

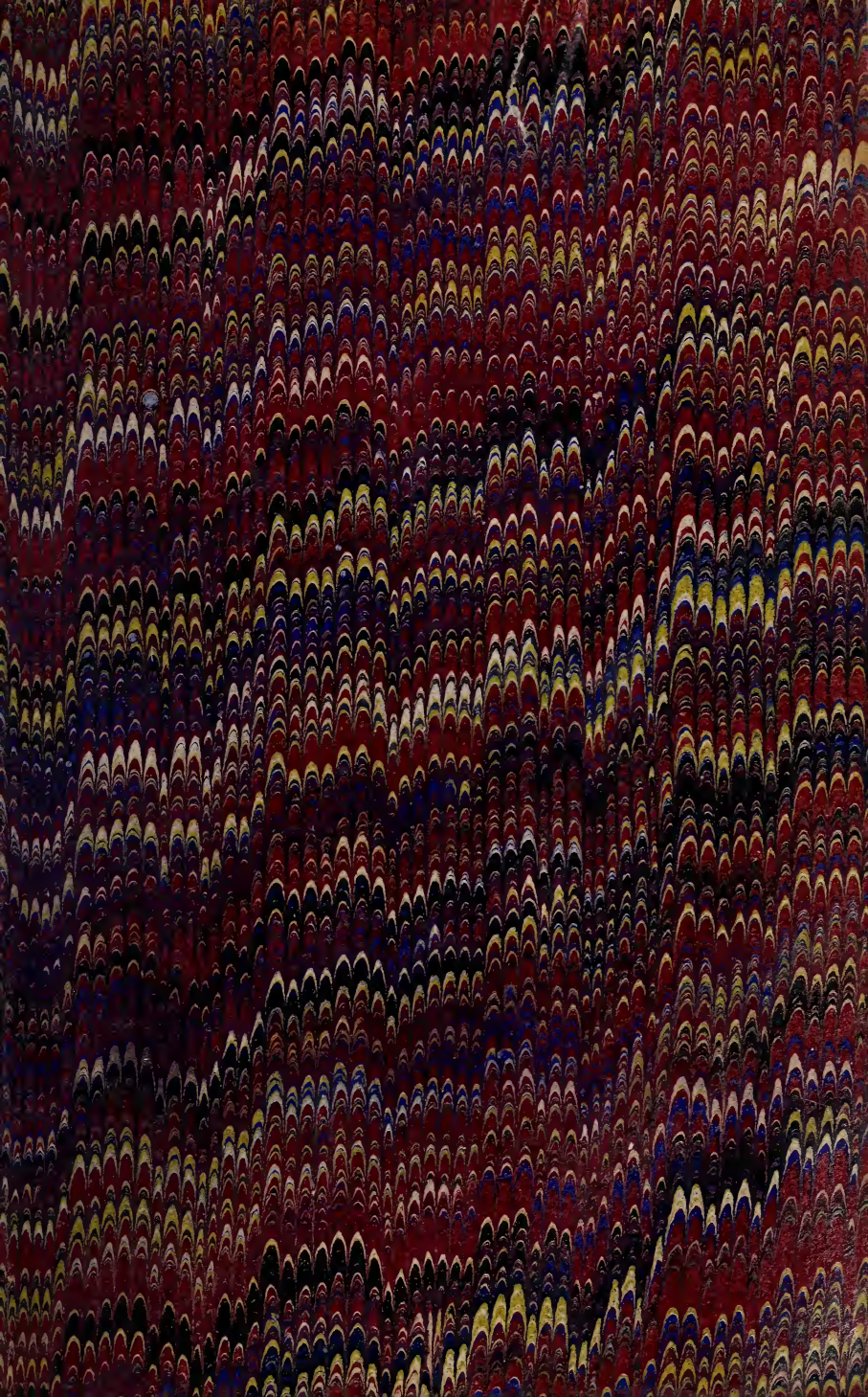
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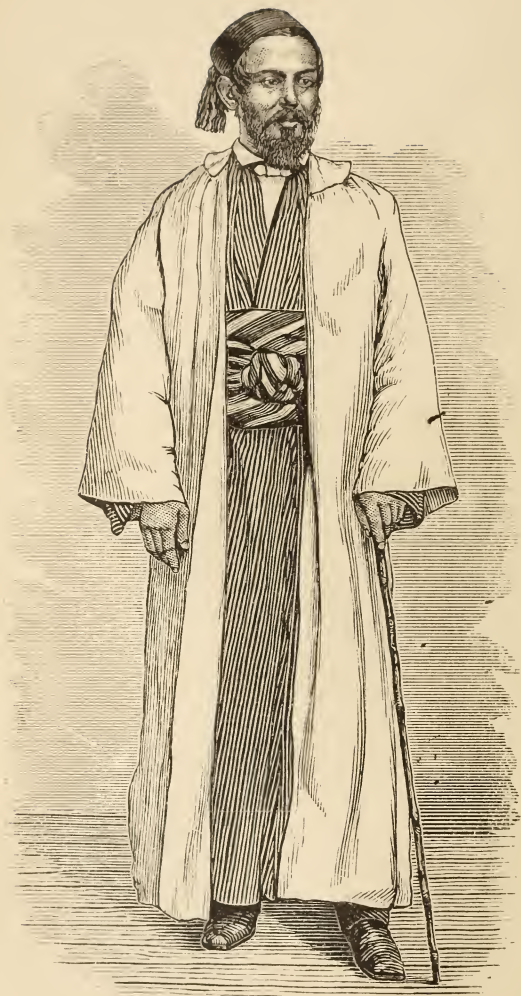
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H. Z. SNEERSOHN,
OF JERUSALEM.

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PALESTINE AND ROUMANIA,

A DESCRIPTION OF THE

HOLY LAND,

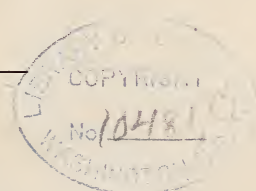
AND

THE PAST AND PRESENT STATE OF ROUMANIA, AND THE
ROUMANIAN JEWS,

BY

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RABBI H. Z. SNEERSOHN,

OF JERUSALEM.



