

A SHORT HISTORY OF THE BARROW FAMILY.

The original name of the Barrow family was Baruch, which means "Blessed".

It first appears in the book of Nehemiah (IV.22), where Baruch, son of Zabbai, is credited with the repairing of a part of the walls of Jerusalem, 445 B.C. It occurs again in Jeremiah (XXX 11-12) when the prophet charges his faithful friend and secretary, Baruch, to take the deeds of purchase of a certain field "both that which is sealed and this deed which is open and put them in an earthen vessel that they may continue many days." During the siege of Jerusalem by Nebuchadnezzar, Baruch was imprisoned along with Jeremiah. He was released on the fall of the City 586 B.C. and followed his master into Egypt.

Nothing positive is known of Baruch's after life. There is however a work in the Greek language, of which he is supposed author, that contains in glowing language a promise of future glory for Israel and the rebuilding of Jerusalem. There is also extant an apocalypse credited to Baruch. It is a Syriac translation from a Greek version of the original Hebrew. These few facts concerning the first historical mention of our family name are of peculiar interest to all who inherit it.

At a later period the Baruchia appear as the acknowledged leaders of the Sephardic Jews, the traditional descendants of the Maccabees, in the second century B.C. and in whose fortunes they were involved. The Maccabees were descended from the Kings of Judah, and therefore from David, son of Jesse. After the conquest of Jerusalem by Cyrus the Baruchia went into captivity in Babylon, and on their release they returned to Jerusalem. Here they remained until the capture of Jerusalem by the Romans, when they migrated to Egypt.

Little is known to account for the appearance of the Jews on the Continent and in the British Isles. It is probable that the

"Tarshish" to which some of Solomon's subjects voyaged was Spain, and it may be Israelites accompanied the Tyrians and Phoenicians when the latter came to Britain to get tin. Julius Caesar, who was favourably disposed towards the Jews may have included some in the army with which he invaded Britain, and settled them there. On the capture of Jerusalem many Jews were sold as slaves and scattered all over the known world. In the course of time their descendants were emancipated. Not a few by reason of their abilities rose to positions of influence.

Early in the VII Century the Moors conquered Spain and Portugal. Too ignorant themselves to govern they enlisted the aid of Jews.

One of the most outstanding figures on the Continent is Abrabanel (or Abravanel) 1427-1508, the first of the Barrow ancestors, to whom our genealogy can be directly and certainly traced.

Dom Isaac Abrabanel was a descendant of Rabbi Joachanan ben Nuri of the house of Hillel; and therefore of Davidian descent through the female line.

Thus the Barrow family has a double link with the Davidic dynasty - through Baruch the Scribe and through Abrabanel and the Hillels.

Abrabanel was a statesman of European reputation. We know nothing of his early life and rise to the important offices he eventually held; but the following facts are historical. He was treasurer to Alfonso V of Portugal. After Alfonso's death King Ferdinand of Spain and Isabella of Castile took him into their service. He soon became the most powerful minister at the Spanish Court. It is safe to assume that, holding the money bags, he had some say in the fitting out of Columbus' voyage of discovery to America, and in Bartholomew Diaz' voyage round the Cape of Good Hope.

The establishment of the Inquisition forced Abrabanel to quit

Spain and he headed the exodus of 80,000 Jews from the Iberian Peninsular. His next office was with the King of Naples. Some time later he settled at Venice. He was employed by the Venetian State in various diplomatic missions, among them being the negotiation of a commercial treaty with Portugal.

Finally Abrabanel settled in Amsterdam; and here the Baruchia established themselves. Abrabanel died in Venice, and his place as head of the Baruchia was taken by his son Simon. Simon soon became recognised as the leader of the Jewish community in Western Europe. He was deputed to plead the cause of the Jews with Henry VII of England, but met with no success.

Simon's grandson, David Baruch (1600-1685), born at Amsterdam was thrice married, and had one child by each of his wives - Rebecca, Moses and Spinoza. It is through Moses Baruch (1629-79) that our branch comes.

Moses Baruch settled in England during the reign of Charles II, and assumed the name of Barrow. He married a Miss Lousada. We shall come to him again later.

Before going farther something must be said concerning two famous characters - Spinoza, the philosopher of world renown, and Menasseh ibn Israel who was chiefly instrumental in obtaining recognition of Jewish rights in England.

