

No 23.

Jerusalem
July 13. 1854.

My Lord.

I have the honor to present
a Petition from the Ashkenazim
Jews in Jerusalem, with whose
affairs I am well informed, and
beg to recommend their request
for a favorable issue.

It is a sad circumstance that
these numerous people, above
2000 souls, have not even one
synagogue in Jerusalem - for
although the Sephardim Jews

(being mostly Orientals and
Turkish
and Stratford de Redcliffe
S. C. B. &c

Original Petition
from the Council
& Board of Jerusalem
dated Jerusalem
July 12th 1854
Copy
—
Witnessed in
—
presence of
three Witnesses
Eubank in No 23
from the Council
1854.

Turkish Subjects) have Synagogues. They have their ritual books and their pronunciation of Hebrew different from these: besides that there is always a considerable amount of bickering existing between the two sects. — and the Sephardim have no more space in their Synagogues than they require for themselves.

The Petitioners are almost exclusively natives of Europe; but it is to be observed that even among the Sephardim, many are foreigners likewise, from Africa, Italy, Persia &c.

yet these have their Synagogues.

In recommending of the Petition I may remark that a considerable number of the Community in whose name the Rabbin are signed, are Russians, retaining a keen sense of the cruelties they have endured in that country, and who are happy to find here, not only their religious centre, but the Liberty which the Turkish government affords in these days: They would of course feel a great increase of gratitude if their Synagogue be allowed — and this gratitude would tell upon

to their relatives still detained in
the Russia.

It seems also very probable
that on the recovery of the Danubian
Provinces, as the Allied army
approaches the Russian frontier
many more Jews will escape from
that territory to Palestine.

With respect to the Synagogues
the experience of the past shows
that if exclusively Turkish
formalities be required in this
business, they will amount to a
denial of the Petition.

May I recommend for Your
Lordship's

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Lordship's consideration the
necessity of having whatever further
measures are to be taken,
conducted with the full knowledge
and direct participation of the
European Consuls in Jerusalem -
and without them, nothing -

Committing the Petition to Your
benevolent assistance.

I have the honor to be

My Lord
with the utmost respect

Your Lordship's

most obedient

humble servant.

J. Peim.

His Excellency

Dr. Hant.

Account Stratford

de Redcliffe

G. C. B. H.

The humble Petition and
Memorandum of those Members
of the Ashkenazim Community of
the House of Israel in Jerusalem
the Holy City, who are under
British Protection, together with
others of the aforesaid Community

To Her Britannic Majesty's
Consulate in Jerusalem.

17 Tammuz A.M. 5614 - July 13. 1854.

Sheweth - That whereas our

1854
Jerusalem July 13

Mr Councilman

No-23 6 Ends

Ri 30

Petition of Ashkenazim
House of Israel in Jerusalem

members are of late years greatly increased in this Holy City since the generosity and freedom of the illustrious Sultan of Constantinople has become known, and many have repaired hither from Europe - yet we are still as we have been of long time without any house of public worship, in which together with our general prayers we may supplicate as our law directs us for the prosperity of His Majesty the Sultan, and all members of his Government.

Yet we have in this Holy City the remains of a Synagogue, not only belonging to the Jews in

120
general but to our Community in particular - with some of its walls and windows remaining to this day, and all its dimensions well known - its name in public documents is the *Dair Ashkenaz* -

We pray for leave from the Sublime Porte to rebuild this edifice at our own expense -

The following Memorandum will explain the steps already taken for our object.

About 12 years ago Sir Moses Montefiore collected sums of money for the rebuilding of this Synagogue. And the Trustee of the property, named Rabbi Zalman, requested the Pasha and Rudi of Jerusalem

to search in the public registers
of the city for the documents
concerning its former state - They
made the search and a Firman
was found issued by a Sultan
of about 150 years previous,
expressly for the repairing of that
same Synagogue, but without
giving its dimensions. - A
copy of this Firman was delivered
to the aforesaid R. Zalman,
certified by the seals of the Radi
and others to be a true copy -
of that document we here
enclose a copy -

R. Zalman then requested the
authorities to repair to the spot,
to

to examine the ruin and take
note of its dimensions - This was
done by N. E. Tajar Pasha, and
Mohammed Arif Effendi, then
Radi; together with the architect
Yusuf Sadek who is still living -
and these issued an Hâm, that
the building was in ruin, and that
its measurements were 27 building
dras in length, $15\frac{1}{2}$ in breadth
and $11\frac{1}{2}$ in height. - Copy
here enclosed -

These papers were carried to
Constantinople by Rabbi Mordecai
son of the aforesaid R. Zalman, who
presented them to the English
Ambassador, together with proof
that

Sir Moses Montefiore had already collected funds for its restoration.

His Excellency the Ambassador sent the Secretary to the Kapu Kibica, asking for an order for the restoration.