NEW YORK:

HEBREW ORPHAN ASYLUM PRINTING ESTABLISHMENT,

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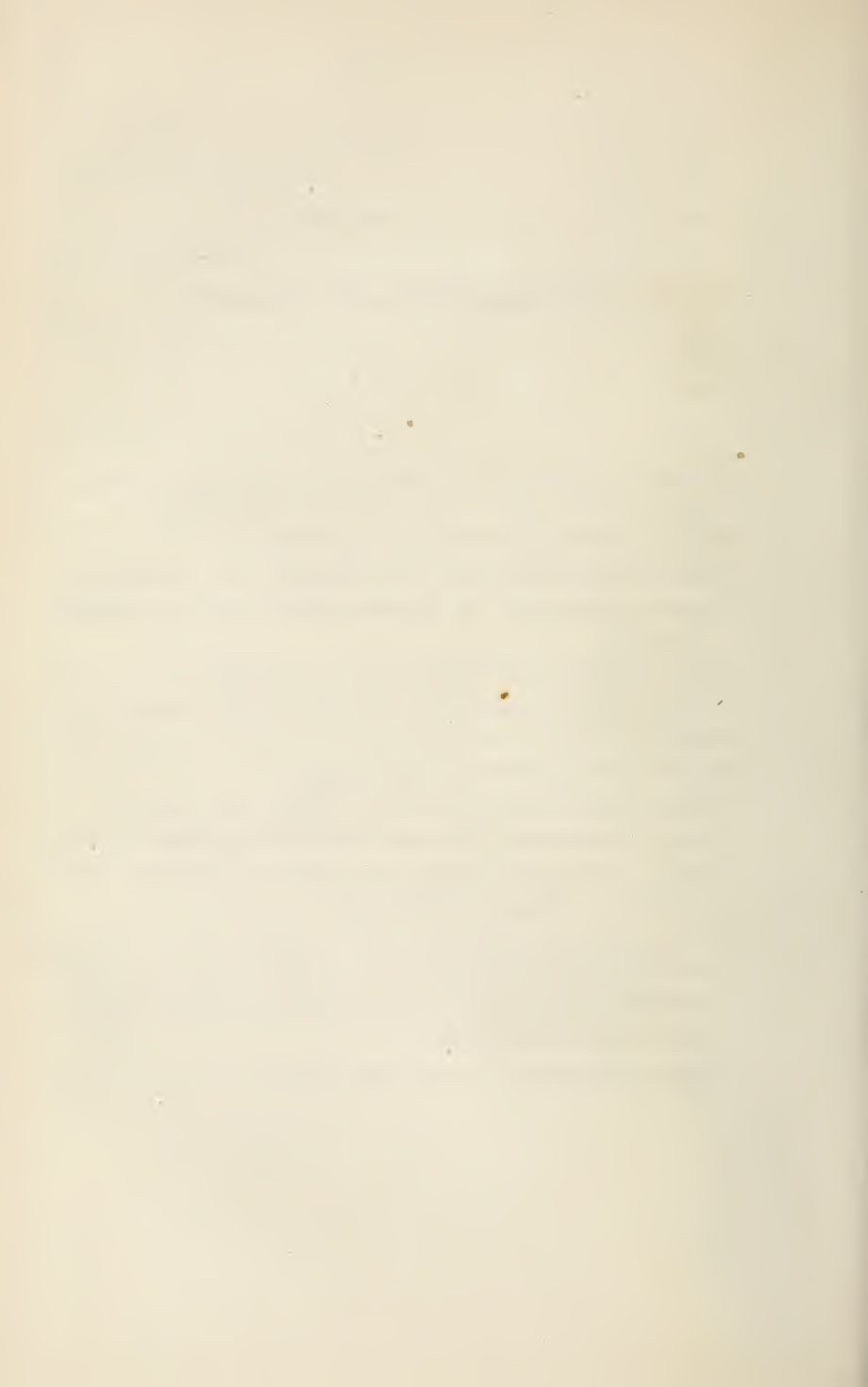
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ALTERATIONS AND ERRATA.

- On page 17, second word of second line, for "first" read "post."
- Page 21, 14th line, for "Ami David" read "Amir David."
- Page 26, 11th line, for "his time" read "this time."
- Page 29, 12th and 14th lines, for "Scheshesh" read "Sheiks."
- Page 39, 8th line, for "R. Jehudah Halleay" read "R. Jehudah Hallevy."
- Page 54, 15th line, for "Allavi!" read "Alla uyak."
- Page 59, 13th line from bottom, for "Toppa" read "Joppa."
- Page 64, 2d line, for "the court of a Jew," read "a Jewish court."
- Page 74, 8th line, for "their" read "there."
- Page 81, 12th line from bottom, for "Hoseas" read "Hosea."
- Page 88, 10th line, for "with heart" read "without heart."
- Page 96, 17th line from bottom, for "Meeting at Melbourne" read "Meeting at Sidney, New South Wales."
- Page 124, at end of paragraph, 14th line, insert, "When I was at Bucharest, its chief city, I found no Board of Trade; no Bureau of Statistics or Agriculture; these are conveniences yet unknown in the capital of Roumania."
- Page 136, 15th line, for "Pope" read "Porte."



PREFACE.



THE accompanying volume contains a collection of lectures, delivered by the Author during his sojourn in the United States, before intelligent and appreciative audiences in different large cities of this glorious Union. These lectures treat of the topography, history, and present condition of a land, dear to every lover of religion, as the ancient home of the race, of which the author is a descendant, and where it was his fortune to dwell for twenty-eight years. To these are added various articles, contributed at different times in many of the prominent newspapers, with the object of enlightening the general reader about the true situation of our brethren in the HOLY LAND; an interesting account of the efforts of the author to ameliorate the condition of his nation, during his travels in America and Australia; and finally recommendations and encouragements from leading Israelites who assisted him in his holy endeavors, together with speeches and credentials from men of high standing, Christian statesmen and judges, who graciously enlisted in our cause and spoke in favor of Israel.

When the situation of our brethren in Roumania became very wretched, the author had the honor of presenting to the *President of the United States* a petition and address in order to interest him for our suffering co-religionists and to obtain a representative of that powerful nation to the Roumanian states, who would by his influence shelter the sufferers and protect the mercilessly persecuted. An account of his feeble efforts and success with the help of God, will be found among the contents of this book.

PURPOSE OF THE PUBLICATION.

The contents of this book are not brought before the public for the self-glorification of the author, but with the hope that his endeavors in the holy cause will serve to encourage others, who are in similar positions with him, that they may not despair, but trust in God, as he did, and make renewed efforts for the benefit of their fellow-brethren in distress and oppression.

The author is fully cognizant of the numerous publications and works extant relating to the HOLY LAND; but yet new facts and views will be found in his account of that sacred soil. The cities of God, which He loveth are like twins, linked together like the Book of Books, the Holy of the Holiest, the Sacred Writings.

Every one among the millions who study the bible will be enabled to discover new idea in that ever-flowing well, supplying the thirsty soul with refreshing water. So the blessed land, the inheritance of Jacob! Every visitor, every susceptible soul who breathed its air, is inspired for new discoveries and inclined to see visions with open eyes. There is not a part in the whole country, not a single stone, without its traditions; everywhere the traveler beholds places made sacred by the wonderful events which passed from time to time through the interposition of the Almighty. When you pass the frontier, at every step your spirit will tremble, your thoughts will chase each other as wave chases wave on the ocean. Wonderful land, Biblical land, are truly applied to designate it.

How much more are the impressions of the land upon a mind like the author's, who breathed its air from childhood, and whose soul is bound up to it!

The principal reasons for introducing this book are two-fold :

1. Leading and prominent co-religionists of the United States encouraged the author to publish the same, as the kind reader will learn from the various testimonials published herewith.

