

## PERSECUTION OF THE JEWS IN THE EAST.

Translation of a Hebrew Letter written by Abu-lafia, father of the individual who is reported by M. Pirrit to have embraced Mahomedanism whilst under torture.

"Concerning the calumnies at Damascus, a plot was hatched, and they agreed to send away a priest who belonged to the French quarter, in order to accuse us of having murdered him."

They alleged—1st, That the priest entered the Jew's street the day he was missing (the street was a thoroughfare,) and was not seen to leave it.

The Jews answered, that he left the street certainly on the other side—but this would not satisfy them.

The Jews assembled in synagogue, and decreed, under pain of excommunication, that any one who knew of, or had seen the priest, should declare it.

A Jew, who feared God, answered directly, that he was a dealer in tobacco, and lived in the suburbs of the city, one hour's distance from the Jew's quarters, and near to dusk he saw the priest and his servant leaving the city, passing near him towards the fields; and he said to the servant of the priest, "Come here and buy some tobacco, as you usually do."

The servant answered, "I am busy now; another time I will."

This evidence reached the French consul, who immediately caused this Jew to be scourged till he expired (God will avenge him) so that he should not relate this, lest it should be proved that he (the priest) left the city that night.

He also got hold of a prisoner, (a Turk,) who was in prison for a sum of money due to the Pacha, and who, to get himself out of prison, offered to prove the Jews guilty, so that they would set him free.

This Turk had already tried to get the money of a Jew named David Arari, under threat that if he did not give it, he would accuse him of murder.

Arari thought that if he did give it, it would be a proof of guilt, and refused to give him anything.

Then this Turk seized a Jewish barber, who had already been severely tortured, and said to him: "They will torture you more and more; why should you die?"—Say David Arari invited you to his house to kill him (the priest,) and then you will receive money and honors!" And he, by these means and by threats, persuaded him till he was compelled to say that David Arari called him to his house, and he found there six others of the chief men of the city, and David said to him, "Come here and kill this priest" who was bound before him, and they paid him his reward.

Now, one of the seven persons denounced by the barber as being of those present at the murder with Arari, was a good and upright man named Joseph Lenard; they seized and imprisoned him.

He answered, "On the very night the barber states that I was at David Arari's house, I have two Christian witnesses that were with me the whole night, and I never left them. They were travelers lodging at my house, and left two days after for their own city."

But these wicked accusers would not wait till the witnesses arrived, although a courier was sent to fetch them, to have their evidence. But they swore and scourged him till he died under their hands. Oh Lord, behold thy servant's blood poured out, and avenge it on them!

All this was done that the two witnesses might not appear, and falsify the barber's evidence.

This governor above named, excommunicated and condemned, with promises and threats, the servant of David Arari to confirm the barber's statement; and they scourged and punished their victims with blows, and fire, and water.

They then began to search the houses, search after search, but they found nothing. Now the Jews were very fearful lest some bones should be brought and disposed in some Jewish premises, and as they suspected so it was, for the Jews told the watchman who watched in the Jew's quarter, that he should be vigilant to look to this, and he, therefore, looked well after all the Christian passengers that went near the conduits. When the Christians saw that this watchman hindered them from their evil purpose, they imprisoned him, and smote him till he died under the rod. See, oh Lord, behold thy servant's blood poured out!

That night they did this wickedness, they deposited bones in the conduits, (there being no Jewish watchman,) and on the morrow they went and searched this conduit and found the old bones, and caused a great cry, and most of the physicians agreed that they were the bones of quadrupeds; but one physician doubted, and said, "Perhaps they are human bones, but they are old." This is evident they could not accomplish their wicked purpose till they had murdered the watchman; and it is fully believed by many persons that they got the priest to go away in order to accuse the Jews, and when the truth and a full trial is had, all will be proved. I will no longer dwell on this matter, but will relate what has occurred since the order of the Pacha Mohammed Ali to the Pacha of Damascus, that we should no longer torture or question the Jews; and that he has obeyed.

But as this Pacha of Damascus has been the individual through whose authority the evil has been perpetrated, he endeavors to sustain the falsehood by artifice.

