cup of Salvation* with Moses Samuel was D. M. Isaacs. Picciotto makes reference to him as follows with regard to appointing a preacher for the Duke's Place synagogue in London (pp. 332-333)]:

'At the same time it was resolved to obtain, if practicable, pulpit instruction in English. In reply to some advertisements seeking the services a preacher competent to deliver sermons in the English language, Mr. Isaacs appeared a candidate. Mr. Isaacs had been one of the earliest preachers in the English language. He had already officiated for some years as minister ...'

[The present Moses Samuel whom we are referring to above should not be confused with an earlier unrelated Moses Samuel (1742 - 1839) who was originally Moses Pulvermacher and the father of Samuel Samuel. He was warden of the London synagogue at Duke's Place (see p. 461, Note 14 in Sketches by Picciotto). Unfortunately, as we shall see, Picciotto (or rather the editor Finstein) does confuse the two Moses. The following footnote appears on p. 481:]

See also B.L. Benas *The Evolution of Literary Efforts in Liverpool Jewry* (1906) and Lucien Wolff *Essays in Jewish History* (1934) pp. 212-213. In 1836 he translated Mendelssohn's *Jerusalem*. He also translated the medieval midrashic *Sefer Ha-Yasher*.

[If however one looks at the reference that Picciotto makes to Wolff one see that there must be an error. Here is the Wolff reference:]

The first to arrive in this country was Moses son of Samuel, eighth in direct male descent from Saul [Vahl], who in the reign of George II [1683-1760], became known as a wealthy and enterprising merchant, under the name of Moses Samuel. His second son, Denis Samuel, emigrated to Rio, and negotiated several of the early Brazilian loans (Wolff *Essays* p. 212)

[From this opening statement it is quite obvious that the Moses Samuel that Lucien Wolff is referring to is not the Moses Samuel that we are referring to on these pages, if for no other reason than our Moses Samuel was born after the reign of George II. It is unfortunate that Picciotto (or rather editor Israel Finstein) included among the references to Moses Samuel (1795 - 1860) the passage of Lucien Wolff's since this passage refers to another Moses Samuel, namely Moses Samuel (1742 - 1839), whose son I believe was Samuel Moses Samuel (1773 - 1873) who married Esther Barent Cohen whose sister Hannah married Nathan Mayer Rothschild.

Source No. V. *The Jews of Georgian England: 1714-1830: Tradition and Change in a Liberal Society* by Todd M. Endelmann, published by The Jewish Publication Society of America, 1979.

The Liverpool maskil Moses Samuel chided The London Society [for Promoting Christianity among the Jews] in 1827 for treating the conversion of a solitary Polish Jew as a magnificent triumph and glorious addition to the strength of Christianity. He

reminded them of '... the men whom you blazon forth as champions of conversion a few years back' who had 'dropped off one after the other, some through treachery, others through repentance, leaving you nothing behind but the narrations of their wonderful conversion.' p 76.

[Footnote 47, page 329, gives the reference for this quote as: Moses Samuel, An Address from an Israelite to the Missionary Preachers (Liverpool, 1827 p.6).]

Moses Mendelssohn was singled out by Bennett and others as the great symbol of Jewish enlightenment and progress in the modern era. Moses Samuel, the most extreme of this group of Anglo-Jewish Maskilim, thought Mendelssohn the most brilliant constellation seen on the Jewish horizon since the twelfth century, that is, since Maimonides. In 1825 he published a biography of Mendelssohn in which he praised in the most extravagantly terms the Jewish philosopher's work to revive the Jewish people:

Moses the son of Amram, delivered his brethren from bodily slavery; the glorious task of emancipating their minds was reserved for Moses the son of Mendel ... Like his prototype and namesake, Moses, Mendelssohn delivered his people from the bondage of their benighted task-masters; like him he led them forty years through the desert of ignorance and superstition, during which he sustained them with the manna of his wisdom, bore meekly and patiently with their stubbornness and perversity and defeated their adversaries.