2. In order to remove a censure from the Jews living in the holy cities, the watchmen of the garden of the Lord Zebaoth, who are generally blamed by their brethren in faith, and looked upon as an indolent and ignorant people neglecting all useful pursuits, and even too careless to behold the land they inhabit, he rejoices in the portion of his task which has fallen to him from his Creator, to remove that shame from his brethren, the dwellers in the streets of Jerusalem. Praise be to God and blessings to those who have assisted him in the glorious task.

The author hereby gives thanks to God for all the kindness He bestowed upon him, and who guarded him on his ways in this country during four years. He is unworthy of the least of all the mercies and the truths He has shown to him. He awoke the hearts of many benevolent men to his support, prominent among them for his many good deeds, Mr. S. T. MEYER, of New York, through whose kind instrumentality he was enabled to bear the expense of this publication. His prayers shall always be offered up to God for the prosperity of all his patrons. May they be blessed with an everlasting name, and may their eyes behold the salvation of Judah and the redemption of Israel, and may a new light break forth from Zion, and all rejoice in its brilliancy. Amen.

LETTERS, TESTIMONIALS, ETC.

EXTRACTS OF AN OPEN LETTER OF THE CHACHAN BASHI, CHIEF RABBI OF JERUSALEM, DATED AB 5624, AND PUBLISHED IN THE "HAMAGID."

First, I wish to express my sincere thanks to all the kind and benevolent of Australia, who, although living in a far-off island, remember with true piety Ancient Jerusalem and its inhabitants.

The "*Hamagid*" and the "*Jewish Chronicle*," of London, have repeatedly written about the kind feelings toward Israel existing among the liberal minded great men of Australia, which manifested itself by munificent donations to the dwellers at Zion, in assisting them to build houses of refuge on Mount Zion, and which found expression in numerous public addresses of prominent Christians, who declared their hope and desire for the speedy fulfillment of the prophecies in reference to the inheritance of Israel. My heart exulted in reading their testimony and letter of recommendation to our messenger. Where is an Israelite, who will not be delighted in beholding such a spectacle!

The attachment of our brethren in faith is certainly not surprising, but the interest manifested by Gentiles, who came to our aid in the establishments of the Holy Land is something novel. They are miracles of God, who changeth the times and altereth the seasons!

I hereby express my deepest thanks to them for the friendly reception of our beloved messenger, Rabbi HAYIM ZVE SNEERSOHN, and shall ever remember them with thanks and blessings.

Now, my beloved brethren of the house of Israel, behold the great works of God, which he wrought through our messenger for the benefit of Jerusalem, who by his eloquence awakened the hearts of the inhabitants of every city where he traveled for the love of Zion, and augmented the honor of God and His people. Admire the benevolent hearts and good feelings of the Christian inhabitants of Australia! We would wish their example imitated by those of our co-religionists who neglect Zion.

Sixteen dwellings have been already built on Mount Zion for our poor, many of them from the donations collected by our messenger in Australia, who faithfully forwarded them during his mission to their destination. I do testify to the honesty and prudent management of our beloved messenger, Rabbi SNEERSOHN, who jealously worked in his holy enterprise. With clean hands and a pure heart he discharged his duties. The sums collected by him have been used for the sole purpose of erecting buildings of Zion, and both Portuguese and German Jews derived the benefit of his mission, in contradiction to other messengers who, generally, only work for one congregation.

I am also authorized to certify, in the name of the Shepardu congregation, to the foregoing statement, and express their thanks to the inhabitants of Australia, who have acquired an everlasting name among the dwellers in Jerusalem.

May the time soon arrive when all the ends of the earth remember and return unto the Lord, and all nations witness the restitution of the Almighty to Zion. Amen.

[SEAL.]

HAYAM DAVID HASAN.

Chief Rabbi.

Certified by the Prussian and English Consuls at Jerusalem.

EXTRACT OF A LETTER BY J. M. FRANKLIN, DATED WASHINGTON, D. C.

Good tidings unto the Israelites in the Holy Land! From this far-off city I inform the "*Hamagid*" of the exertions of Rabbi SNEERSOHN, of Jerusalem, in behalf of the welfare of his brethren. A short time ago he arrived at this city, the capital of United States, and soon gained the good will and respect of the most influential men of this government. He lectured twice in the presence of large and appreciative audiences, among them the Turkish ambassador, members of the President's family, and several of the Ministry and of Congress. His eloquence and fluency in the English language were generally admired, and his words made a good impression upon the audience. Last week, at a protracted interview with the Secretary of State, he pleaded the cause of his brethren at Jerusalem against the American Consul, who was trying to entice a Jewish girl to the Christian religion. The Secretary of State promised to remove the Consul from the Holy City. Last week R. SNEERSOHN was invited to the White House, and introduced to the President, who received him in the most friendly

manner, and expressed his best wishes for the felicity of Jerusalem, and the welfare of the Israelites residing there. This interview was telegraphed all over the United States, and the leading newspapers commented very favorably upon the Reverend gentleman, who succeeded in his efforts.

EXTRACT OF A LETTER BY REV. A. G. MESSING, RABBI OF THE
CONGREGATION "SHERITH ISRAEL," SAN FRANCISCO, CAL.

SAN FRANCISCO, Siven, 5630.—I report with pleasure to our co-religionists in Roumania the great aid arising for them from the new world. The Almighty will soon send his angel from America, a Hebrew gentleman from the free republic, to save them from oppression. About a fortnight ago a dispatch arrived in the United States about a fearful calamity that visited the Jewish inhabitants of Sekutsch. It caused great excitement wherever it reached, and the petition of Rabbi SNEERSOHN, which he had forwarded to the President several months ago, was brought again before the public and copied by the leading newspapers. Great mass meetings were called at the large cities and dispatches sent to Hon. SIMON WOLF, recorder at Washington, and laid by him before the President. R. SNEERSOHN, who was at the time in our midst, has sent a dispatch to that gentleman and to Hon. A. S. SALOMON, requesting them to propose the name of B. F. PEIXOTTO, as a proper person to vindicate the cause of Israel, and with the help of God and the clemency of the President, Mr. PEIXOTTO was appointed as General Consul at Bucharest. Rabbi SNEERSOHN delivered a very instructive lecture about Roumania and the Roumanian Jews, which not only exhibited his great love for his faith and learning, but also a thorough knowledge in political affairs. When he depicted the sufferings of the Roumanian Jews, many eyes were filled with tears.

DEAR SIR:

PARIS, July 22d, 1870.

Mr. ALBERT COHEN informed us of your energetic efforts for our oppressed brethren in Roumania. We hereby express our thanks for your assistance in the labors of the Alliance, and appoint you as an honorary member of our Society. We are happy to learn that Mr. PEIXOTTO, on his way to Bucharest, will visit Paris.

In the name of the Central Committee,

Yours most respectfully,

ADOLPH CREMIEUX, PRES.

ISIDOR LOEB, Sec'y.

EXTRACT OF A LETTER BY A. J. MESSING, RABBI AT CHICAGO.

