

Correspondence.

ALBANY, Jan. 20, 1852.

EDITOR OF THE ASMONEAN.

Dear Sir,—Allow me to give you a few incidents of matters, as they are among our brethren in this city. The three different Congregations, each and all of them, seem to be in a flourishing condition, and there is every prospect now of their continuance in this most happy situation. The schools in connection with them, are also prospering, under the different superintendence of their respective Teachers.—There appears to be, therefore, every thing that we could wish for, to make our religious instruction a most happy one; but there are still a great many other things wanting among us to fulfil the holiest of all commandments, "Love thy neighbor as thyself," namely:—A Jewish hospital and an orphan asylum. To illustrate the necessity of such an establishment, I will merely mention that, in the past two weeks, it has pleased Providence to take from our midst the heads of two families, both of whom have left destitute widows and large families, probably depending now upon the cold charity of the world. Such calamities, I presume, occur tenfold in your great city. Something should be done, therefore, by some of the leading and benevolent societies in New York, as well as over the whole United States, where Jewish communities exist, to soften the condition of the most unhappy people; and nothing short of a Jewish hospital and orphan asylum, established in your great city, can, in my opinion, be of advantage to this great and glorious work of relieving the above. It is to be hoped, therefore, that influential persons of our persuasion, all over the Union, will take hold with perseverance and energy of this all important work.

Last Sabbath we were favored, in Dr. Wise's Synagogue, "Anshe Emeth," with an unusual good sermon, in the English language, by the Rev. H. A. Henry, of Syracuse. He spoke of the prophecies of Isaiah, in regard to the Messiah. His arguments were strong and conclusive, and his flow of language so beautiful and poetical, that he enraptured the whole congregation.—Mr. H. has also a religious work for instructing youth with him, of which he is the author, which also indicates his capacity. I believe that he will be in New York next Sabbath, on a southern tour, for the purpose of introducing his work into Hebrew schools.

The ladies of Dr. Wise's congregation hold a fair in the lecture room of their Synagogue, the proceeds of which, as I understand, will be distributed for charitable purposes.

By appointment of the respective committees, the Rev. Dr. Wise officiated, during the week ending Jan. 17, as Chaplain of the Legislature of the State of New York. I have obtained three of his prayers, which he committed to writing, together with the privilege of sending them to you for publication.

Prayer I.

(Delivered by the Rev. Dr. Wise before the State Legislature.)

Lord, thou governest the universe with wisdom and power; thou directest the destinies of nations with grace and justice; and the sacred laws, according to which thou rulest, are eternal and immutable, are imprinted on nature's forehead, are written in letters of fire on man's inmost scroll; are an eternal evidence of thy unbounded benignity, of thy unlimited grace and imperceptible wisdom. Feeble and imperfect as our intellect is, still thou hast bestowed upon us as much of the celestial light, as to know that liberty and justice are the fundamental principles of thy universal and sovereign government, and that it is man's superior duty to imitate thy works and attributes. Therefore, thy people have chosen Legislators, to maintain the liberties which thou hast granted unto us; to protect thy faithful children against the encroachments of power and despotism upon the inalienable rights of humanity; to maintain legal order in our community, by the provision of laws adequate to the exigencies of our progressive age, for the common benefit of all who choose to live under the powerful and protective pious of this Empire State. Gracious Father of mankind, mayest thou be pleased, when the men of our choice faithfully discharge their sacred duties towards their country and their fellow men; bless them with thy divine assistance, and enlighten them with thy profound wisdom; let their hearts be pure and their understanding capacious, in order that they be not misled by partiality and selfish interest; that they may never forget the confidence reposed in them by their fellow citizens, and the sacred obligations they have to answer to before thee. O, God of justice and liberty; that their acts may prove to be an accomplishment of thy divine principles, a blessing to their country, and a benefit to their fellow men. Let truth be the basis, glory and prosperity of our country, the superstructure of their legislation; so thy will, O God of love and truth, be done now and evermore, Amen.

Prayer II.