Menasseh became connected with the Baruchia through his marriage with David Abrabanel's sister, the great great granddaughter of Isaac Abrabanel.

Spinoza was born in Amsterdam 1632. It has been said of him that "he is one of those great men whose eminence grows more obvious with the lapse of years". Holding opinions far in advance of his age he was unable to subscribe either to the narrow theocracy of the Jewish priesthood of his era or to the Christian tenet of a triune God. His heretical (so called) opinion that God had a body which was none other than the whole world of matter, that angels were no more than visions of the mind, and that the Bible said nothing

about the immortality of the soul led to his excommunication by the synagogue, at the early age of twenty.

Becoming an outcast from the orthodox Jewish community Spinoza had to fend for himself. He found his livelihood in polishing lenses for optical instruments. He was poor to the verge of real poverty, but was always content. He soon became widely recognised as a scholar of no ordinary merit. The Heidelberg University offered him a chair of philosophy, which he refused in order to preserve his freedom of thought. Dwelling alone and living abstemiously, he enjoyed the society of his friends.

Spinoza was the founder of the historical explanation, now called the higher criticism of the Bible; an infinitely more dangerous and difficult task than in these latter more tolerant days.

The Bible is literature not dogma. "God" for Spinoza is simply the Universe in all its extent. Hence the mind of God is not the whole of God; it is only one of his attributes or manifestations. To say that the mind of God is revealed to Moses or is manifest in Christ is as if to say that the spirit of music is revealed to Bach or manifest in Beethoven.

The Divine Authority of the Scriptures consists in teaching true virtue and toleration. Christ is not a single historic person who possessed once and for all perfect wisdom and humility. Christ stands for all wisdom and humility no matter what person may possess these virtues. "I say that it is not the least needful for salvation to know Christ according to the flesh." Christ for Spinoza was a mystical name for whatever wisdom is involved or is possible in the Universe. Such wisdom when it appears in the human race is called sound sense and conscience; a comprehension of what is true and what is false; a discrimination between good and evil. It is this that is the leaven and soul of religion and the real saviour of mankind.

He identified God with nature and taught that all things, whether in the eyes of men they were good or evil, mean or noble,

were integral parts of the Divine Being. It would show an imperfection in God if things happened contrary to His Will, or if His nature were so biassed that like finite man, He felt sympathy with some things and antipathy to others. In short his conception of God was grander than either the Jewish, Christian or Moslem idea, placing God on an altogether higher plane. God was transcendent beyond the imagination of mankind; and it was absurd and belittling to credit Him as possessing purely human or animal passions such as jealousy, anger, pity, sorrow, revengefulness and changeableness.

Spinoza's life was simple and short and worthy of his sublime doctrine, which makes every particular thing look small in comparison with the boundless universe. He died in Amsterdam.

Menasseh ben Israel was born in 1604 at Lisbon. Shortly after his birth his family made their abode in Amsterdam. He wrote many books on theological philosophy, expositions and history while yet a young man. These works gained him a reputation which spread rapidly throughout Europe. He also took a part in various religious and trading missions.

Appointed head of the Theological College at Amsterdam he gave much of his time to authorship and study. Sympathy with his people turned his thoughts to diplomacy with a view to obtaining alleviation of their sufferings and troubles, his attention being directed principally towards England.

In order to be better able to advocate the Jewish cause he crossed to this country together with his two sons and his brother-in-law, David Abrabanel Dormido.

David's posterity became merged in the Lindos, a prominent contemporary Jewish family. The late David Abrabanel Lindo was through this connection an Uncle of Benjamin Disraeli, Lord Beaconsfield.

Cromwell, anxious to increase the prosperity of his country, and by so doing extend its influence and place England in the forefront of European powers, encouraged the immigration of wealthy

Jews. Menasseh took this opportunity to enter into negotiations with Cromwell, and proposed crossing over to this country in person. He was however deterred from this intention at first because of discussions among the Amsterdam Jewish community, as well as because of the hostile feeling of the Dutch toward the English following on the recent wars between the two countries. David Abrabanel Dormido came to England therefore in his stead.