CHICAGO, Shevat, 5630.—On the fifteenth of last month President GRANT appointed a new Consul for Jerusalem. I have no doubt that this news will be very welcome on the hills of Zion. Rabbi SNEERSOHN is to be credited for that result, as he very zealously labored and secured the powerful influence of the Turkish Ambassador to accomplish this object. Here in this city R. SNEERSOHN delivered two lectures, under the auspices of the B. B. Lodges, by invitation from Grand Saar HENRY GREENBAUM. His lectures evinced great acquaintance with the Holy Land, which he investigated with an intelligent eye. He will accomplish much for Israel, as he possesses the friendship of leading prominent men. He did not come begging like other messengers, refused all gifts in the form of charity, and proved very liberal to the poor. * *

NEW YORK, January 27, 1869.

RABBI :

Appreciating the ardor with which you have labored both in Asia and Australia, in behalf of your brethren in the Holy Land, the undersigned hereby respectfully invite you to address, on the subject of your endeavors, a circle of friends of Israel, in this city.

DR. S. ADLER,
 DR. EINHORN,
 DR. H. VIDAVER,
 JAMES K. GUTHEIM,
 DR. AD. HUEBSCH,
 DR. M. MILLZINER,
 HENRY WARD BEECHER,
 J. BONDI,
 S. M. ISAACS,
 I. J. LYONS,
 DR. SONNENSCHNEIN,

RABBI H. Z. SNEERSOHN, of Jerusalem :

I should be very glad to hear so high an authority on so important and interesting a subject as the Holy Land and its condition.

HOWARD CROSBY.

NEW YORK, January 28, 1869.

THE RABBI SNEERSOHN, from Jerusalem, is commended to the intelligent and pious whom he may meet in the United States. I have examined his numerous credentials, have listened to his lectures, and associated gentlemen of eminence have called with him on the Secretary of State and the President of the United States.

His views are intelligent, his spirit most worthy, his lectures specially interesting; and in every respect he has won confidence and esteem at the seat of Government.

G. W. SAMPSON.

COLUMBIAN COLLEGE, WASHINGTON, D. C., April, 24, 1869.

CINCINNATI, May 19, 1869.

To the REV. RABBI H. Z. SNEERSOHN:

MY DEAR SIR—I have been truly gratified with the interview we have held, and the instructive lecture you delivered at the Temple. Let me assure you that you have left a deep impression here on the Christian mind. Your deep devotions to your own people in their religious interest, your thorough knowledge of the Old Testament Scriptures, with your enlarged charity for all your race, have given the promise to us all that you are destined in the Providence of God, to be a minister and a messenger of his and to the world.

May he ever bless and keep you.

BELLAMY STORER.

NEW YORK, October 12, 1869.

RABBI SNEERSOHN has just delivered three interesting lectures on the HOLY LAND, which I had the pleasure to hear. As giving the views of an enlightened and devout Israelite, one personally acquainted with Palestine, these lectures will be instructive to all thoughtful minds.

HOWARD CROSBY.

SALT LAKE CITY, U. T., November, 1870.

RABBI H. Z. SNEERSOHN, San Francisco:

DEAR SIR—Your favor of 29th ult. is to hand. In reply permit me to say it will afford our citizens much pleasure to have you address them in the Tabernacle on subjects of such deep and abiding interest to us all as the past history and present condition of God's covenant people Israel.

If possible please inform me, a day or two in advance of your coming, when you will be here, so that the people may be notified through the Press of your intended visit, and the Tabernacle be prepared for your lecture.

I remain, Dear Sir, Very Sincerely Yours,
In the cause of Israel,

BRIGHAM YOUNG.

111 NEW BOND STREET, LONDON, TUESDAY, May 25, 1869.

MY DEAR FRIEND :

Your letter of **יב אייר** was most gratifying to me. I most heartily congratulate you on the honor which was conferred on you by the head of the American Government, and which also reflects honor on our community in general. Your news about your son is also very gratifying.

And now, my good friend, *go on*, and *prosper*, and rest assured of the good wishes of

Yours, very faithfully,

GABRIEL B. WORMS.

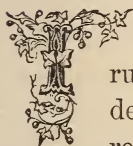
Professor Marks and the Rev. Mr. Green desire to be kindly remembered to you, as also Mr. Dawse.

REV. RABBI SNEERSOHN, of Jerusalem, at New York, 77th Street and Third Avenue, N. Y.



LECTURE I.

The first Biblical History of Jerusalem and her present state. The Manners and Customs of the Syrian Turks and Arabs. The present condition of Christians and Jews, etc.



It is a well-known fact that the City of Jerusalem has on more than one occasion been destroyed and rebuilt, demolished and again reconstructed: and she may justly be compared to a sickly person whose countenance changes from time to time, just according to the weight of the disease, and the amount of his periodical sufferings. So, too, we find it to be the case with the Holy Land, whose appearances and aspects have changed from epoch to epoch, depending upon those who happened to be her possessors and rulers. From the period of her Jewish kings and princes being made captives, and her famed sanctuary destroyed by fire, she, as it were, never calmly submitted to be ruled by any foreign sovereignty, nor is she longer vested with that tranquil spirit with which she was in former days naturally blessed. And if we consider the restless changes and revolutions which the Holy City had continually to undergo those 1800 years, it makes the impression upon our minds that it is the fate of the city never to have peace and rest till her children again enter into it, *and then* she will assume her former glory and majesty.

Her occupants since those days seem never to have enjoyed quiet and peaceful possession. Historians tell us that Jerusalem in 1800 years has been subjected to no less than 72 foreign kings, who have ruled over her, and also to 23 changes of government. She has frequently seen the expulsion of the Jews, who as often have compromised with the rulers in power for permission to return. Their existence as a nation was for a time extinguished by Vespasian and his son Titus, and the Holy Land itself remained in the hands of the Romans for several centuries. The history of the last siege of Jerusalem by Titus is written in letters of blood on the heart of every Jew; "it is one of the epochs in the annals of the world."

At times, since then, she formed parts of the territories of Greece and of Persia. The caliphs of Mecca and Bagdad conquered her three (3) times. Five (5) times has she fallen into the hands of the Tartars, and five (5) times into those of the Egyptians. Between whiles she has been held by several European powers, and even King Tamerlane of the East has owned her. Twice have the Turks held her by right of conquest, and part of the territory of the Ottoman Turks she now still remains.