And as soon as the edict came from Egypt, the Christians, all being incited by their leaders, rose against the Jews with reproaches, smiting both men and women with their fists. They blasphemed our holy law in the streets and market places; took from our synagogues the Talmud\* and Tephilim, and put them on the dogs, and spoke against the holy Talmud.

Till at last the consuls at Damascus wrote the Pacha, "Why do these proceedings go on and you be silent?" He answered, "How can I oppose such a multitude of Christians?—I have no power."

When the consuls wrote this answer to the Consul-general Neoms at Alexandria, he made it known

to Mohammed Ali, who decreed that no Christian should henceforth molest a Jew.

But the truth is, the Pacha here of Damascus is an enemy of the Jews, otherwise he would not have answered thus when called on for protection; for all the Christians are considered by him as dogs, but he sets them on; and they depend on him, and do as they think fit in this matter.

Such is their enmity, that one night they made a Christian strong man drink wine, and armed him and sent him to the Jews' quarter. He went into one courtyard quite furious, with a drawn sword in his hand, and said, "I come to kill many Jews, who are all blasphemers and villains." The Jews cried bitterly for help. The guards who patrolled the city heard it, and the cry of murder; they were going to seize him, but he said I saw this Christian assaulting you; it is not my fault, the French Consul, the associate of the Governor of the city, sent me."

The Jews assembled in synagogue, and decreed, under pain of excommunication, that any one who knew of, or had seen the priest, should declare it. A Jew, who feared God, answered directly, that he was a dealer in tobacco, and lived in the suburbs of the city, one hour's distance from the Jew's quarters, and near to dusk he saw the priest and his servant leaving the city, passing near him towards the fields; and he said to the servant of the priest, "Come here and buy some tobacco, as you usually do."

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Now, one of the seven persons denounced by the barber as being of those present at the murder with Arari, was a good and upright man named Joseph Lenard; they seized and imprisoned him.

He answered and said, "We Jews neither have murdered, nor do we murder any one, and blood is an abomination and horror to us, and all we have confessed was only to escape torture."

The Pacha answered, "Why do you include yourself among the Jews? You belong to us."

My son answered, "I am a Jew, a son of a Jew, and all that I have said has been for fear and dread of the cruel treatments you inflicted on me; and I entreated of you to kill me, to be released from your hands; and through pain have the evil words come from my mouth."

And of the Haman, the chief Rabbi of the city, he requested him to sign the confession, saying, "You surely killed him."

(Here follows the answer of the Rabbi, refusing to confess to a falsehood, which was published in the extracts which appeared in *The Sun*)

The Pacha then said, "At least sign to this, that by your law the property of the Gentiles is allowed to you."

The Rabbi answered, "It is false."

The Pacha answered, "In the Talmud (as I am informed) it is said from Habakkuk, 'He saw and spoiled the nations.'

The Rabbi said, "This verse refers to the heathen idolators, and the despoiling of the Gentile is a heinous crime."

They then were taken back to prison, till the order of the Pacha arrives, as to where and before whom they are to be tried.

But those who are still alive are mutilated, as they suffered tortures of a horrible nature, and they were so injured, that they were all like the dead, from the excruciating anguish†

O thou jealous and avenging God, pour out thy wrath on these evil doers,

Now we have heard the Consul-General of France in Alexandria has sent his vice-consul to Damascus, at the request of his Government, to investigate this matter; but they have written from thence that this man is also an enemy of the Jews, and they fear there that he will incline to the evil practices of the French consul, and to the leaders of the Christians in Damascus; and they write thence (Alexandria) that Mohammed Ali had already advised that all the confessions of the Jews, and that all that has been written against them till this day, are void, and investigation is to be renewed without any torture whatever.

