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No. we copied of the Governor at of 1,000% to the authority oses and Sons, Council. We of Sydney, the report of the from which we

ion for the approate the debt conch sum had been nce of an address ; and

een utged on pretitled to come in of the Act were gnised the Deity, will: if such a grant was acceded to, they would have plenty of applications; people would run into debt, and come and ask for special grants to relieve them. He thought that if the Jews wanted the Council to assist them, they should have come to the Council before they incurred the debt, at the same time, if any body of persons had a claim under schedule C, he thought the Jews had. Admitting that they were a most deserving body, that they subscribed liberally to every charitable and benevolent institution, and, at the same time, for the most part supported their own poor, till he must oppose this grant; he could not vote in favor of it.

Mr. Wentworth said, that the question then was, whether these, the most Mr. Wentworth and the most ancient of public worshippers, were to be put upon an equal footing with others were to receive back a fair portion of that revenue to which they contributed as largely as any other class? those who, so far as contributed to charitable institutions, to benevolent objects, were far more liberal than others; and besides, as admitted by his honourable and learned friend, did for the most part support their own poor. He contended that they had an equal right with others, to receive back a portion of what they contributed, equal right with others, to the state of the the Government had been unalterably persuaded to read public worship-Christian worship-they were not to shut their eyes to the claims of the Jews and to refuse to them all portion even of the revenue over which they had control. It was the duty of this Council to do justice to the Jews. Already the Jews had expended and paid £4000 in raising this place of worship; it cost 50001., and therefore they came to ask assistance to the extent of 1000l. They might well have asked for more. The treatment they had experienced had been niggardly and unjust. It would, however, be a monstrous inconsistency, if after His Excellency had answered their recommendations so promptly and so kindly, they were now to turn round and refuse the grant, an inconsistency which he did hope the house would not be guilty of.

The Colonial Secretary thought that if the Committee refused this grant, they would be acting most ungraciously towards the Governor, who, in pinching this sum on the estimates, had only acceded to the wishes of the Council. He was not in the House at the time the question was under discussion before, and therefore had not had an opportunity of expressing any opinion upon it.

Mr. Lowe, Mr. Bowman, Mr. Cowper, and Mr. Windeyer having spokes against the grant,

Mr. Bland thought the claim of the Jews unquestionable, even if it had been for 2,500L instead of 1,000L.

After some few remarks from Mr. Wentworth and Mr. Lowe, the Committee divided upon the question; there were—

 Ayes.
 Noes.

 Mr. Wentworth
 Mr. Lowe

 Mr. Dangar
 Mr. Windeyer.

 Mr. Lamb
 Mr. Brewster

 Mr. Lithgow
 Mr. Cowper (teller).

Mr. Nicholson
Mr. Bland
Mr. Macarthur
Captain O'Connell
The Colonial Secretary
Mr. Robinson (teller).

The motion was accordingly carried by a majority of six.

#### MISCELLANEOUS.

## FOOD FOR THE POOR DURING THE ENSUING PASSOVER.

To the Editor of the Jewish Chronicle.

DEAR SIR, — I shall, perhaps, be considered premature in what I am going to propose, for it can be said, "Why dont you wait and see?" But for fear it might be too late, as the time is so very short, I take the present opportunity in begging of you to remind our most worthy Chief Rabbi, the Rev. Dr. Adler, to consider the present scarcity of Potatoes, and allow the Rev. Dr. Adler, to consider the present scarcity of Potatoes, and allow the poor man to use rice on יהבעיל חסס, such as has been done by many his predecessors, and would be quite consistent, humans, and liberal. I take the liberty of referring you to the por rain and liberal said the poor in this respect also, I remain, in wishing by rank, Your humile account.

Your humble servant,
 Manchester, March 24.

. ISRAEL BEN JEHUDAN.

THE GENERAL FAST.—In pursuance of the order of the Rest. the Chief Rabbi (vide our last Number), prayers were read in all

his text from Malaciu, chapter in 7—12, and in the Synagogue, by the Rev. D. A. De Sola. The prayer sermons were appropriate to the occasion. Jews. Christians closed their shops and warehouses during the

THE GREAT SYNAGOGUE, DUKE'S-PLACE.—On S. STITH DAW, the Rev. the Chief Rabbi delivered a ser above synagogue, taking his text from a passage in the Treatise Pesachim. In the afternoon, the Rev. Doctor a pibrit (Talmudical Discourse) at the Hebrew Collected and the Hebrew

Brighton, Synagogue Chambers, 19th M

DEAR SIR.—Knowing your readiness to insert in circulated Journal any matter appertaining to Jewis am much gratified to inform you that Sir Isaac Lyo has in the most handsome manner become a subser guineas per annum to our Hebrew Philanthropic special meeting of this congregation was convened, fi pose of considering the present prevailing distress following sums were granted from the congregational

Towards the relief of the Jewish poor in London The Jewish Orphan Asylum

Towards the relief of the poor in Ireland and Scotla

I am, etc. Moss B. LEVY

YOUTHS' BENEVOLENT SOCIETY.—We are happy the committee of the above meritorious charity, at a on Sunday the 21st inst, relieved three deserving bestowing on each of them goods to the amount of the Wetrust, therefore, that the youthful committee will support they justly merit. We refer to the advert which it appears that assistance is to be rendered to the objects, in addition to those already put in the way an honest and honorable livelihood.

WEST LONDON SYNAGOGUE OF BRITISH JEWS.—ing prayer was read at the above synagogue on the d for a general humiliation.

"Almighty God, gracious and compassionate, who gi to the weary and force to them that are faint, we be graciously attentive to the supplications which before thee this day, on behalf of the thousands of in IRELAND and SCOTLAND, suffering from misery and death.

"In thy all-wise Providence, O Lord, thou hast decentaff of bread should be broken; and lo, the land produce of the field withers away, and the cry of cand the complaints of hunger, are heard in the dwe poor. All hands are faint and all knees are weak, task for bread and there is not wherewith to satisfy the grass perishes in a parched soil, so do the children languish in privation and sickness.

"When, O Lord, we contemplate the anguish and of so many of our fellow-creatures, we are forcibly our own mortal weakness, and we are made to fe human aid can avail; for thou art our witness in heav Lord, that we are in thy Almighty hand like the clay of the potter. Who can search into the depths of Who can presume to say unto thee, What doest the merring wisdom of thy bounteous providence, the portion of thy children is ordained, and we can only to

# JEWISH CHRONICLE

(NEW SERIES).

מוב מוב "Trust to God, and do what is right." Psalms.

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## JEWISH EMANCIPATION IN ENGLAND AND GERMAY.

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 vet 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-\*orded memorials, against the oppression under which they isboured. 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 Konigsberg lunder 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 Prech 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, scording to our information, in and out of doors, was unprecedesied 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 offer 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 deily making rapid strides in
self-cmancipation. 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 ceremonics, 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.

Gentleven, — 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 catizens, 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 liberalmindedness 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

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