See, how many times she has been robbed and disrobed, and notwithstanding those changes she has never been at rest, neither have they produced in her the effect of a quiet settlement. One and all who have desired to settle down in that land since the destruction have suffered most fearfully. Aye, the blood of thousands, not of Jews alone, but that of Christians likewise, has been spilt in the cause of

religion. The cruel persecutions of the Jews in the time of Titus are indeed indescribable. But they are too deeply engraved in the hearts of the people ever to be forgotten. A famed writer contrasts the difference in her aspect then, and that which it had presented in the olden times, when all was peace and harmony and happiness. But at the time of the siege of Jerusalem, naught but the clamor of war was heard; added to which was the awful sufferings of her people from pestilence and famine—each bringing its customary train of miseries. Nor did any of those who succeeded Titus spare the land or her people. Domitian, the brother of Titus, it was, who slew the remaining survivors of King David's family. Hadrian, as soon as he ascended the Roman throne, slew thousands of Jews, and his general, Julius, was a sore oppressor of them. We also find that Turnus Rufus, in the bitterness of revenge for the Jews attempting to retake Jerusalem, passed a plough over the ruins of the devoted city. At the siege of Bithar, the headquarters of Jewish learning, more are said to have fallen than departed with Moses out of Egypt; the horses plunged up to the bits in carnage. All Judea was a desert, and hyenas and jackals went howling along the streets of the desolate cities. Hundreds of thousands were carried into captivity; the chief rabbis were barbarously slain, among whom was the far-famed Rabbi Akiba, who was flayed alive. Jerusalem was utterly annihilated. A new city which received the name of *Ælia Capitolina* was built on its site, and worse than all, a Roman colony having been established at Jerusalem, a fane dedicated to Jupiter was erected on the

ruins of the fallen temple, and the Jews were forbidden under pain of death to come within view of its environs. It was not until after many years that they were permitted even to visit the hill-tops from which they could gaze upon their fatherland. And they ultimately succeeded in purchasing for large sums of money the right to visit the city on the great fast-day in Ab, to mourn their loss and to bedew with tears the ruins of God's Holy Sanctuary, over which they poured out the bitterness of their afflicted souls.

We find that the Christians during the period just mentioned were also harassed by their enemies; nor did they ever enjoy peace until the conversion of Constantine, who again restored the sacred name of Jerusalem. The Empress Helena herself, though advanced in age, visited the city, and besides erecting, and with pious munificence endowing, many public buildings, she aided her son in favoring the Christians. But during the time of the previous emperors, as well as those that succeeded him, the Christians were persecuted and destroyed unmercifully. The Emperors Julian the Apostate, and Theodosius, slew hundreds of thousands. Their sufferings were brought to a climax in the days of Chosroes, King of Persia, who slew 20,000 innocent Christians, and led the patriarch priest with the remainder into captivity. In the year 4572 of the world (about 812 of the Christian era) the Moslems fell suddenly upon all the Christian priests, whom they massacred without sparing the life of even one of them. The Caliph El Hakim of Egypt, who attacked Jerusalem in 4772 (about 1012 of the Christian era) also slew several thousands,

and destroyed that magnificent structure erected by Constantine over the sepulchre of Jesus. So also did Saladin vent his burning spite against the Christian worshipers, entering their church on horseback. Other monarchs also rendered their government oppressive in every possible way, torturing the living, abusing the dead, tearing down houses, and destroying a vast amount of property. These and many other sufferings both Jews and Christians had to endure, and their blood has flowed as freely as water.

The city of Jerusalem has been five (5) times totally destroyed, viz ; first by Titus, second by Turnus Rufus, third by Caliph El Hakim, fourth by Sultan Melak El Moodan, fifth by Ami David.

The fate of the Holy City reminds us somewhat of the fate of the Jews. Any other nation would have perished after so many endurances, but the people of Judea are still in existence. In the same way, we may say, that any other city, after so manifold sufferings, would have disappeared from the earth. But not so with the Holy City. She is not only always present to our eyes in her former glory—in our minds she is still surrounded with the eternal halo of holiness, the city itself still exists. The spirit of the Lord still hovers over it; there is an eternal life in it, a holy soul, so to speak, that withstood the vicissitudes of time—and the Holy City could be called, with better reason than that of Rome, the *Eternal City*.

It is a remarkable fact, that, while Palestine and Syria had since time immemorial to endure terrible earthquakes (the last of which happened January, 1837), the vicinity of Jerusalem was never visited by that

calamity, its holy ground never shaken ; as the Psalmist says (Chapter xlvi) :

“ We will not fear, though the earth be removed, and though the mountains be carried into the heart of the sea, *God* is in the midst of this city, she shall never be shaken.”

It is certainly a spiritual power, a wonderful, unspeakable charm, if I may use this word, which gives life to her stones, and which with irresistible power impels our hearts toward her.

The appearance of the Holy Land, in its present state, may be compared to a rich ore wherein there is plenty of gold, although concealed from our eyes. Upon closer examination we discover some bright sparks, which at once disclose the latent valuableness of its contents. Certain rules can even be applied to ascertain its specific gravity, from which we may learn its true value. The fortunate finder has cause to rejoice at that for which he had long sought, for which he had sunk many a deep shaft, and which has at length made its appearance, although all along it had been lying concealed in the bowels of the earth. The discovery to him is indeed a gratifying event, which brightens his eyes and revives his spirits. So, too, with the Holy Land. Although for years deeply sunk in the estimation of warriors—although she has sustained many a grievous fall—although her bright light has been dimmed and her country laid waste—although she has been surrounded with afflictions and her face has been covered with nettles, “ yet withal, the peculiar constructions of her buildings, her high and lofty hills declare her dignity and excellency ; they at once testify

to her latent and hidden sacredness." Certain visible peculiarities which we read of in the Prophets, and which are also handed down to us by the sages, are still discernible, and compel the beholder to admit that "this is the land which the Lord our God had sworn to give unto us."

Whoever once enjoys her air, or reposes in her shades, feels imbued with a holy delight, and sees that the spirit of the Lord moves over her. "Her taste still remains, and her sweet scent is not gone," even in her desolate state. Indeed her ancient buildings, her elevated and lofty mountains, her subterraneous vaults, strike the hearts of many with terror, and terrify and perplex the beholder. Let any one ascend the Mount of Olives, and look at the City and the lofty mosque erected on the holy spot, descend the place of the remaining portion of the western wall, and examine the immense size and appearance of the stones yet left from King Solomon's Temple: he feels a thrill of mixed grief and awe, he cannot refrain from shedding tears, and his mind becomes confused in reminiscences of the past, as well as at the sight of such wonderful things which the Almighty has preserved in the world. It is of frequent occurrence, when the ground is prepared to receive the foundation of some new building, that the diggers discover huge stones, which evidently served as the foundation of some large building in ancient times. Even long vaults, almost the length of streets, have occasionally been met with underground which in all probability have never been seen since the day of destruction. On Mount Zion, the place desired by the Lord for his habitation, which has

again become one of the possessions of the Children of Israel, on which they erected houses for the Jewish poor (in the interest of which the author was missioned to Australia), they discovered, while digging for the foundation, large buildings below ground, such as astonished the architects and visitors who descended for the purpose of inspecting them.

In compliance with the wish of the Prince of Wales when on a visit there, the underground of the ancient city of Jerusalem was excavated and laid open: and on his return to England a society, "the Palestine Exploration Fund," was formed, whose aim it is to make further explorations and discoveries in, or rather under, the Holy Land, in order to find out the subterraneous ruins, and especially to trace the upper water-course of the Gihon, which King Hezekiah stopped, as we are told 2d Book of Chronicles, chapter xxxii. In many places outside the city excavations have been made, as well as inside of its walls. Two of these, opposite the Temple in the Tyropæon Valley, which are called Wilson's Arch and Robinson's Arch, I myself entered into, in company with some Rabbis of Jerusalem, and we all admired the beautiful bridges and columns which we saw at the depth of about 100 feet. In Wilson's Arch, Charles Warren, R. E., showed to us a marvellous structure of huge stones, which seems to have been the secret passage leading from the palace of King Herod on Mt. Zion, to the Temple on Mt. Moriah. We looked at this edifice with a mixed feeling of awe and joy, blessing the time which brought to day-light so many treasures hidden through centuries.

