

about 40 feet of the bottom, the sufferer was heard shouting to those above, who with this encouragement to proceed, redoubled their exertions to save him, and at half past five on the following morning the poor prisoner was set free, without a bone broken, but, as may be supposed, very much bruised. No doubt is entertained of his ultimate recovery!

PERSECUTION OF THE JEWS AT DAMASCUS.

A large meeting of the Israelites of this city was held in the Synagogue of the congregation of *Renai Jaheran*, in Elm street, on the evening of Wednesday last, for the purpose of uniting in an expression of sympathy for their persecuted brethren at Damascus, and of taking such steps as may be deemed necessary to procure for them equal and impartial justice. The meeting was called to order by John J. Hert, Esq. and on his motion the venerable and learned J. B. Kousheaur was appointed President of the meeting, together with the following gentlemen as

VICE-PRESIDENTS:

Morland Micholl,	Seixas Nathan,
Moses Antent,	John J. Hert,
J. Silberman,	E. Henriques,
E. L. Philip,	Daniel Jackson,
David Samson,	J. Le Cerf,
S. H. Jackson,	Dr. Nordhemer,

Bernard Hart.

SECRETARIES,

Theodore J. Seixan,	Arthur L. Levy,
J. B. Walters,	M. C. Feist.

The afternoon service being over, the Rev. S. M. Isaacs opened the meeting with an impressive and elegant prayer.

M. M. Noah, Esq., then came forward to state the objects of the meeting. He said:

"It is known to you Mr. President, brethren, and fellow citizens, that a series of horrible outrages have been perpetrated upon several of our unfortunate people in Damascus, in Syria, which have created the greatest sensation throughout the civilized world and enlisted the generous aid and efficient remonstrances of several of the European Governments. It seems that a Priest by the name of Father Thomas, who had long been a resident of Damascus and was made the protection of the French Government, was suddenly missing, and being last seen in company with a Jew, himself and several highly respectable of our brethren were denounced to the Governor of Damascus by the French Consul as the murderers of the said Priest, and themselves and families thrown into prison and subjected to the most cruel tortures. It would be unnecessary and painful to describe at this time, the horrible outrages, together with the most refined cruelty, which were practiced upon these unhappy people, the result of which as might have been expected in similar cases, was to induce some, in order to save their lives, not only to confess the murder, but to implicate several others of wealth and respectability, who were also seized and cast into prison exposed to cruel tortures, some of whom expiring under its severity their property was seized upon by the Governor, and the whole Jewish community in Damascus exposed thereby to imminent danger. Superadded to these painful difficulties and embarrassments, was a rumour prevailing in Rhodes, that the Jews had murdered a child for the purpose of mixing up his blood with unleavened bread used at the Passover, and the daily tortures inflicted upon the Jews in Damascus, the insults and aggressions heaped upon them by every religious denomination, created a panic throughout Syria, which was extending itself over the Turkish and Egyptian dominions; and these poor and innocent people, surrounded by danger and under extreme terror, have intrusted their brethren living under civilized governments, to come to their aid and save them from disgrace and death. To this appeal the Jews in England have made a noble response, and the government, with its ample power, has also come to their aid. Austria has protested against the cruel and uncalled for persecution. Several of the European governments have expressed their decided displeasure and indignation at the course pursued at Damascus. France alone, liberal, enlightened, and tolerant, has considered it expedient to withhold its protection from these unfortunate and distressed people. Under these circumstances it was deemed important that the