[Footnote 45, p.339: Moses Samuel, Memoirs of Moses Mendelssohn, the Jewish Philosopher, 2nd ed., London, 1827, pp. 110, 113]

Interestingly in celebrating Mendelssohn and his heirs as the embodiment of Jewish enlightenment, these English reformers rarely said anything specific about the content of their intellectual achievement [...] Despite their lack of intellectual rigor and a general tendency toward vagueness, the Anglo-Jewish reformers were fairly explicit in their attitude toward the oral law and the study of rabbinic texts. Moses Samuel took the most extreme position of any: rabbinic learning consisted of "farfetched and distorted quotations, arbitrary and preposterous definitions, together with eccentric deductions." The youth of Germany and Poland, he wrote, were "taught to prattle mechanically the Mishna and Gemara concerning laws of betrothing, divorce, legal damages, sacerdotal functions and other similar matters above their comprehension before they were able to read and understand a single text of Scripture correctly." [Note: Endelman provides no source for this quote] Other writers downgraded the primacy of rabbinic learning in the Jewish tradition by simply ignoring it, i.e. Joshua Van Oven. (Page 157).

In 1807 a group of Ashkenazi magnates headed by Asher Goldsmid, established the Jews' Hospital in the Mile End Road [...] the committee of ten that founded the hospital consisted of Asher Goldsmid, three Goldsmid brothers-in-law (Daniel Alisason, Nathan Solomons, and Lyon de Symons), the maskilim Joshua Van Oven and Moses Samuel, Dr Joseph Hart Myers [...] Six of the ten had been actively involved in the reorganization of the Talmud Torah in 1788 as ... p. 236.

[Note if Moses Samuel had indeed been involved, as Endelman claims, with the founding of the hospital in 1807, then he would have been twelve years old at the time! I believe that Endelman (like Wolff and Picciotto) has confused one Moses Samuel (1795 - 1860) with another Moses Samuel (1742 - 1839) who was originally Moses Pulvermacher and the father of Samuel Samuel. This confusion has taken place often in the literature about Moses Samuel (1795 – 1860) and Moses Samuel (1742 - 1839).]

The final quote from Endelman concerns a footnote that appears on p.341 (note 7) regarding contemporary Georgian estimates of the Jewish population in England as follows:]

In 1827, the Liverpool maskil Moses Samuel put the number of Jews living in Great Britain at 22,000 ... (Moses Samuel 'An Address from an Israelite to the Missionary Preachers' (Liverpool 1827)).

Source No. VI, *Jewish Society in Victorian England: Collected Essays* by Israel Finstein, published by Valentine Mitchell 1993.

It would be a mistake to think that the gilded leaders of Anglo-Jewry were alone. If their eighteenth century lineage bestowed on them a glamour and a special kind of self-assurances, new men were arising who belonged to a category destined to rival the old families for communal leadership at the end of the nineteenth century. They were professional men or substantial business men of the second rank, In the mid century, they constituted an important element in communal leadership, evincing great enterprise and vigour. They were indispensable to the grade above them. A scholarly merchant such as Moses Haim Picciotto, a solicitor like Henry Harris, an erudite silversmith such as Moses Samuel of Liverpool, or an impressive English preacher like D. M. Isaacs of Liverpool provided or contributed to the ferment of informed Jewish public opinion which saved the uppermost layer of emancipationist spokesmen from speaking for themselves alone. [...] It was an age of frequent challenges to the inherited leadership within Anglo-Jewry. p 22.

[In discussing the lack of English born teachers Finstein notes that:] ... in April 1846, a by no means uncritical review [of Henry's book] appeared in the Cup of Salvation edited by Moses Samuel and D. M. Isaacs who described Henry as a striking exception to the generality of Readers of the synagogue on account of his pedagogic talent. [See footnote Number 72 p. 53]

In his long address on the position of Jews in Britain, Moses Samuel castigated the community for their 'apparent apathy in the great cause of our emancipation'. This plea seems to be directed at the middle classes [...] the address was mainly concerned to encourage Jewish learning. Samuel pleads with 'your merchants, loan-contractors, stockbrokers, men of independent means, as well as tradesmen to exert themselves to

bring about a national literary change.' by furthering Jewish literary effort.' [see note 51, p. 48.]