Lord, thou hast created man in thine own image, and hast imprinted upon him the testimony of thy profound wisdom; thou hast been pleased to endow

him with the consciousness of his individuality, and of his own value as a being created after thine image. Thou knowest, O God, how apt man is to misapply his noble qualities and the consciousness of his powers and energies; how apt man is to consider himself and his individual prosperity the end and aim of all his actions. Grant, O Lord, that this be not the case in this legislative body, who are elected, not for themselves, but for the millions whom they represent, whose happiness and prosperity is entrusted to their wisdom, capacity and patriotism. Let them bear in mind that the prosperity of the individual depends upon the prosperity of the community, and that the noble virtue of patriotism consists in man's sacrificing his own interests to those of his country. Let them bear in mind, that this Empire State is but a large and powerful portion of our common fatherland—the glorious United States—for which the noble fathers of this Republic heroically fought, bled and died upon the battle-fields of human liberty—which to sustain, to protect, and ardently to love, is our common duty and inclination. Let them also bear in mind, that these glorious United States, our beloved country, is but a large and powerful section of the globe, inhabited by men, our brethren, the beloved sons of the same benign Father, all and each of whom have a rightful claim on our sympathy, our love, and compassion. It pleased thee, Almighty God, that this great country—consecrated to the cause of humanity—first raised the banner of liberty; and this glorious standard breathed its lofty spirit into the hearts of millions on this and the other side of the ocean, and millions rose and struggled for their liberty, against the oppressive power of tyranny and despotism; but, O Lord, they have achieved very little; the despotic will of a few still governs the human race, and only our country is truly free and great. Be it, therefore, thy will, O God, that our legislators, wherever assembled, maintain among us legal order, peace, harmony and union; that they exert their best energies, their utmost power, to maintain, to elevate and to strengthen our beloved fatherland, in order that the brilliancy of these glittering stars open the eyes of the blindfolded masses in despotism countries; that the tyrants tremble at the imperative voice of this great country; that poor exiles find a safe and secure home; that the rights of man have one spot on this earth, where they are respected and find a powerful protection; that one hope be saved for the future of mankind; that justice and equity be not blotted out entirely from the face of the earth; that the enemies of humanity finally fall down terror stricken before the glorious star-spangled banner; that, at some future day, liberty, peace and justice, uniting mankind to one great brotherhood, to worship thee, to adore thee, to glorify thee, O Father of mankind. Amen.

I close my letter with the ardent hope and wish that the time is not far distant, when the corner stone will be laid for a Jewish hospital and orphan asylum.

Yours most truly,
BASSIST.

PHILADELPHIA, Jan. 20th, 1852.

ROBT. LYON, Esq.

Dear Sir,—As I imagine you and your ten thousand city readers would like to know something that is transpiring in our Quaker City, I hope the few lines I send you will prove acceptable.

The Ball which took place last Wednesday evening, at the Musical Fund Hall, and which was for the benefit of the Hebrew Literary Association, is the all-engrossing subject among our brethren, and every one who was present joins your correspondent in saying that it was an elegant affair. The newspapers, too, contribute their meed of praise, and agree that it "bettered expectation." I was present at the fête, and can sincerely say that I have seldom, if ever, been so much pleased as on this occasion. The black-eyed, dark-tressed daughter of Zion and the man of Judah, with their christian brethren and sisters, met, as ever, "on the light, fantastic toe, and mingled in the mazy dance." Joy and gladness beamed from every eye, and the thought of the moment seemed to be of naught but pleasure. Business and care were thrown aside, and all enjoyed the gay reunion. The managers deserve great credit for getting up the Ball, and for the manner in which they performed their arduous duties.

There is quite a mortality among our brethren, though, I am happy to say, it is not contagious. Some of our most respected friends have departed this life to reap their reward in immortality. Among them are Mrs. Marks, Messrs. S. Hohenfels, E. P. Levy and Moritz Jacobs.

Mr. Lesser has not yet returned.

The esteemed Parnass of the Portuguese Congregation met with a severe loss in the destruction by fire of his celebrated house, known as "Hart's building," and on which there was but a small insurance. More anon.

Yours,

J. G.

ALBANY.

Congregation Anshe Emeth.