Jews of the United States and of this city in particular, embracing a number of congregations, should assemble for the purpose of giving countenance and support to the steps already taken in Europe in behalf of their brethren, to vindicate also our holy and ancient faith from the foul stigma which is sought to be fixed upon it, and to entreat our free and happy government to mingle its remonstrances with these of the governments of Europe against a repetition of similar outrages. Sir, it may be said, that we are remote from the scenes of these cruelties and persecutions, that the Almighty has cast our lot in a country of laws administered alike to Jew and Gentile, that we have no cause to interfere in behalf of our unhappy brethren, for we are exempt from such outrages, and can "sit under our own vine and fig tree, and there is none to make us afraid." We thank God that it is so, and in proportion to the great blessings that we enjoy should be our zeal to promote the safety of our people who are less happily conditioned. But sir, in every country on earth in which the Almighty has fixed the destiny of the Jew, spread as we are to the confines of the world,—scattered by a wise Providence among every nation, we are still one people bound by the same religious ties, worshipping the same God, governed by the same sacred laws, and bound together by the same destiny, the cause of one is the cause of all—the sufferings of one portion cannot be unfelt by the rest—the wrongs of one are the wrongs of all; and if the time has not arrived when the strong arm of Israel can once more be uplifted in defence of the nation and its rights, we can yet raise our voice against the injustice of oppression, and can defend our holy faith from foul imputations (applause). Sir, I can believe that a murder has been committed in Damascus; I can believe that a Jew may commit murder as well as a Gentile. Murders are committed in all countries without reference to religion; the frailties of human nature are not confined to sects; all that should be asked by humane governments is to give the accused a fair trial, to place the evidence of his guilt clearly before his judges, and if convicted, to let the extreme sentence of the law be passed upon him; but to torture the accused so cruelly as to extort a false confession, to drive a miserable, afflicted fellow creature to denounce the innocent and involve a whole community in destruction, is a mockery of justice, and a stain upon the enlightened age in which we live.

It has been said, however, that the consul of France in Damascus, was bound by his official duties to protect French subjects, and the ministers of religion of the Catholic faith, from persecution and harm, and if any wrong had been done them, any injury inflicted upon them, if they were missing and supposed to have been murdered, it was his bounden and paramount duty to use every exertion to redress the wrongs which had been committed, and to bring the perpetrators to justice. Sir, this is true but I have lived among the Mussulmen in fulfilment of the same duties which have devolved on the Consul of France, and can say truly, that the French consul in the furtherance, of his object, has violated the laws of his own country, which he was bound to adopt as his guide in this case; and therefore he stands before the world as a tyrant and a murderer, cruel, barbarous and bloody consequently a disgrace to the mild and generous country which he pretends to represent. The name of this second Haman, is the Court *Ratti Menton*, who was obliged to fly from Sicily, his native country, and was removed from the Consulate at Tiflis, for his fanaticism and cruelty, at the express request of the Count Pahlen, whom you may remember as the former ambassador of Russia at Washington.

But, Mr. President, painful as it was to her of these cruelties, committed on our unhappy people, it was yet more distressing to learn that a deeper injury was inflicted upon us by a report circulated throughout the East, that the religious rites of the Jews required the sacrifice of human and Christian blood to be mingled with

the unleavened bread we eat at the Passover. Sir, we can smile at the absurdity of such a rumor; every good Christian, familiar with his own religion, would repudiate the charge with scorn; but alas, Sir there is yet great ignorance in the world. Superstition and fanaticism are not yet dethroned, and there may be some who would credit such monstrous absurdity; nay, we have the fact before us, that in the prevalence of the cholera recently in France, the people rose and murdered their fellow citizens on a charge of having produced the epidemic by infecting the air, or poisoning the wells. Need we be astonished at being charged with killing a Christian infant to be used as a sacrifice at the Passover? Why, Sir, the institution of the Passover existed for more than a thousand years before the establishment of the Christian religion; if it was the uniform practice to mingle human blood with unleavened bread whose blood was used for the first thousand years of this festival? Nay the very last and solemn festival held by the founder of the Christian faith himself, was the sacred Passover: will he be accused of using human blood on this occasion? But this charge of killing a child and eating it, on particular occasions, has not been confined to the Jews. The early Christians were charged with the same crime by their Pagan persecutors.

"You charge us, who are Christians," said Athenagoras and Theophilus, Bishop of Antioch, in the year 180 after Christ, with three enormous crimes, viz, with being Atheists, with being incestuous like *Cedipus*, and with being Anthropophagi like *Thyestes*.

"If those crimes be proved, spare neither age nor sex *** But the object of those impostures is to render us odious and to create new pretexts for persecuting us *** Inquire into our doctrine. Ask those who accuse us of killing men and eating their flesh if they speak so conscientiously and as eyewitnesses of the fact. (*Athenagoras*, sec. 3, 31, 35; *Theophilus*, 1—15.)

