

JEWISH CHRONICLE

(NEW SERIES).

בטח בה' ועשה טוב "Trust to God, and do what is right." Psalms.

Vol. III. No. 13, FOLL. No., 67.]

LONDON, 14th Nisan, A. M. 5607. — MARCH 31, 1847.

[PRICE, 2d., STAMPED, 3d.]

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For forwarding copies as published, free of extra expense, throughout the British dominions, and to all countries having a postal convention with Great Britain, annually, 9s.; half-yearly, 5s., payable in advance, which can be transmitted either in postage stamps, or by post-office order, payable in London.

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JEWISH EMANCIPATION IN ENGLAND AND GERMANY.

The progress which the question of Jewish Emancipation has of late years made in this country—a progress which, by many, is considered to have removed every obstacle in the way of equalisation, and to have fully reached its aim—has already manifested its salutary influence upon the Jews and Christians of Germany. If our Jewish brethren in Austria, Prussia, Hanover, Saxony, and the petty German States, are yet far behind us in the enjoyment of civil and religious liberty, the fault is not theirs; they cannot be charged with indifference, or want of energy to employ the proper means at their command for the benefit of their cause. For years and years they have agitated the question, as far as the despotic laws of Germany permitted to agitate any public question; and, at the risk of provoking the wrath of their self-willed rulers, remonstrated through a fettered press, and in strongly-worded memorials, against the oppression under which they laboured. With the favourable exception of Baden and Hessen, these memorials have either been entirely rejected by the Governments, or postponed *sine die*.

The success, however, which attended the agitation of the question in England, whilst it has imparted fresh vigour to the efforts of the German Jews, in continuing unabated an unequal struggle, has also, in a great measure, silenced the clamour of their Christian opponents; who, with the noble example of England before their eyes, either begin to condescend to entertain the question, or cheerfully join their brethren of the Old Testament (as the Jews are called in many parts of Germany) in signing the petitions for Jewish Emancipation. Public meetings—things formerly looked upon as petty treason—are now being held at Breslau (under the presidency of Dr. Geiger); at Königsberg (under the presidency of Dr. Kosch, a Christian clergyman); and at Hamburg, the hotbed of intolerance; where the speakers, Christians as well as Jews, loudly and boldly give vent to the hitherto confined feelings of indignation at the injustice from which they are suffering. Our columns of this day contain a speech delivered by our co-religionist, Dr. Magnussohn, at Altona, for which, ten years ago, if he had had the courage to deliver it, he would have been sent to prison; and the effect it produced, according to our information, in and out of doors, was unprecedented in the annals of public assemblies in that town.

There can be no doubt, that, in those German States which enjoy more or less the benefit of a constitution, and where, consequently, the sovereign must yield to the voice of the Legislature chosen from among the people, the favourable progress which the question of Emancipation is making among the intelligent people, must ultimately lead to a beneficial result.

Whilst, then, our German co-religionists are indirectly indebted to England, in some measure, for deriving strength for their sacred cause from the success which attended our efforts in this country—whilst, as it were, we supplied them with weapons to combat against their antagonists—we are, on the other hand, bound to take a lesson, as to the means of securing our privileges, from the plan which they adopt to obtain their privileges. To disarm their opponents, they are daily making rapid strides in self-emancipation. Although the Jews of Germany are far advanced in the system of secular and religious education, yet, 1st, they do not relax in the most gigantic efforts to vie or to surpass their opponents in the cultivation of science and literature, sacred as well as profane.

2dly. They establish every where societies for the purpose of training their youths as mechanics; not to confine them, as hitherto, to pedlary and hazardous traffic.

3dly, and most essentially, they labour to remove every feeling of sectarian intolerance and internal persecution from the midst of their own community; so that heterodox, orthodox, and reformers of various shades, may join together in union and harmony; so that no one dares to usurp the power of controlling the religious conscience of his brother, much less to excommunicate any individual or body of his brethren for conscientiously differing in the performance of ritual ceremonies, unessential to the spirit of the Jewish faith, if not foreign to the Mosaic Dispensation.

Our Jewish readers must confess, that, in every one of these three tasks which our German brethren have set to themselves, we are also open to improvement; so that, by perfecting the system of our education, by morally purifying the occupation of our youths, and by dispelling the spirit of intolerance from among ourselves, we may secure the boon of emancipation, for which we have so long sighed and struggled, and which will be incomplete and insecure without self-emancipation.

DOCTOR MAGNUSSOHN'S SPEECH IN FAVOUR OF THE EMANCIPATION OF THE JEWS,

ADDRESSED TO THE CITIZENS OF ALTONA AT A RECENT PUBLIC ASSEMBLY, WHERE 200 PERSONS WERE PRESENT.

GENTLEMEN,—A great many honourable men among you have pronounced in favour of the emancipation of the Jews. It could not be otherwise. In this union of citizens, who have planted and matured such sound principles upon such fertile ground, every seed of good must ripen into the fairest fruit.

Some objections have been raised by men who have evinced liberal-mindedness on other occasions; but that is very natural, for every one attempts to be at peace with his conscience, by excusing the wrongs he countenances; yet, I should think it more honourable, if people were frankly to say, "we will do wrong," than that they should lay hold of every pretext for masking the wrong they do; these men seem to think