

Charles-Marie de Veil.

OUR studies in volume V. provoked a member of the family, descended from a younger brother of Charles-Marie, to take up the family history. He has investigated for six years, and the results are now available in a limited edition (*Het Geslacht de Weille*, door G. J. en G. A. de Weille: Weesp, near Amsterdam). The volume is produced most handsomely, with illustrations, abundance of documents, all located on the plan we ourselves originated. The greater part of our researches are translated, with due acknowledgement. A few corrections have been made, and as the pedigree has been carried back to 1370, we present an abstract of such information as may interest Baptist readers.

The story begins in a district which for similar reasons is attracting the attention of Europe again—near Barcelona. Pedro the Cruel, king of Castile, employed Jews as his tax-gatherers, and even farmed out the taxes to them, so that they became as hated as the "publicans" in Palestine. Civil war broke out, in which our Black Prince intervened, for John of Gaunt had married Pedro's daughter, and claimed to succeed him. When the Portuguese defeated the Castilians, and the crown fell to a child, law and order seemed to disappear. The populace rose on the Jews, and massacres took place everywhere in 1391 A.D. Seville saw 4,000 massacred: Cordova, Jaen, Toledo, Valencia and Palma saw similar scenes. On August 5th, the feast of Saint Dominic was appropriately celebrated by fifty Castilians landing at Barcelona and slaying a hundred Jews that day. Hundreds fled to the new castle, and two days were spent in plundering their houses: on the third the castle was stormed, and three hundred more were slain. The crusaders congratulated themselves that in a short time 11,000 Jews were baptised. This sort of conversion enables us to understand how the Inquisition was constantly enquiring into the real faith of the new Christians, the Marranos.

Twenty miles west of Barcelona is the town of Valls, near the port of Tarragona. It was the home of a Jewish family, from which one son took a third alternative, exile. Jehuda was just of age, so able to escape. He found his way to the Rhine, where he became known from his home-town as Vail. His son Jacob Weil was educated by a famous rabbi of Mainz, Jacob Möln, who died in 1427; that year Jacob was installed rabbi at

Nuremberg. His son Maharam Weil became rabbi at Ulm. The son of the fourth generation was most prolific, and famous: his full name and titles were Rabbi Jacob Jeqil Weil ha-Levy. He was in office at Landau, where most of his children were born; also at Donauwirth; and he rose to be Chief Rabbi in Bavaria. His second wife was of high extraction. Their second son was Moses Asher ha-Levy, who married Mindelin Cohen, became a rabbi, settled at Olesheim, and died 1594. His second son took a name from his grandmother's father, and was known as Senior Feibusch Levy; if he became a rabbi, he does not seem to have been placed in charge of a synagogue. His elder brother Jeqil Jacob became president of the synagogue at Metz, and Feibusch followed thither; he attained some importance, and was mentioned in the records as "our master"; there he died in 1635.

On February 1st, 1601, a family of similar name was ennobled in Lorraine, and obtained a grant of arms—on a green ground, lion rampant, upper half gold, lower half red. The spelling there was Veille. A somewhat similar coat was borne in Bavaria and another variant in Maine—to whose capital at Angers our Charles-Marie went to study, after baptism. There is no evidence that these Christian Veilles were connected with the Spanish-German Weils.

Feibusch Levy had a son David, the first to call himself de Veil. He studied and became a rabbi, but while he spent most if not all of his life at Metz, he was never the rabbi in charge. Moreover, there was another rabbi David de Veil there and then, whom we confused with him. Our David in 1621 had a wife, Magdalain Jathon; the other had a wife and four children and an orphan boy. In 1637 the other had lost his wife, and when he died seven years later, a eulogy was entered in the Memorbuch which we wrongly attributed to our man. Our David in 1637 had a wife and four children, including one lad born in 1630 whose Jewish name we do not know, and Daniel born in 1637. He also had a daughter, born in 1640, and a son, Jacob, born in 1646. Our David died in 1650, when the Memorbuch declared simply that he was a close student of the Talmud, and attended prayers in the synagogue every evening.

Four years later came the turning point for the eldest son. The nearest relations he had, apart from mother, brothers and sister, were two. His uncle Moses Levy has left no important trace, but had set his son Jacob de Veil to study and become a rabbi; this cousin died at Metz in 1661. Thus there were no very strong influences to hold rabbi David's children. In 1654 the eldest lad was baptised at Metz, taking the name Charles-Marie; next year Daniel was baptised at Compiègne, taking the

name Louis-Compiègne; in 1669 Jacob was baptised at Cleve, taking the name Fredericus Ragstatt de Weille; and as the sister is known only as Louisa de Weille, she apparently followed suit. Abundant information about the family, and about Frederick's life at Cleve, was recorded in the minute-book of the church.

Frederick settled in Holland, publishing Christian apologetics at Amsterdam and Leyden before Charles-Marie left France. His Dutch descendants have not traced any intercourse of the French brothers with the Dutch, then, or later. Frederick married a Dutch girl, and continued to publish till 1702 at the Hague, Franeker and Dort, besides a German translation at Anhalt. He lived to the age of eighty-three, and was buried at the Hague.

Mr. Wilfred S. Samuel has continued his researches in England as to Charles-Marie de Veil, who became a Baptist minister. Jean Rou dined with his brother Louis and wife—"most agreeably witty" in London, where Charles-Marie was a fellow-guest. Charles-Marie married Mercy Gardiner at St. Marylebone between 3 and 5 August 1681. Their daughter was christened there, as Elizabeth Anna, some years later; evidently her father was then dead, and probably her Baptist mother. Her uncle Louis-Compiègne, has descendants in Wiltshire, who possess a portrait of Hans de Veil, the usher of Felstead school and vicar of Saling.

W. T. WHITLEY.

CHRISTIAN ENDEAVOUR has been acclimatised in the British Isles for fifty years. Its central ideas have been to enlist young people and give them definite work for Christ. Naturally it has made strong appeal to Baptists. Its votaries do evangelistic work at home and abroad; they sing, they take holidays together. Annual conventions have been held in forty-five years. Presidents have come from seven denominations, and include one inter-denominational lady. The story is well told, with portraits, by Benjamin Reeve (Endeavour Union, sixpence).