Source No. VII, *Anglo-Jewry in Changing Times, Studies in Diversity, 1840 -1914* by Israel Finstein, published by Vallentine Mitchell.

In 1846, Moses Samuel, the scholarly silversmith of Liverpool, founded and edited *The Cup of Salvation*: a serious Jewish literary magazine and communal commentary. Although it lasted less than a year, its existence reflected the cultural level and aspiration of a section of the local Jewish community, and yet, at the same time, the inadequacy of funding such projects. His collaborator was David Meyer Isaacs, the preacher who in the same spirit had founded in Liverpool a Literary Hebraic Society in 1844.

Footnote see B. L. Benas *The Evolution of Literary Efforts in Liverpool Jewry 1906* in the *Transactions of the Jewish Historical Society* Vol. 17, 1953 pp. 23-37 and also Prof. B. Wasserstein's paper on Moses Samuel published in the *Transactions of the Jewish Historical Society*, p. 52.



[Finstein includes a picture of Moses Samuel above the text quoted here and he gives as his source Etinger's Hope Place. If one looks at this source it turns out that the portrait that Etinger is referring to is of a Moses Samuel whom Etinger says" '... was called 'Moses the Red' ... possibly because of the colour of his hair ... and was familiarly spoken of as "Der Rote Moshe" in the old records.' (p. 12) [German for 'Red Hair'] and who, according to Etinger, founded the Hebrew Philanthropic Society in 1811. I believe that Finstein is mistaken in identifying the Moses Samuel being discussed here with the one that Etinger notes in Hope Place.

The following are my reasons. First, our Moses Samuel would have been 21 at the time of the founding of the Society in 1811. Second, he was born in London and only moved later in life to Liverpool in 1805 which would not have given him too much time to establish himself in the community. Third, it would be doubtful that someone who was born in England would be given a German nickname. Also, and here I am being vague, I have read somewhere, and now must track down again, a reference to a Moses Samuel who was a rabbi in Liverpool and hence not to be confused with our Moses Samuel. I am therefore inclined to discount the portrait Finstein says is of our Moses Samuel. According to Etinger this portrait of Moses Samuel is in the possession of the Jewish Board of Governors (?)

Source No VIII. *The Evolution of Literary Efforts in Liverpool Jewry, Presidential address delivered at the Liverpool Jewish Literary Society* by Mr. B.L. Benas, J.P. The Jewish Chronicle, November 30, 1906, pp 24-25.

' I mentioned at the beginning of this address that we are not inaugurating a new literary movement in Liverpool, for already in the earlier half of the last century such movements were initiated by Mr. D. W. Marks, now Professor Marks of the Berkeley Street Synagogue, and put into vigorous existence in two different directions. The one wing was led on conservative and traditional lines by Professor Isaacs and Mr. Moses Samuel. The other by Dr. Van Oven, Dr. Douglas Cohen, Dr. Behrend, etc. ... The practical outcome of the literary efforts in Liverpool of Professor Isaacs and Mr. Moses Samuel was the publication of the first Jewish monthly periodical in the United Kingdom, entitled *Kos Yeshuoth* or "Cup of Salvation." The first number is dated March, 1846, price one shilling printed by T. Molineux, 2, George Street, Chester, the Hebrew type being both clear and distinct. Mr. Moses Samuel was a man of considerable Hebrew attainment; suffering as he did from physical ailment, he was much helped in secretarial work by his two daughters, Mrs. Woodburn and Mrs. Reis, both of whom were we educated and capable.'

Source No. IX, The following appeared in the VOICE OF JACOB, June 7, 1844:

LITERARY NOTICE

An address on the position of the Jews in Britain, with reference to their Literary, Political, Civil, and Religious Condition. By Moses Samuel, of Liverpool. Wertheimer and Co.; Hatchard & Son.