And we also hear that the English Consul there has received an order from his Government that he should go himself to Damascus to try this matter; and they wrote also that nearly all the consuls are friends of the Jews, except the French, who is still an enemy; and the advice of many of the heads here is, that I should myself go to Paris to demand that the case should be tried by them, and to demand that reparation for the blood of the mangled men that have been tortured, and for those that they have smitten, men and women, and for those that they have despised. But truly I am feeble and aged, and I wish to know the issue of the proceedings of those persons who are to investigate, and then I shall know how to proceed. My heart bleeds for this trouble, and I am old; and all the great of the city (Constantinople) leave their property and home for the deliverance of Israel. In the affair of Rhodes they do their best, with the help of God, and with the assistance of the powers of Israel, and the help of Messrs. Rothschilds, judgment has been pronounced, in truth, in the Turkish courts here; and it is proved that it is all false and a calumny. And now the Jews demand justice on their murderers and despisers for those that died under torture, and for the women that they affrighted, and 150,000 piastres damages they suffered in the affair; and now they are trying to discover who is to remunerate them—whether the French Consul, who is suspected to have been the chief instigator, or the Pacha of Rhodes, who decreed all the evil. At all events, we trust that both will be displaced, in order that the Jews shall have peace, for they are all a holy congregation fearing God.

A letter has been received from the estimable assembly of London, (God preserve it,) in answer to the appeal made by us, and they write us, that they will, with all their might and main, assist their

brethren; and they have applied to the Government, and no doubt thereupon it proceeds that the English Consul goes to Damascus to try this matter, and through him the Consul of Rhodes will be displaced, so that the wicked may cease from troubling, and not afflict any more.

But I am now going to Alexandria to see the end of this affair, and to assist my son. Look down and behold if there are any wounds like our wounds, yea chief men among the mighty in the help of God, and may the Lord fight for you, and return this trouble to our enemies; and may fear and dread pursue those who rise up against us.

H. M. ABULAFIA.

Constantinople, 17 Sivan. (19th June) 1860.

To Mr. H. Lehren, Amsterdam.

\*Sacred garments.

†The original text has here been departed from, since the details were unfit for publication.

## THE AMERICAN.

Saturday, September 19, 1840.

### ELECTORAL TICKET.

JAMES CLARK, of Indiana, 3 Senatorial.

GEO. G. LEIFER, of Delaware, 3 Senatorial.

1. Col. John Thompson.

12. Frederick Smith.

2. Benjamin Mifflin.

13. Charles McClure.

3. Frederick Stoever.

14. J. M. Gennell.

4. Wm. H. Smith.

15. G. M. Hollenback.

5. John Steinman.

16. Leonard Pfloutz.

6. John Dowlin.

17. John Horton, Jr.

7. Henry Myers.

18. William Philion.

8. Daniel Jacoby.

19. John Morrison.

9. Jesse Johnson.

20. Westley Frost.

10. Jacob Ayle.

21. Benj. Anderson.

11. Wm. Shocher.

22. William Wilkins.

12. Henry Debuff.

23. A. K. Wright.

13. Henry Logan.

24. John Findlay.

14. Henry Logan.

25. Stephen Barlow.

### STATE CENTRAL COMMITTEE.

HON. J. C. BUCHER, Chairman.

JOHN F. JOHNSON, Vice-Chairman.

JAMES PEACOCK, Secretary.

BENJAMIN PARKE, Treasurer.

JOHN M. FORSTER, Auditor.

E. W. HUTTER, Auditor.

MICHAEL BURKE, Auditor.

JACOB BAAR, Auditor.

HERMAN ALRICKS, Auditor.

PETER HAY, Auditor.

JOSEPH C. NEAL, Auditor.

DAVID LYNN, Auditor.

H. H. VAN AMBRIDGE, Auditor.

### DEMOCRATIC CANDIDATES.

FOR PRESIDENT,

MARTIN VAN BUREN.

FOR VICE PRESIDENT,

RICHARD M. JOHNSON.

FOR GOVERNOR,

GEN. DAVID R. PORTER.

FOR CONGRESS,

JOHN S. SNYDER.

FOR ASSEMBLY,

CHARLES W. HEGINS, Philadelphia.

(Who had 14 votes in the Democratic Delegation.)

JESSE C. HORTON.

(Who had 13 votes in the Delegation.)

\* Neither candidate having a majority of the whole, the Convention unanimously resolved they would make no nomination but suffer each one to run on his own merits. C. W. Hegin has received the highest number of votes should according to democratic usages be considered the choice of the party.

FOR COMMISSIONERS,

WILLIAM SHANNON, Jacob Rhodes.

FOR AUDITOR,

HUGH H. TEATS.

### WHIG CANDIDATES.

FOR CONGRESS,

JAMES MERRILL.