The Congregation "Anshe Emeth," Albany, N. Y. At a meeting of the Board of Trustees of the Congregation Anshe Emeth, in Albany, held on the 19th

day of January, 1852, A. M., the following preamble and resolutions were unanimously adopted:—

Whereas, The Rev. Mr. Henry, of Syracuse, has honored our Congregation with a sermon, to which we listened with undivided pleasure and admiration,

Resolved, That the thanks of this Board be and are hereby tendered to the Rev. Mr. Henry, and to Mr. Moses Schloss.

Resolved, That we recognize in Rev. Mr. Henry a true-hearted, upright and truly Israelitish preacher, who combines in his constructions a deep reverence for our sacred faith, and a due regard to the legal demands of the age; wherefore we shall be highly pleased to hear of him, at any time, a religious discourse.

Resolved, That Mr. Moses Schloss be and is hereby acknowledged an honorary member of our Congregation, and that the family pew adjoining those of Rev. Dr. Wise, in our Synagogue, be a property for life time to brother M. Schloss.

Resolved, That a copy of these resolutions be sent to the respective gentlemen and to the Editor of the Asmonean, for publication in the next number.

By order of the Board:

ARNOLD KAUFEN, Secretary.
ALBANY, January 20th, 1852.

Advertisement.

"Jews Hospital in the City of New York,"
January 19, 1852.

Editor of the Asmonean,

Your paper contains an advertisement of a Ball, to be given by certain respectable young men in aid of the funds of the Jews Hospital, in the City of New York. I am sorry to say that until I read that advertisement I was in perfect ignorance of there being any such Society in New York—and I feel vexed that I should have worked to get up such a concern when there was already one. I made some enquiries among my acquaintances but I cannot find any person wiser than myself; for none appear capable of giving me information on the subject. Also I turned over many numbers of your valuable paper, the Asmonean, hoping that there I should get the satisfaction which I did not get in other places—nothing did I find to throw light on the point. I now address you as the organ of our people, requesting that you will inform the public of the said particulars:

First. When was this Society established, and who are its founders?

Second. What are its objects, and how are they intended to be carried out?

Third. If the Committee of Management are much known in the City?

My reason for asking the last question, is,—Mr. John I. Hart and the Rev. S. M. Isaacs I know well, the other gentlemen I don't know, and do not recollect to have seen their names amongst the leading men in the Societies of New York.

A DELEGATE TO THE
ORIGINAL HOSPITAL COMMITTEE.

We have no information to afford. "A Delegate" is referred to the two gentlemen named in his letter.—Ed. Asmonean.

Literature.

The Jews of Great Britain.

The Jews in Great Britain or the antiquities of the Jews in England by the Rev. Moses Margolouth, London, Nisac. However numerous the works on the History of the Jews in Gr. Britain, there are yet many queries left unanswered, and many gaps in the chain of facts connecting that history. The dates of the first settlement of the Jews in Gr. Britain vary with the different historians, and not infrequently have prejudices and bias usurped the seat of reason and sound argument. Hence the unfounded and contradictory statements in that respect. The author of the work before us: a Jew by birth has entered upon the subject and pursued the inquiry with a spirit of impartiality and a feeling of truth which does honor to his name as an author, which reflects credit upon his work as an historian, and which secures for him the respect of the critic as a faithful man. Although Mr. Margolouth has changed his faith, he has not allowed his religious feelings to interfere with his critical investigations into the history of his ancestors and their necessities in the country, where he himself is now a sojourner. The work has elicited the warmest praise from the English press, which is ever ready to give praise to British Works where praise is due. Mr. Margolouth justly observes at the commencement—

"The History of the Jews—part of which I purpose bringing before you in this and five following lectures—stands indeed associated with all that is sublime in the retrospect of the past; affecting in the contemplation of the present and magnificent in the future history of mankind."