During his sojourn in Amsterdam David Dormido had become a prominent merchant and member of the Jewish fraternity in Holland. Owing to the Portuguese conquest of Pernambuco he lost the greater portion of his wealth. He came then with two objects in view, officially as Menasseh's representative, privately to mend his fortunes. He drew up two petitions to Cromwell. The one dealt with his private affairs, his past misfortunes, his wish to become a citizen of the Commonwealth, and a prayer for the Protector's intercession with the King of Portugal for the restoration of his property. The other pleaded for the re-admission of the Jews into England on terms of equality with the Christian inhabitants. He based this latter request on the advantage to trade and industry that would follow on Jewish immigration.

Cromwell accepted these petitions and referred them to the Council of State with the recommendation that they "may receive all due satisfaction and withal convenient speed". The Council, in Cromwell's absence, turned them down with the remark that "it saw no reason to make any order". In spite of this set-back Cromwell wrote an autograph letter to the King of Portugal asking him to restore Dormido's property, as a personal favour. The larger question remained unsettled. I am unable to discover the nature of the King of Portugal's reply to Cromwell's letter.

Cromwell's opinions concerning the re-admission of the Jews did not alter and he invited Menasseh to come himself to England in order to assist in the furtherance of this project. With Menasseh's arrival in this country we need not dwell on the long course of negotiations between him and Cromwell, since they do not

directly concern the family history.

Charles II adhered to Cromwell's policy of favouring Jewish establishment in England, and rights of residence and trade were given.

Meanwhile David Baruch had died. His son Moses Baruch made his permanent home in his country and took the name of Barrow. He married a Miss Lousada.

The branch of the Lousada family into which he married is descendent from the Duque de Lousada y Lousada, a grandee of Spain, the present head being Edward Eugene, Duke de Lousada y Lousada, who succeeded to the title in 1916. One of this family, Isaac de Lousada was the first Jew to become a landowner in England, having acquired the Peak House Estate in Sidmouth, Devon.

Previous to this Jews had already been occupying important business positions in the City. As far back as 1657 Solomon Dormido, a nephew of Menasseh ben Israel had applied for admission as a broker. Despite innumerable disqualifications he was at last admitted. His example was followed with success by others, among them being Moses Barrow in 1679.

Moses Baruch (or Barrow) had two sons: one named Lousada, his mother's surname; the other Simon.

The Baruch family had been on terms of friendship with Charles II in Amsterdam, during his exile. It is probable they provided him with money.

Charles, like Cromwell, was bitten by the idea of developing the West Indies. With this object in view, and it may be also as a reward for past services, he gave estates to Lousada Barrow in Jamaica and to Simon in the Barbadoes. Thus is explained the pineapple on our heraldic design.

It is from Simon that our generations of the Barrow family is descended.

Simon Barrow of Barbadoes married Bella Montefcore. Hence the name of our late Aunt Bella. His son was Jacob Barrow of London (1755-1798), the father of Simon Barrow of Bath.

Simon's son, our grandfather, married Tryphena, a daughter of the Jewish house of DeSymons. Hence the Christian name of my father, Desymons, and of my sister Tryphena. Esther Tryphena Desymons was the daughter of Lyon Desymons, and hence comes the second name of our late Uncle, Joseph Lyon Barrow. Our late Uncle, Lousada Barrow's Christian name comes of course from our connection with the Lousada family.

Our grandfather, generally known in England as Simon Barrow of Bath, emancipated his slaves in the Barbadoes before the introduction of the law prohibiting slavery. He was three times Mayor of Bath. His residence was on the top of Lansdown Hill, since converted into the Lansdown Hotel. The house retains most of its old features, but the apacious garden is now separate.

His family is shown on the accompanying tree, drawn up for me by the College of Arms. (Not reproduced; I have the original)

The most distinguished of his sons was Lousada. He raised and commanded a troop of Volunteer Light Cavalry which served through the Indian Mutiny. Chief Commissioner of Oudh after the Mutiny he saved for the Taluqudars, the majority of whom had remained loyal to the British Raj, their estates from sequestration. For this act they gave him unstinted gratitude, which has passed on from father to son to the present day. As a mark of their gratitude they erected a statue of him in Lucknow, which still stands. He was the first European British subject ever to receive this unprecedented honour from any part of the Indian community. His portrait hangs in Government House, Naini Tal. Shortly before leaving India Sybilla my daughter and I attended a durbar given by the Taluquaders to the Governor of the United Provinces. Directly they heard that I was a nephew of their fathers' benefactor these sons and grandsons of the former Talaquaders decorated us with "haws", being the same mark of honour that they gave to the Governor.