Nearly all the edifices in Jerusalem are strong stone buildings, and very lofty, but her streets are long and narrow. There are small streets or alleys which contain large numbers of houses ; every house or court is supplied with wells, water-holes, and cisterns, wherein rain-water is collected for the use of the inhabitants. Jerusalem depends on rain for its supply of water, and as such the blessing of the earth depends on the amount of rain which falls during the proper season ; if rain be scarce, the season suffers, as nothing grows to perfection.

The rainy season commences in Heshvan (about November,) and continues until Adar (March). In Adar the rain is accompanied by storm and high-wind which is called Malcosh, or latter rain, but, in the summer seldom or never a drop of rain falls. The temperature of Palestine averages during the winter 50 to 53 degrees above zero, in summer however it sometimes rises above 90 ; and though there are occasionally warmer days in the height of summer, yet the air is never affected, but is at all times pure and agreeable by reason of the cool, refreshing breezes. Fruit is very plentiful in the proper season, especially of the seven kinds for which Palestine was ever famed, and of which a great deal is exported to other countries.

Nearly all the Turks are landed proprietors, and have splendid orchards and gardens, whether resident in the towns or in the villages. The land is still to be compared to a rose-bush covered with thorns, keeping the beholders at a distance. Though the earth is highly productive, her fruits plentiful, her buildings mighty and renowned, her waters agree-

able, her air pleasant, indeed faultless, yet, when we consider seriously, does the land belong to us? is a Jew the proprietor of a garden or orchard? No, alas! The Turks are the owners of our inheritance, and we are strangers in our own land! And now, since the time it was conquered by Sultan Soliman ben Salim, 342 years ago, it is desolate and devastated. It is true that the Turkish sultans who have reigned these three centuries have all been kind and friendly to both Jews and Christians. Among the 17 who reigned during his time, there was not one who would have persecuted the believers of another creed; those who dwelt and dwell in the shades of their wings, had never to endure any cruelty or oppression. But what advantage results from all their kindness and mildness if they have not the power to make themselves feared by the multitude of Arabians who inhabit the country? There was not one of those sultans able to restrain or to punish and extirpate any of those rebellious outlaws, and even to-day the ruler has not sufficient power and authority to rule over the whole country like other kings do. It is only the native Arabs and Turks—they are the rulers and supreme kings. Although they believe in one (1) religion, yet they differ in their manners and customs, their habitations, their dresses, and even in their physical structure. The Arabians are very numerous; hundreds of thousands are scattered like sheep upon the face of the field; they are dusk in color, and violent in their temper. They live in the deserts and in the mountains around Jerusalem; their pastures are on the shores of the Jordan and near Jericho;

they all possess cattle, flocks, and camels. They are strong and valiant men and expert in war; their principal weapon is the spear. They are also excellent horsemen. Day and night they are on the road in ambush to plunder the passers-by and take the spoil. They live by their swords; and with their weapons they maintain themselves and families. They live in a rather patriarchal way: divided into single tribes and societies, each having a chief or sheik who is considered like a king. There is much jealousy and enmity between the single tribes, and the land has never rest on account of them and their tumults. They would make war against each other even for a goat or a lamb. When they meet a traveler on the highway—be he foreigner or Turk—they rob him of all he has, and if he refuses to obey, they take his life. There is nothing which could restrain them. They do not fear either God or man. Their only ruler is their silent passion; they live for to-day and do not think of to-morrow. The life of a man is in their eyes like the life of a fly; for gain-sake they would commit the most impious action, for they walk in the imagination of their hearts. But notwithstanding all that, they are kind and honest to any one who comes to seek shelter under their roof. Of whatever denomination he may be, they feed him and nourish him and honor him the best they can. As long as he is in their house, not one hair of his head will fall to the ground. In the same way they would keep their word if they promised anything. The government made several efforts to keep them down and to bring them under its rod: but when war

is waged against them they are always triumphant ; and in consequence of that, the land around them is, so to speak, public property.

The Turks in the vicinity of Jerusalem and its territory are men of stately figure. They are very strong-hearted, stiff-necked and passionate. But their temper cannot be read on their faces. They are very intelligent, and of great capacities for almost anything ; yet there is not one who would take an interest in study and learning. They know no language other than the Arabic, which they speak, read and write ; but no science is cultivated, not even that of medicine. They are lazy and indolent ; and whatever they do, they are in no hurry about it ; they go on slowly and deliberately. Their conversation is underlaid with all kinds of poetical phrases of beautiful proverbs and sayings ; for everything, they mention the name of God, and everything they refer to the decree of the Lord. They speak in so loud a tone, as to make any stranger believe that they are quarreling even when they ask for some favor. But they are hypocrites ; there is no trust in them ; on their mouth is peace and in their heart is misdeed. They are rash to anger, revengeful as a serpent, fanatic adherents of their faith, embittered enemies to those whom they call unbelievers. They are highly superstitious, and employ all kinds of sorcery and divination for every purpose. They live separately in bright and spacious houses, surrounded by a stone wall ; for it is forbidden to look at the women of others. Their garments are always neat and proper ; their heads are always covered, even in bed. But they go barefoot, even in Winter. Their

principal meal is in the evening ; during the day they eat very little. A favorite meal with them is the flesh of the camel. They have no place of entertainment besides the coffee-house, where they sit down listening to the teller of stories and fairy tales. Most of them have no trade or occupation other than to care for and feed cattle ; a few, however, are mechanics, and some are merchants ; but anything like the European banker is not to be found among them. The clergy are highly honored and revered. They are furnished liberally with everything. These priests are divided into four classes : Scheshesh, Hagish, Dervishes, and Sharifes.

The Scheshesh consist of those who teach children, and also of blind men who do nothing but the saying of prayers for the sick, and their living consists of alms given to them. The Hagish are those who have visited the grave of their Prophet in Mecca, as a sign of which they wear green turbans. The Dervishes, as they say, have no bodily object in view, and live entirely in religious thoughts and ceremonies. As a proof of their ascetic views, they sometimes run about naked ; and in order to show their religious fervor they shout aloud : " There is no God besides God ! " *La Hillah hil Allah*. They dance wildly with swords and lances. Sometimes they carry with them serpents, which they show as a proof that they have overcome Satan, who is identical with the serpent. Sometimes it happens that even a merchant throws away all his earthly thoughts and becomes a Dervish. Those are called *Sharifes* ; that is to say, they are inspired by a holy spirit. The madmen are also con-

sidered by the Moslems as holy persons, and to meet them occasionally is of good foreboding. So they are highly respected, and it is considered a duty to kiss their hands, as a mark of reverence.

