

⁷⁰ His exact name was "Cohen" and not "Coheño." He signed his name as "Cohen" to a declaration before Notary Bredan in 1633 in which he stated that he had participated in the conquest of Pernambuco under General Loncq (G.A.A., Not. Bredan, No. 942, August 31, 1633).

⁷¹ In my manuscript on the *History of the Jews of Curaçao*, I give ample bibliography and new details on the settlement of the first Jews in Curaçao between 1634 and 1680, on the strength of investigations made at different archives.

⁷² This is the year which the Jews of Curaçao indicate at least four times in their petitions to the Dutch authorities as the year of the founding of their community. The celebration of the three hundred years of existence of Mikvé Israel in 1954 does not, therefore, seem justifiable to me. In my opinion, the members of Mikvé Israel should have celebrated their tercentenary in 1951 if they take into consideration the arrival of De Illan et al., or they should celebrate it in 1959, on the expiration of the three hundred years since

the official founding of the community at the time when probably the first Holy Scroll was brought to Curaçao in 1659.

⁷³ Several writers allege that David Nassy, alias Joseph Nunes Da Fonseca, had in 1652 obtained a concession to establish a colony in Curaçao. This seems doubtful to me. A careful study of the resolutions of the States-General for the year 1652, in co-operation with a specialist, revealed nothing to substantiate this. However, there are at least two resolutions about David Nassy, but for other years and on other matters.

⁷⁴ *Acordos*, p. 457.

⁷⁵ This article was published for the first time by Hamelberg, *op. cit.*, Documenten, p. 108.

⁷⁶ *Acordos*, p. 465.

⁷⁷ *Ibid.*, p. 756.

⁷⁸ Among these is included *Terra Santa*.

⁷⁹ *Acordos*, pp. 493-94.

JUDAH TOURO SAVES A CHURCH

A Jew! A Presbyterian [Congregational] church was lately sold by auction at New Orleans to pay off the debts of the trustees, and purchased for 20,000 dollars by Mr. Judah Touro, a native of New England and a Jew, that it might not be converted to any other use than that for which it was intended, and the society still worship in it. (*Niles Weekly Register*, December 27, 1823, p. 262.)