This interesting pamphlet, takes up the theme so ably introduced by "M." in a letter to Sir Moses Montefiore; inserted in our No. 62. Mr. Samuel's learning had already won him a reputation; and he has recently held himself only too much aloof; we therefore hail his reappearance upon the stage with considerable satisfaction. We find the heads of many important subjects touched upon, each of which might furnish matter for an elaborate essay. Mr. S., indeed, has admitted this, and promised to carry out what he has so opportunely introduced. We propose to make extracts so soon as our space permits; meanwhile, we recommend the pamphlet to all who are not sensible to such indications of the revival of literary tastes among our section of Israel. It would be ungrateful did we permit this opportunity to pass, without acknowledging the kind of spirit towards the Anglo-Jewish Press, which has led the learned author of the pamphlet before us, so to magnify the character of our humble labours in the establishment and conduct of it. It does not become us to dwell on such a theme; suffice it to say, that our highest claim upon the Jewish public, will be to have enlisted those more capable into its service.

Source No. X. Review of 'Cup of Salvation' in the Jewish Chronicle, April 16, 1846

Whoever is acquainted with the character of the Jews in this country, must admit the truth of Mr. Basil Montague's remarks which we once quote in our pages, that "they are not a

reading people". The discontinuation of the "Hebrew Review", a journal which opened the rich treasures of our literature to the English public – a Journal most ably edited by Dr. Raphall, and replete with valuable information from the most able contributors -- the discontinuation of that excellent periodical from want of encouragement; the discontinuation of the cheap "Sabbath Leaves," by Mr. Guedalla, and moreover the comparatively small number of Jewish papers now extant in this country, amply corroborate the truth – a melancholy truth indeed, that the Jews of this country are not a reading people. We speak, of course, generally, and the few who do encourage Jewish literature, must, therefore, not take offence at these remarks. No reproach attaches to them. And when we consider that the character of the English Jew in every other respect, is nobly distinguished for its high traits, we must trace this defect to the impression which the early education of our youth leaves on the mind of the adult. Education must create a desire for knowledge, and consequently a love of literature; but it is out of the power of literature to create a desire for knowledge, unless such a desire has grown up and been nourished in us in the lap of early education.

Hence the struggles (we speak from experience) with – often insurmountable difficulties – which a Jewish periodical has to overcome; and hence the small number and small size of these periodicals, in proportion to the vast number and immense wealth of the Jewish population of this country. Whilst we, therefore, congratulate the Editors of the "Cup of Salvation," on the appearance of their long-promised publication, we advise them steadfastly to persevere in the course of impartiality, and not to be daunted by the formidable difficulties which they may be sure to encounter.

We abstain from entering into a critique of the number before us. Every allowance must be made for the imperfections of such an undertaking in its infancy. But much praise is due to the Editors of an "Orthodox Magazine", a sit is (in our opinion inaptly) called, for their speaking out on the defects our ritual worship, and on the necessity of remedying them. We allude to the following aprt of the introductory address, headed "The Synagogue and its Ordinances."

"What a prolific theme do these furnish for serious observation. Let not the bigot frown, nor the most orthodox take alarm, we venerate to highest The House of God, its beauteous and heart-stirring liturgy; fondly cherishing its sacred appointments, we most sedulously endeavour to free them from such abuses that have been introduced at different periods of our peregrinations, whose very retention, at the present time, is fraught with the most detrimental tendencies.

"We would ask, is the system of singing the liturgical services in the Synagogue such as readily to conduce to pious meditation? Are the other ministrations so arranged that, in desired calmness, the mind may commune with its Maker in fervid aspirations of love? Are such religious lessons afforded to the communicants, that conclusively arrest their attention, calculated to rouse the unthinking, inspiring the timid, teaching the uniformed, reclaiming the wanderer, and invigorating the confirmed. In a word, improving all in true spirituality?

