

times of Louis the fourteenth. Mannerism is cultivated to a kind of scientific perfection,—but *principle* has taken its flight,—and in those conjunctures, when the naked character of the nation is brought into view, it is dark and cruel.

The part her consul has acted, in the late persecution of the Jews in Damascus, will be found to bear us out in what we have written,—and neither does this stand alone,—it is in keeping with her late attack on Tahiti and the Sandwich Islands,—for what follows, we are indebted to the *Scottish Christian Herald*:—

PERSECUTION OF THE JEWS AT DAMASCUS.

Few events have awakened more intense interest throughout the whole civilised world, than the recent proceedings against the Jews at Damascus. The cruel, unjust, and oppressive treatment to which many of the unoffending Israelites have been subjected, on a charge which has been shown to be as false as it is malicious, calls for the sympathy and the prayers of every lover of justice and humanity.—Let christian philanthropy stand forward in defence of the insulted Israelites, and remembering what we owe to those “to whom pertauneth the adoption, and the glory, and the covenants, and the giving of the law and the promises,” let Gentile rulers and Gentile subjects put forth all their influence and authority to protect their Jewish brethren from the arbitrary and tyrannical power of their unfeeling oppressor. A minute and detailed account of the rise and progress of the persecution has been furnished from a highly respectable source, to the conductors of the “*Jewish Intelligence*.” Sir Moses Montefiore, who has recently left England to investigate the whole affair, will, probably, ere long, make a public appeal to the British and other European governments, in behalf of a people who, in signal fulfilment of ancient prophecy, have been scattered and peeled, and who have become a proverb and a byword among all nations.

Mr. Pieritz has presented the following narrative:—

Padre Tomaso was a monk of the Capuchin order, a native of Sardinia. He lived in Damascus since 1807, where he occasionally practised medicine. He used particularly to vaccinate children, both of the Jews and others, by which he amassed a tolerable sum of money.—On account of his usefulness, he was much regarded by the Jews of Damascus. He also had a servant, Ibrahim, a native christian, whom

the Jews generally did not know, nor, in fact, that he had a servant at all. On the 5th Feb. 1840, he left his convent, but did not return at night, nor make his appearance since. On the 6th of February the French consul examined his cell, where every thing was found in proper order, and amongst others, a sum of money now said to have been 10,060 piastres, though another report says, that 150,000 piastres were found, and that some person pocketed the remaining 140,000 piastres. The servant, too, I should mention, was missing. February 7th being a Friday, notice was given to H. E. Scheeref Pasha, who immediately instituted inquiry, at the demand of the French consul, as all the Latin Priests enjoy French protection here. The inquiry instituted was of a double nature,—1st, to ascertain where Padre Tomaso was seen last; and 2d, certain redoubtable Shiekhs, a species of Mahomedan impostors, pretending to the power of divination, were called in to discover what had become of him, by their preternatural powers. They declared that Tomaso and his servant were murdered by the Jews, in their own quarter. This was confirmed by the fact, that Tomaso actually was in the Jewish quarter on the day of his disappearance. At about 11 o'clock in the forenoon he was there seen sticking up a notice of an auction, that was some time after to take place, at the door of a Jewish barber's shop. Some persons say, that he was seen in the Jewish quarter a second time, about three o'clock on the afternoon of the same day. It was taken for granted that the Jews murdered Padre Tomaso and his servant, in order to secure their blood for the feast of unleavened bread, which was near at hand. Farach Katash, an elderly Jew, living in the Christian street, then came forward and testified that he saw Tomaso so late as five o'clock in the evening of February 5, in the Christian street; but for this he was put in prison. February 8, a certain Mahomedan of notoriously bad character, called Mohammed Telli, having heard of what was going on said, he knew all the bad characters amongst the Jews, and if he were at liberty, he would discover the murderers. At the suggestions of this man, who became afterwards so useful in the service of the French consulate, as well as of other like characters, who acted as spies from the commencement, and on the allegations of the above-named Shiekhs, many arrests were made among the Jews, from Friday night till Sunday, some by the French consul in person,