The highest religious authorities are the Cadi and the Mufti. The Cadi has the same rank as a Bishop or a chief Rabbi. The Mufti is a judge, and sometimes the Vice-Cadi. They receive their salary from the government; they are also the chief judges in the courts of the law. The Effendis are the rulers and councillors of the city; they are not chosen by the public or by the government. They inherit their position from their fathers and forefathers. The government cannot bring them down from their greatness, nor can any citizen oppose himself to them. They are the supreme authorities, and they can do what they like. Their only aim is to gather as much riches as possible, and they do not care about the welfare of the city which is under their sway. They are therefore not beloved by the people, but rather hated. In the courts one would find also Christians and Jews as members of the Divan or Migless. Although few in number they are of great help, even to the oppressed Moslems, by defending their rights.

Sometime ago the government was strong enough to levy taxes, duties and soldiers upon them; it tries also to diminish and to abate the authority of the Effendis. As a general thing it may be said, that any change in regard to those inveterate institutions seems to the Moslem as if the laws of nature had been changed. Such is the present situation of the Turks and Arabs in whose hands is the Holy Land.

To the Christian, Jerusalem again is the cradle of his faith. Jerusalem has been and still is the object and aim of many devotional Christian pilgrims. On arriving they meet with an hospitable reception by their Christian brethren. The Greek Christians are Arabs, speaking only Arabic, with the exception of the high clergy and such monks as come from the Greek Islands. Those Greek Christians have eight convents and five nunneries in Jerusalem. They are in sympathy with Russia, and look upon the Czar as their protector. The Latin Christians, or Roman Catholics, are mostly from Syria, and likewise speak Arabic. Their Patriarch has spiritual power over all Catholic churches in Palestine. The convents have another head, called Abbot or Warden, and is officially styled "Guardian of Mount Zion." He is always an Italian by birth, and is appointed by the Pope for no longer term than three years. In Jerusalem an Anglican bishop is also residing, his diocese including Syria, Chaldea and Egypt. This bishopric was established by Prussia and Great Britain together in 1841. The missions of Protestants are chiefly supported by English and American subsidies. The American government is looked upon in Palestine as the great shield of freedom against oppression, and it is a fervent desire that this free republic should be represented in the Holy City by one who, in the hour of need, would manfully defend the principles of his government against arbitrary rule. This mighty nation, whose daily food are the sacred Scriptures and the Constitution, ought to lend a helping hand to every one persecuted, upholding liberty of conscience wherever the stars and stripes wave.

I will come now to the present condition of our Jewish brethren. There are residing in Jerusalem about 3,200 Jewish families, gathered together from all parts of the globe. The so-called Sephardim, or Portuguese Jews, are for the most part decendants of the Jews who were driven out from Spain at the end of the fifteenth century; others are from Turkey, Syria, Babylonia, and a few of them hail from Africa, Curdistan, Persia and Bouchara.

The so-called Ashkenasim, or German Jews, came from all parts of Europe; most of them from Poland and Russia. There are fourteen congregations in Jerusalem: three consisting of Portuguese and eleven of Germans. The Spanish Jews are the most conspicuous, and stand high in the esteem of the government. The chief Rabbi, with allusion to a biblical expression, is called the "First of Zion." He is vested by the government with the power to decide in regard to any dispute happening among the Jews. He is their judge, as he is entitled as a Haham Bashi. What belongs to the religion, all the Jews living in Jerusalem are strict observers of the Law of Moses according to the interpretation of the Talmud. The decisions of the Talmud are strictly kept from generation to generation, and no innovation would be allowed; nothing is to be abolished—not an iota. The morals of the Jews are commanding respect. Their only aim and wish is to be able to study the Holy Law without disturbance. That is all they ask from God. The Portuguese Jews study diligently the Hebrew Bible and, besides, the Talmudical decisions; but they do not go as deep as the Germans in controversy and dispute

about the Talmud. They take care to admonish the people by the way of sermons. Most of them read cabalistic books, although without understanding them. (They consider the reading in itself as a meritorious work, regardless the understanding of them.) They abhor all books about philosophy and the sciences. They have no schools wherein to teach their children other branches of knowledge. Only the rich men let their children have instruction in foreign languages and sciences. Most of the Portuguese Jews read and write Arabic fluently, the language spoken in the country. The German Jews study exclusively the Talmud. There are numerous schoolhouses; that is to say, houses for teaching and studying the Thora, as well as for saying prayers. There are in every congregation Rabbis who teach and study the Talmud day and night, and as most of the Jews have no other business or work to perform, the Talmud is their profession, and prayer is their work. Nevertheless there are only a few who write books, because they have (to use a Talmudical expression) mill-stones on their necks; therefore they have no free minds, their living being dependent on the charity of their European brethren. External circumstances are detrimental to the development of their talent. The exterior situation naturally affects their interior.

The amount per annum of the charitable donations from Europe and America intended to be distributed among the fourteen Congregations is about \$100,000. Nevertheless the poor ones are always complaining and sighing for bread. Even at present the eyes of their European benefactors are not so opened as to

have in view a general amelioration of their state, and satisfy the wishes of those who have no other desire but to till the land of their fathers and eat the fruits thereof. Only then will it come to pass that howling and lamentations will cease in the Holy Land.

Among the leaders of Israel there is not one who takes so much interest in the welfare of the Jews of the Holy Land as Mr. Albert Cohn, of Paris. He is their real benefactor, and from his efforts much lasting good is yet to be hoped for by the poor of that country.

Among all the Jews there are about 700 individuals who make their living by trade or labor. The foreign trade is mostly in the hands of the Portuguese, as they are the oldest inhabitants, and are acquainted with the wants of its people.

The working men are more to be found among the Germans, who learned some handicraft in their native country. There are among them hard-working men as carriers.

There are also among the Jews of Spanish descent a class called the Moriscos, who are a very courageous people. Like the Ishmaelites, they carry weapons with them, and trade with the Arabs throughout the country. About three hundred Jews, mostly of Spanish origin, are in possession of houses and courts. About eighty of these lately bought a large piece of ground outside the city, on the road to Joppa, near the Russian building, in order to build houses. The dwelling places of the Jews are generally such as to cause many diseases. Occasionally families are to be found living in one small room, which is at the

same time used as a kitchen, the rent of the houses being exceedingly dear and is required in advance for two or more years. It was of great advantage to the needy ones that the building of Juda Turo was erected by order of Sir Moses Montefiore. The same can be said of the poor-houses erected on Mount Zion (for which purpose I traveled in Australia), which caused a perceptible decrease in rents.

The Jews of Jerusalem altogether walk with their heads bowed down; there is no life or joy on their faces; they look like shadows of dead men. The poor ones are always groaning, sighing and complaining. But even those who are not in need, lament all the time the desolate state of Zion, the loss of the City, and the destruction of the Temple. Who can fully comprehend their sufferings? who can enter into their feelings? How deep a woe to them to see the site on which formerly stood their Holy Sanctuary, with its "Holy of Holies" where the high priest dreaded to tread, now trodden by the Mahometans.