“If this were the aspect of the our Synagogue, we should not have ventured one word on the subject; but, in unfeigned national pride, we would have regarded the same with unalloyed pleasure, as the only sure means of our resuscitation. But when (alas! For our spiritual interests) the very converse of that picture is almost the true position of our affairs, while the Synagogue dies not effectuate its hallowed objects, and readers, or so called officiating ministers, are, with few exceptions, elected for their vocal capabilities, more estimated and sought after than those necessary and solid acquirements, which alone could give efficacy to their words, and sanctity to their vocation, we deem it high time unhesitatingly to express our humble opinion on , and direct our best efforts to, the correction of those abuses , whose practice we venture to assert, is not orthodox. In the same light we regard the monetary offerings, when heard amidst the divine service, or the reading of the Law, which too frequently stimulate feelings of arrogance and envy, that not alone desecrates the heart, but rob devotion of its better part.”

“Most sincerely we assure our readers , that it is with no ordinary laceration of feeling we observe that spiritual instruction is not heard in the vernacular tongue in the Synagogues. The healing efficacy of preaching the word of God in a language that might be generally understood, seems quite disregarded. We can draw but a lamentable contrast between such a spiritual dearth, and the ancient orthodox practice of our ancestry, who preached to the people in a comprehensive and comprehensible manner, even in the open streets of their own cities (Talmud Aboda Zarn, fol. 19); while those who were unacquainted with Hebraic learning had the advantage of hearing an Expositor.”

Source XI. Review of Cup of Salvation, Monthly Jewish Orthodox Magazine. Edited by the Rev. D. M. ISAACS and Mr. MOSES SAMUEL. March 5606, A.M. Liverpool

In Volume 3, No. 8, Heshvan 5606, November 1845, The Occident and American Jewish Advocate

Kos Jeshmoth.

We call the attention of our readers to the advertisement on the second page of our cover, for the publication of a new religious magazine, by the Rev. David M. Isaacs and Mr. Moses Samuel, of Liverpool. The former of these gentlemen is well and favourably known by his lectures, he having filled the office of preacher in Liverpool, Manchester, and Dublin, and latterly in the former city alone. No doubt the readers of the Occident will remember the account we gave of the testimonial of respect bestowed upon him by the young men of his congregation, and consequently, so far as he is concerned, we have every reason to expect an efficient labourer in the fertile field of Jewish literature. But not less than himself is his colleague, who has contributed already to our literature, by his life of Mendelssohn, and the translation of that learned philosopher's Jerusalem. . It will be perceived that the Rev. Mr. Isaacs, of New York, brother of one of the editors, is the sole agent for the work; and his appointment is a sure guarantee that the subscribers will be promptly served.

We have not been positively informed whether the work has yet been commenced; but we have heard that there is, at least, every prospect of its speedy issue. The prospectus

presents a wide range; for instance, sermons, original essays, reviews, commercial information; but the chief object of the editors seems to be the extension of strictly orthodox principles among Israelites; and in this wish we trust that they may be amply successful, whilst we hope that they may so convey their instruction as to find general access to all minds. No doubt the editors are fully aware of the difficulty of the task which they have undertaken; and they will therefore use such exertions as will insure in the best manner the success so absolutely requisite to make a religious journal a vehicle of useful information.

We refer our readers to the Rev. S. M. Isaacs, No. 94 Elm Street, New York, whilst we offer our services to convey names of subscribers and remittances to their proper destination.

Source No. XII. By-Paths in Hebraic Bookland by Israel Abrahams, D.D. M.A. published in 1920 by the Jewish Publication Society in America. The following is extracted from pages 182 -184 :

Mendelssohn's masterpiece [Jerusalem] includes much else. But what precedes ought to be enough to whet readers' appetites for the whole meal. On an occasion when I had a long talk with William James I spoke to him of Mendelssohn, and he admitted that his own Pragmatic theories were paralleled by the Jerusalem. He promised to write on the subject, but death claimed him all too soon. Whether we agree with Mendelssohn or not, let us at least agree in appreciation of his genius. What he did, and what we do not do, is to face unflinchingly the discussion of fundamentals. Reading Mendelssohn is to breathe the fresh air. But there's the rub! Read Mendelssohn? How, if we know no German? It is deplorable that the Jerusalem is no longer accessible in English. I say no longer, because once it was accessible. And not once only, but twice.