"No one who has any feelings at all can help manifesting it at the mention of the name Jew—a name 'big with a world of import.' The Jew stands forth until the present day, in the face of the whole world, a living and lasting miracle—a mighty, though shattered monument, on every fragment of which is inscribed, in letters of the brightest gold, the truth of holy writ. No wonder therefore, that Lord Rochester, when a conceited infidel (for such is the character of all infidels), was obliged to make the following confession: 'I reject all arguments with one single exception; that founded on the exis-ence of the Jews; that alone baffles my scriptural infidelity.' I say, no one can help feeling interested in the history of the most ancient and venerable people on the face of the whole earth. The Jewish people can trace back their progenitors to the very cradle of the human race: the nations about them are infantine when compared with their hoary antiquity. The following are the words, respecting them, of a learned English divine, father of the celebrated Addison, author of the 'Spectator':—'This people, if any under Heaven may boldly glory of their antiquity and nobleness of descent; there being no nation who can prove its pedigree by such clear and authentic heraldry as the Jews. For, though a ridiculous vanity hath tempted some to date their original before that of the world, and others, with great assurance, have made themselves sprung from their own soil, yet the Jews, by an unquestionable display through all periods since the creation, can prove their descent from the first man. So that all other nations must have recourse to the Jewish records to clear their genealogies and attest their lineage.' The interest in the history of such a people must at all times be intense, and, if at all times, more especially so now.

It is a singular fact that, at this present moment, that people draw the eyes of all the civilized nations with an intensity never experienced before. The facilities of locomotion have covered Syria and Palestine with visitors of the curious, or the devout; the claims of the rightful proprietors of Canaan engage the attention of the statesman; the tide of worldly interest rolls back upon the shores of Palestine; and upon a question as to the possession of the land of promise, lately depended, perhaps still depends, the peace of Europe, the fate of the habitable world. The dominion of the heathen Roman has long since ceased, the conquest of the Khosroes is forgotten, the Saracens have passed away, the Crusaders and the Califs have alike crumbled into dust; all those are gone, and have left scarcely a vestige behind, whilst the Jews are once more brought prominently into view. They exist still in very great numbers, and in all the separatedness of their original character, in spite of all the persecutions they have gone through. How true did the Jew speak when he said, "persecution cannot dismay us—time itself cannot destroy us." I repeat again, the interest in the history of such a people must be intense.

The portion of Jewish history to which I wish particularly to call your attention in this first series of lectures, is that connected with this country up to the year 1290, when all the Jews were banished by Edward the first.

The second series, which I may deliver at some future period, will form the history of the Jews from the time of Oliver Cromwell to our own day.

Difficult as the historian may find it to fathom the origin of the first inhabitants who peopled this country, certain it is that the most difficult part of the same is that of the Jewish early introduction and establishment in this realm, which is enveloped almost in impenetrable obscurity. The sources from which we can draw any information at all on the subject, are very scanty. English historians afford us no information whatever, and neither have the auto-expulsion Jews bequeathed us any records or chronicles of their antiquities in this country. We are left therefore to conjecture from the glimmering sparks which we now and then catch in the pages of foreign literature, but no one can venture to fix a positive date to the first landing of the dispersed of Judah on the shores of Britain.

"In order to prevent erroneous conclusions, however it may be well just to state the probable reason why the auto-expulsion Jews yield us no light on their early history. I am aware that prejudice will readily exclaim, as a reason, 'The Jews had no learned men amongst them to record their passing events;' or, 'They were too much absorbed in money getting, so that they could not find time to think of anything else.' But any one acquainted with the national character of the Jews; will at once produce an array of facts which will prove incontrovertibly the fallacy of such reasons. I have already demonstrated elsewhere, that there never has been a period in their history when they were destitute of first rate genius and learning. It is a striking fact, that there is no science in which some Jewish name is not enrolled among its eminent promoters. They always entertained a profound love for learning, and were inspired with an uncontrollable energy in the pursuit of knowledge. They trace the literary pages of Spain, as pre-eminent philosophers, philologists, physicians, astronomers, mathematicians, historians, grammarians, orators, and highly gifted poets. D. Israel does not improperly put the following sentence into Sidonia's mouth: 'You never observe a great intellectual movement in Europe in which the Jews do not greatly participate, which he illustrates by notorious facts, and which Dr. Wolf corroborates. But besides all this, we shall see from their history in this country, even from the little that we can gather of it, that the auto-expulsion Jews really had learned men, who were able even to vie with the most learned ecclesiastics of their day, as I shall show in the progress of these lectures. Mr. Moses Samuel, a learned Jew of this town, (Liverpool,) observes:—'Let me tell you,' addressing his brethren in this country,