Lousada Barrow had two sons, Percy and Charles. Percy Barrow was on the way to a high place in the Army. He commanded the 19th Hussars, and had an outstanding reputation as a Cavalry

Officer. In the days when regiments were almost entirely run by the Commanding Officer and the Adjutant, he was the first to introduce the Squadron system, delegating the responsibility of their respecting Squadrons in training, administration and well-being of the men to the Squadron Commanders; a system that has since become universal in cavalry and infantry. He died from the effects of a spear wound got in the Soudan. He had outwardly recovered from this wound, and was tentpegging when it re-opened, followed by the fatal result.

My father served in the Madras Infantry, went through the Mutiny and commanded a mixed brigade on the frontier towards Bhutan and Thibet, clearing up the rebels who had retired there. He ended his service as Inspector General of Police, of what is now known as the United Provinces. He married Mary Elizabeth Honey, of Dutch extraction, who came to India from the Cape. Their family consisted of four sons and three daughters, viz: Arthur Frederick Barrow, C.M.G., D.S.O. who served in the Indian Infantry. He was among the early number of Officers of the Indian Army to graduate at the Staff College. He was one of the first of the Officers of the British and Indian Armies to become an Interpreter in Russian. He attended the Russian Manoeuvres as the guest of the Czar, was on the Lumsden Commission for the determination of the Russian and Afghan boundaries, served in the second Afghan War and the Chitral Campaign. His promising career was cut short by ill-health which obliged him to retire.

William F. Barrow, joined the Public Works Department, India and served his full time.

Hugh Lousada Barrow joined the South Lancashire. He was killed in action near Tokar, in the Soudan, when Brigade Major of an Infantry Brigade.

George deSymons Barrow served in the Indian Cavalry (2nd Royal Lancers) and afterwards commanded the Seinde Horse. His war services were Waziristan, North West Frontier, China, Great War (August 1914 to Armistice 1918) Kurdistan, Afghanistan. Besides

holding many staff appointments in peace and war, including Chief of Staff to the First Army, in France, and Adjutant General in India, he commanded the Mhaw Cavalry Brigade, the 1st Indian Cavalry Division and the 7th Division in France; the Yeomanry Mounted Division, the 4th Cavalry Division, the XXII Corps, the Desert Mounted Corps in Palestine, and was Commander-in-Chief of the Allied Forces (British, French, Italians) in Northern Palestine in Syria, the Peshawar District and Eastern Command in India.

Married Sybilla Barrow, daughter of Colonel Way, C.B. and sister of Lady Willcocks (wife of General Sir James Willcocks, G.C.B., G.C.M.G., K.C.S.I., D.S.O.) of Lady Bingley (wife of Lt. General Sir Alfred Bingley, K.C.I.E., C.B.) and of Mrs. Colvin (wife of Colonel Colvin, V.C.)

Benjamin Barrow, our Uncle, a doctor who had a large practice in Ryde, I. of W. was five times Mayor of Ryde, and did much to improve the beauties and amenities of the place. 1st cousin of His photo and letters sent to British Museum.

Major General Joseph Lyon Barrow, C.B. served in the Madras Horse Artillery.

Our Aunt Tryphena married Mr. John Lousada of Peake, Sidmouth, thus forming another connection with the Lousada family.

Sir Barrow Ellis, K.C.S.I. - a distinguished Indian Civil Servant, was a second cousin, by marriage. He was a member of the Viceroy's Executive Council, and his house when at Simla, was Barnes Court, now the residence of the Punjab Governor. It was the opinion at the time that had he not been a Jew he would have been given a Governorship. But the prejudice against Jews was not wholly obliterated in the Indian mind at that period. Since then broader ideas prevail and we have even had a Jew Indian Viceroy. Sir Barrow Ellis on leaving India was made a member of the Secretary of States Council at the India Office. He lived in Cromwell Road, where my family frequently stayed, he being particularly devoted to my mother.

A noble origin, a long and worthy lineage is ours when one considers the miseries, poverty, privations, persecution, hardships

and heavy toil that has been, and still is the fate of a large proportion of the human race, we may, taking it by and large say with gratitude

"Thou maintainest my lot

The lives are fallen unto me in pleasant places.

Yea, I have a goodly heritage".

G. des Barrow.

1942.

Note: I must leave it to the descendents of Simon Barrow of Bath to complete the record for their respective families of this generation, as I have done for my own.