In 1852, Isaac Leeser published an English version in Philadelphia. No wonder our American bothers still hold Leeser in such reverent esteem. He deserved well of the Jewry of his land. But Leeser's was not the first English translation of Jerusalem. In 1838, M. Samuels issued in two volumes an English version in London; it was dedicated to Isaac Lyon Goldsmid, and contained much besides the Jerusalem. I know nothing of the translator except one thing that he was not a naive Englishman, and he was a good scholar. About a dozen years earlier (1825) he had produced a volume, entitled "Memoirs of Moses Mendelsohn" (what a pitfall that double, s is to printers! Throughout M. Samuels' earlier book an s is missing in the name; in the later publication it has been recovered). Samuels asserts himself "a disciple of the leading system of the work"; perhaps this accounts for his enthusiasm, shown in his conscientious annotations, which are fragrant with genuine Jewish thought. With very slight furbishing up, Samuels' rendering could be reprinted today. One of the most urgent needs of our age in English-speaking lands is that Jews should once more become familiar with the thought of the eighteenth century and particularly of Mendelssohn. Like many another of my generation, I was brought up rather to decry him. I have learned better now, and would fain urge others to a like reconsideration.

Source No. XIII. Extract from ‘Moses Mendelssohn; One Hundred and Fifty Years Ago: The German ‘Socrates’ and England’ The Jewish Chronicle, January 10, 1936 p. 24

Among English Jews the growth of interest [in Moses Mendelssohn] may be traced to Benjamin Goldsmid who was in Berlin during the course of his adolescent travels, met the sage’s foremost disciples and brought back with him a whiff of the Mendelssohonian movement. But the apostle of the new gospel, as far as this country [England] was concerned, was the devoted literateur of a century ago Moses Samuel of London and Liverpool (1795 – 1860) – one of the unsung pioneers of Anglo-Jewish literature. In 1825, he published ‘Memoirs of Moses Mendelssohn, the Jewish philosopher, including the celebrated correspondence of the Christian religion with J. C. Lavater.’ (The Lavater correspondence had appeared independently in New York in 1821). In 1838, there appeared in two volumes a translation of Mendelssohn’s ‘Jerusalem’ made by the same hand. Included in this, to accompany the other’s prolegomena, was a reprint of Menasseh ben Israel’s “Vindicate Judaeorum” which returned to the knowledge of English Jewry by this devious route.

Source No. XIV. Jewish Enlightenment in an English Key: Anglo-Jewery’s Construction of Modern Jewish Thought by David B. Ruderman (2000) Princeton University Press, Princeton, NJ.

Moses Samuel, who is called by Todd Endelman “the most extreme ... of Anglo- Jewish maskilim, “[1]24 published his extravagant biography of Mendelssohn in 1825, including generous selections in translation from his books and correspondence. The emphasis is clearly not on an objective close reading of his philosophical ideas, but a popular, unrestrained, and gushing exaltation of a cultural icon. I cite two selections to illustrate Samuel's prose style, one from his opening and one at the end of the work, the inevitable comparison between the German Moses and his biblical precursor. Here is Samuel's initial effort at mythmaking:

"But when we see an individual excel in various sciences, who is the offspring of humble and indigent parents, born in an obscure town, amongst a scanty and poor community;- when we see him soar, eagle-like, to the grand luminary of science and knowledge, nothing appalled, though living in an age that had but just begun to emerge from the mist of bigotry and prejudice, in which so many of its predecessors had been enveloped: when we discover an eloquent writer, a great philosopher, amongst a people deteriorated and paralyzed by ill treatment and oppression; amongst a people cruelly neglected and impolitically excluded from the emporiums of polite learning and useful knowledge:- when we consider that this individual left his native home, a solitary wanderer, unpatronized, unrecommended, without money, decent clothing, or expectation, without anything on earth, indeed, but a firm reliance on Providence: ... we shall find ample cause for wonder and admiration. And if it appears that this individual had moreover to struggle through life against some of the bitterest opposers of study and meditation, namely, a feeble constitution, pinching want, the bereavement of an only teacher, and the

machinations of jealousy, and nevertheless attained to an almost unparalleled degree of perfection in every science he applied himself to, ultimately towering above all his competitors:- we may, without being thought enthusiasts, hail him as the harbinger of better days to a fallen - but not an irreclaimable-people, and of its redemption from the trammels of supineness, and the spell of superstition, in which it had so long previously been lingering; as, indeed, an admirable instrument in the hands of an all-directing Power, to pave the way for the reestablishment of this people in its natural inheritance of wisdom, knowledge, and individual and national consideration. " [2]

Samuel once again returns to the redemptive role of Mendelssohn, heralding the liberation of his people through knowledge, undoubtedly a commonplace in Haskalah literature:

"Like his prototype and namesake, Moses Mendelsohn delivered his people from the bondage of their benighted taskmasters; like him, he led them forty years through the desert of ignorance and superstition, during which he sustained them with the manna of his wisdom, bore meekly and patiently with their stubbornness and perversity, and defeated their adversaries; and like him too, he now stood on the summit of Nebo, with the noble prospect before him of the promised land of knowledge and general information, religious and moral improvement, and progressive civil and political restoration[3]"

In the course of one generation then, from the time Levison had voiced his unflattering criticisms of a "Moses of Dessau" to Samuel's overzealous eulogy to a messianic figure larger than life, Anglo- Jewry eventually fell under the spell of the German Haskalah. Although it remained highly unlikely that most Anglo-Jews had actually read Mendelssohn's writings or those of his disciples, through the efforts of his English panegyrists his image became firmly enshrined in their cultural consciousness.

[1] Endelman, *The Jews of Georgian England*, p. 156. Having denied the existence of a Haskalah in England, Endelman's usage of this term seems inappropriate

[2] Moses Samuels, *Memoirs of Moses Mendelsohn the Jewish Philosopher Including the Celebrated Correspondence on the Christian Religion with J. C. Lavatel; Minister of Zurich* (London, 1825), pp. vi-vii

[3] *Ibid*, p. 112

Having begun to read some of the works actually written or translated by Moses Samuel it is possible to piece together some facts about his life. For example in his 'Address to the Jews of Great Britain' (AJGB) he gives as his address at the end as 36 Paradise Street, Liverpool and it is dated April 1844. He also refers in this work to other circumstances of his life such as 'Some years have elapsed since I put pen to paper for the purpose of appearing in print.'

Bibliography of Translations and Works by Moses Samuel (note that in some records an 's' has been added in error to Samuel).

The book of Jasher: referred to in Joshua and second Samuel. Faithfully translated from the original Hebrew into English. Sefer ha-Yashar. 1840. New York : Noah and Gould, xxiii, 267 p. (See notes below).