The Turkish authorities replied that the documents were no doubt good, but did not show any connection between the building mentioned in the Firman and that examined by the Pasha &c

So His Highness the Vizier ordered the Kadi of Jerusalem to draw up a more perfect document.

We then produced witnesses who were respectable Moslems, and their testimony was accepted.

declaring that they had heard from their forefathers that that spot was the *Tair Ashkenaz*. -

The Jerusalem authorities demanded a large sum of money as fees, without which a legal *Haim* could not be granted - This we could not afford, and the business was suspended.

The want of a Synagogue became more and more felt, so that as the numbers increased, our people had to pray in private houses, and even there, half of them were obliged to stand in the summer sun, or winter rain for want of sufficient accommodation - and about three years ago we addressed

Mess^{rs}. Rothschild in Vienna
begging them to obtain a license
for the building. An Order was
procured to that effect from the
Imperial Government to its
Embassy, many of our members
being Austrian Subjects.

A Vizierial letter was sent to
Count Pizzarnano in Jerusalem
in our favor. The Pasha & Kadi
themselves attended the measure-
-ment of the edifice, and found it
as specified in the previous Hâm.

— They asked for testimony to
show that it is an old synagogue
and we produced two honorable
persons from the Waki' of Neby
Daoud - these were accepted and
they

3 they declared from tradition of their
fathers, as above, and that only 9
late years the roof had fallen in.

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4
An Hâm with a Margbatte
were then given, and the Austrian
Consul sent these documents to
the Imperial Embassy. — We sent
two men to Constantinople to assist
in forwarding our object, but the
papers had been already presented
to the Sublime Porte before their
arrival.

An officer of the Shaikhul Islam
endorsed them as not satisfactory.
and no Order was given.

Seeing this, one of the two
messengers wrote a supplication to
His Highness the Foreign Minister,
begging to have the registers examined
for

for the old Firmian - The Minister
required the Registrar to make the
search and to report upon the
merits of the case.

A Copy from the Archives was
supplied, and the observations appended
that until of late times it was
not customary to describe dimensions
in Firmians, and that a new
Haim and Maßbatta must be had.

The Foreign Minister advised us
to get a Vizirial Order to this effect
for Jerusalem.

We have considered this useless
seeing that we have already had
so many Haims, and have incurred
such heavy expenses in the matter.
- to cover which we have been
obliged to borrow money, and pay

interest for the same.

We therefore entreat Your
honorable Consulate that you will
endeavour to obtain for us the
permission to rebuild the Dair
Ashkenaz at the expense of the
Collection already made, and
without further demands of money
from the Turkish authorities.

In these days of special benevolence
from the glorious Sultan Abdul Medjid
we hope to succeed through Your
intervention, being in Jerusalem.
although numerous, a poor people,
whose great distress is at this time
known over Europe.

And Your petitioners with ever pray

Elia Daikus
Yankob ben Judel
Judel
Mich Serakhmil

Joehanan Gish
Yakob ben Mendel

اقصی فناء المسیبه اولی ولو فی المصیبه معدیه الفسخ والتقیه دفع جهل و تزیید و حسیه و ان علم انبیا و اولیاده کشف بیدها
 اراعت و سونا قدرتی فسخی زینت فضا به تزییع ارضی احوال با کسب انار معلوم اولو که قدرتی بید و ساسک بودی طایفه
 مرکباده معلوم عرضی حال ایدوب قدرتی محکومند که سنجای فم محکمه فتح خاقان بر و نزلت اوله قدرتی کسب استک
 مقصودی و دیوار مرد اید اید اوله شرف اوله بفتح محاج اوله غمته و لم باید و زنده قرار بر اوله درجه بودی
 مرقوم است تقیبه محاج اوله محکمی معرفت ارضه کشف و جز اوله زنده صکه جز شریک و اوله شریک موجب سیاه شرفی
 سرتیه وضع قدرتی اوله بدو تزییع و لا توسع تقیبه ممانعت اوله سعه دایمه و ارضی به اید صیبه و در شروع اوله اوله
 اید اوله سید و کسب شرفی و حصول بودنده و بویای صا در اوله ارض اوله من ایدوب هر کسب ارضی خاقان
 بدو زنده ترک اوله قدرتی کسب ارضه قدرتی خا اید اید مستغفر و ایزا ارضه قدرتی اید شرف اوله اید تزییع محاج و سرتیه
 محکمه معرفت ارضه کشف و جز اوله زنده صکه جز شریک و اوله شریک موجب سیاه شرفی وضع قدرتی اوله بدو تزییع
 معرفت اید سعه ممانعت اید رتد اما سعه اوله سعه وضع قدرتی بخا و زنده است جهتا اوله رتد سرتیه به معلوم سرتیه
 افسار قیبه سرتیه و اوله الفسخ است عکس و ما و الفسخ

Petition of the
 Ahle Sunnat
 of Amritsar
 to the
 Hon'ble Council
 of Amritsar
 dated
 1854

Endorsement in No 23
 from Amritsar
 of 1854