"Such is your account of Christians," exclaims, in turn, their apologist *Minucius Felix* in his *Octave* "Is it not deplorable you say, that the Christian sect, prescribed, frantic, composed of the refuse of mankind, and in rebellion against the gods, be united by crime and shameful disorders?—*** You proclaim everywhere that Christians worship that which is most infamous to imagine; that in their mysterious assemblies they cover a child with flour, murder him, and drink his blood. And certainly, you add, fame would not accredit those rumours, if they were unfounded, so many abominations would not be imputed to them if they was not some truth in them."—(*Minucius Felix*, 1st part.)

But why pursue this subject, the Jews charged with being murderers by their own laws? Who that reads the commandments of the Lord, given especially to the Jews, can believe it? Who that reveres those sacred ordinances, the great moral law which governs the world, can believe in it. "Thou shalt commit no Murder" we find written in the Decalogue traced by the finger of God himself. No nation that ever lived has exhibited in their code of laws, a greater tenderness and reverence for human life and an abhorrence of shedding

human blood, than the Jews; and our great lawgiver has said "he that smiteth man so that he die, shall surely be put to death."—"Thou shalt not vex a stranger nor oppress him, for ye were strangers in the land of Egypt."

The use of blood is everywhere prohibited by the laws of Moses, and is sacredly observed by the Jews. A learned divine in this city, in a work on the Bible, declares in reference to the civil policy of the Jews and the laws of Moses, that "no nobler people, no better organised community ever existed than the ancient Hebrews. Inured to honorable industry, wealth, but without ostentatious magnificence; ready at a woman's call to resist every attack upon their country's freedom with an honest pride, exulting in their revered ancestry, they may be well regarded during the most auspicious period of their history as the noblest specimen of a free and independent nation."

The steamer *Caledonia* for Halifax was to leave Liverpool on the 4th inst. and the sailing Packet from Halifax for St. John's is expected to arrive in the beginning of next week.

Died,

On Sunday morning last, aged 64 years, REBECCA, wife of Mr. Jonathan Martin, planter. She was an affectionate wife, a fond mother, a sincere friend, and a truly pious christian.

Ship News.

Port of Harbor Grace.

ENTERED

Sept. 22.—British Queen Munn, Liverpool; 50 tons coal, 445 bars & 23 bds iron, 1 box stationery, 2 puns shoes, 1 keg mustard, 15 bls. coal tar, 20 do pitch, 8 do varnish, 60 bds. oakum, 3 chain cable, 5 rolls lead, 5 bags pepper, 18 chests tea, 130 boxes soap, 40 empty casks, 40 boxes candles, 1 cask & 50 bolts, patent metal, 1 case & 6 sheets copper, 2 boxes pipes, 56 kegs gunpowder, 1 chest starch, 5 anchors, 13 casks shot, 1 do refined sugar, 10 puns. 5 cases & 1 box hats 33 bales, 2 trusses, 6 puns. hosiery, cottons, woollens, blankets, canvas, haberdashery, slops cloth, & wearing apparel, 13 puns. & 8 crates earthenware, 5 casks & 2 bds. hardware, &c. &c.

25—Nancy, Briand, Shemegue, N. B. 24000 feet pine board.
Bideford Major, Hamburg, 5500 bags bread, 50 do. pork, 100 fks. butter, 151 packages cordage, 3 casks leather ware, for Harbor Grace,—150 bls. pork, 5 do. beef, 15 do. oatmeal, 5 do. pease, 130 fks & 90 kegs butter, 25 sacks oats, 413 bags bread, 2 casks leatherware, 15 coils cordage, for Carbonear.

CLEARED

Sept. 19.—Campbell, Queripel, Taragona, 1970 qtls. codfish.
21.—American Brig System, Trathen, Mala a, 2270 qtls. codfish.

Bay Roberts.

CLEARED

Sept. 22.—Nonpareil, Pike, Sydney, C. B. 32 cwt. herrings.

Port of Carbonear

ENTERED

Aug. 18.—Brig Eggardon Castle, Warland, Cadiz; salt.
Flora, Shaddock, Poole, 622 bags bread, 200 fks. butter, 50 tons salt.
20.—Julia, Cram, London, ballast.
Sept. 12.—Convivial, Hampton, Hamburg, 1060 bags bread, 300 fks. butter, 30 bls. oatmeal, 3 casks hams, 1 Seraphin, &c.