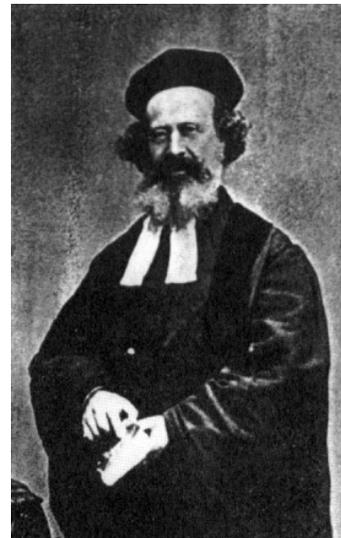
2. Jerusalem; a treatise on Ecclesiastical Authority and Judaism, translated from the German by M. Samuels. (Vindiciae Judaeorum ... by Rabbi Manasseh ben Israel ... Remarks on Mendelssohn ... by J. M. Jost, etc.) Publisher: Longman, 2 vol. London, 1838. 8o. 863.m.24 Author: SAMUELS, M. (Moses Samuel was in fact the translator). He dedicated his translation of 'Jerusalem' to Isaac Lyon Goldsmid (1778 - 1859) who is illustrated on right (taken from Endelman). The dedication runs: "To Isaac Lyon Goldsmid, Esquire, F. R. S. A firm and consistent supporter of liberal principles, both civil and religious, these volumes are respectfully dedicated by his obliged and humble servant The Author." (I have a copy of this book).

Memoirs of Moses Mendelssohn, the Jewish philosopher, including the celebrated correspondence on the Christian Religion, with I. C. Lavater, minister of Zurich, etc. Publisher: London, 1825. 8o. 1490.m.8. Author: SAMUEL Moses (A second edition was published in America at: Philadelphia by the Jewish Publication Society, 5606 [i.e., 1846] Series: The Jewish miscellany; no. 4.). (I have a copy of this book)

Conversion of the Jews. An address from an Israelite to the missionary preachers assembled at Liverpool to promote Christianity amongst the Jews. August 28, 1827, with remarks upon the conversion of Rebecca Lyon ... containing also an address in 1819, to the patrons and advocates of the institutions established for promoting of Christianity amongst the Jews, etc. Publisher: pp. 16. W. Wales & Co.: Liverpool, [1827.] 8o. (I have a copy of this document)

The Barrister and the Jew (I have not found a catalog record for this, yet).

[La-Yehudim haytah orah] An address on the position of the Jews in Britain: With reference to their literary,



political, civil and religious condition by Moses Samuel. London. Printed for the author by J. Wertheimer, [1844?] 27 p. (The OCLC record for this indicates that it is on Microfilm at NYPL. I have made a copy of this microfilm as of 10/2000).

Cup of salvation (Kos yeshuoth) : (monthly magazine). Liverpool: D. M. Isaacs and M. Samuel, 1846-1847. Publication date. 1, no. 1 - v. [?]; March 5606 [1846] - [March?] 5607, [1847] Note Not published Oct. 1846. (Isaacs is pictured here to the right) (I have nearly all the issues of this magazine in photocopy format derived from a microfilm)

The following note pertains to the first item on this list 'The Book Of Jasher': Preface signed: M. M. Noah./ A translation of the rabbinical Book of Yashar compiled from the Babylonian Talmud and other Jewish sources, and intermixed with Arabic legends and passages of the Bible. Three fourths of the book is devoted to the pre-Mosaic period, one fifth to the Mosaic period and only three pages to later history. The original ed. appeared in Naples, 1552, with title: Dissertatio de Libro recti. In 1750 the London printer Thomas Ilive issued an English translation of the work, asserting that he had published the real "Book of Yashar" mentioned in the Bible. Noah, Mordecai Manual, ; 1785-1851,; ed. A Ph. D. dissertation has been written on the history of the Book of Yashar which details its various translations. The one made by Moses Samuel is still in print since it was adopted by the Mormon church as an authentic biblical work. More details to come

Both Jerusalem and Memoirs of Moses Mendelssohn have recently been re-published by the Thoemmes Press in Bristol with a brief introduction by Professor James Schmidt of Boston University which can be accessed

The Pool Book for Liverpool for the year 1832

Contains the following entry. I believe Lewis is Louis the brother of Moses and that Henry is the son of Samuel.

SAMUEL, LEWIS, SILVERSMITH, LORD STREET, LIVERPOOL, E & S,
SAMUEL, MOSES, GENT, BOLD STREET, LIVERPOOL, E & T,
SAMUEL, SAMUEL HENRY, WATCH MAKER, CASTLE STREET, LIVERPOOL, E
& D