The Cave of Machpelah, that holy sepulchre purchased by our forefather Abraham, is now the property of the Turks. The children of Abraham, Isaac and Jacob see all these places, but dare not enter into one of them. What Jew would not feel his loss? It makes their hearts bleed and the tears to come forth when they see all that and remember byegone times. Like a man who has before his eyes a dead friend, so the Jews there cannot enjoy any pleasure in seeing these mournful, lonely and desolate places. But there is hope and consolation entering their hearts in consequence of changes for the better which the

country has undergone and the interest which it has lately, more than before, awakened in the minds of travelers. The Jews see how the country's glory and beauty is developing more and more, and they see the new sun which begins to shine on the Holy Land. They notice the ways of the merciful God who never forsakes his people; and any one reflecting on the manifold vicissitudes of the country will maintain the hope that the day of salvation is near at hand. The destroyers of the city are no more; fanaticism is gone; there is no more religious enmity. And while the wild Arabs are disappearing, the Jewish race gain more and more strength, especially since prominent men of foreign nations have begun to build houses in Jerusalem and to live there.

The aspect of the city has changed very much; the night of former days is followed by a broad daylight; for all the kings, princes and many great men have sought to exalt the *City of God*, rebuild her ruins and adorn her with new structures as far as they possibly could accomplish it. Many of late have purchased pieces of waste land; and, by the mercy of God, the Jews also are now beginning to possess real estate in the land of their forefathers. From time to time the princes and kings of the earth come to see the land and examine it; men of science investigate it; they ascend the mountain of God. This is surely by the will of God, who awakens their hearts to do so.

And when we look carefully into the present state of affairs, all will admit that they were alluded to by the royal Psalmist when he sung: "Thou shalt arise, and have mercy upon Zion, for the time to favor her,

yea, the set time has come, for thy servants take pleasure in her stones, and favor the dust thereof. So the nations shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, He shall appear in his glory, for He hath looked down from the height of His sanctuary; from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem."



LECTURE II.

Hebron and the Cave of Machpelah. The war of Ibrahim Pasha and the rebellion of the Sheiks. The Oriental Coffee-Houses. The Moslem Schools, and the present condition of the Jews.

MY WORTHY FRIENDS :



URING the few months of my sojourn in this free country my eyes have been opened to its greatness and welfare. I see that all, both laity and clergy, Jews and Gentiles, follow the path of justice, and truth and wisdom are the lights which guide them. The spirit of religion and of knowledge pervades all. Blessed is the country whose rulers and whose inhabitants are sons of freedom, and where shines the light of liberty and independence. Blessed it is to the Lord! America is called the New World. To me it is indeed a New World, when compared with the many other countries I have seen in Europe, Asia, Africa and Australia. The difference between good and bad is the more striking when I think of Palestine, whereupon the curse of the Lord is still resting. The darkness which reigns there is the more felt by me when I behold the light of this country. But agreeable as it may be to pass from darkness to light, it is not so to me, for who am I? I feel a still greater sorrow when I compare the misfortunes of the Holy Land with the fortunate state of other countries. When I see how

the cities every where else are growing and flourishing, while the cities of God lie low and sink deeper and deeper, I cannot refrain from complaining and mourning; and I shall not feel satisfied until the day when the state of the Holy Land is as good as that of America. I can never forget the Holy City. I see her always before my eyes, and the lamentations of Jeremiah and those of R. Jehudah Halleay are resounding in my ears; and I wish and hope to be able so to move the hearts of other pious and benevolent men that they may help us to bring the dove of Israel to its nest again.

In my foregoing lecture I treated of Jerusalem; but this time I am going to speak about Hebron.

Hebron was given by Joshua to Caleb, son of Jephunneh; this city is twenty English miles south of Jerusalem, and is situated in a valley, in the portion of Judah; the mountains which surround it are the highest points of the mountains of Judah. In the bible it occurs also under the name of קריית ארבע the City of the Four, as the dwelling place of Anak. It is also called Mamreh, after Mamreh, Abraham's friend. The Arabians of to-day call it Baithal Chalil, that is, "House of the Beloved," after Abraham, whom the Mohammedans cherish as much as we do, for they are his descendants. According to the holy writ Hebron is very old, exceeding in years even Jerusalem. It is said that she was built seven years before Zoan, in Egypt, which shows her excellence above all other cities. It was a capital and a residence until it was conquered by Joshua. Hebron was, seven years and a half, the residence of King David. The patri-

archs not only lived there, but were buried there, where they sleep the sleep of death even to-day; and Jacob, as we know, had so great a desire to be gathered with his forefathers, that he made Joseph swear to bring his corpse to Hebron. Hebron and Jerusalem are like twins; the one is the dwelling-place of the Lord, the other is the resting-place of the patriarchs, who made known to the world the unity and the power of the Almighty. And as Hebron and Jerusalem are like twins, so they ever share the same fate. The horrors of war and devastation by which Jerusalem was visited, were in a like manner felt in Hebron, which, for its manifold vicissitudes, might be called the City of Blood. The Jewish legend tells us how, at the destruction of the Temple, Jeremiah went and threw himself on the graves of the patriarchs. He called to them: "Awake, oh ye sleepers of Hebron! arise! see the misfortunes of good children, how they are driven into captivity or killed; arise and implore the Father in Heaven to have mercy upon them." But God's wrath did not cease. And it was in the valley of Hebron where the victorious Romans brought together thousands of the youth of Zion and sold them for slaves; the sons of Abraham, Isaac and Jacob, the descendants of kings and high priests, were sold to strangers like cattle! Unsearchable are the ways of God. It was the same Hebron which, in the time of Joshua, was one of the cities appointed as a place of refuge for murderers to flee to. (Joshua, xx.) It is now 700 years since Hebron was conquered and destroyed by the Christians, and for seventy years it was not inhabited. But even

after its reconstruction, the Jews did not dare to live there for about thirty years, after which period a few were found there. It appears, however, that they quitted it again; and 369 years ago only the small number of ten Jewish families dwelt in Hebron; since which time they have lived and increased there uninterruptedly. In how far the memory of olden times is still fresh among the Jews, can be learned from a story told in regard to Hebron. According to the Jewish rite, ten adult persons are necessary to hold divine service. But the adult persons in Hebron numbered in all but nine. At the approach of the day of Atonement they once sent a request to their brethren in Jerusalem to send them at least one man, that they might have the full number for that holy day. But as it was then very dangerous to travel, nobody dared to make the journey. All day long the inhabitants were standing at their doors looking for some one to come. The eve of the holy day was at hand; but no one appeared; and they went to their house of worship sad and mournful. But how great was their joy and astonishment when, on entering the synagogue, they found an old man sitting in a corner. They did not ask him whence or how he came, they were happy that he was there; and it was, besides, time to begin the devine service. They then said the evening prayers, as usual, and on the following night, when the time of fast was over, every one wanted to take the stranger to his home and entertain him in a sumptuous manner. As they could not agree, they cast lots. The sexton, or, as he is called, the schames, was very happy that the lot fell upon him. Full of

joy he hastened home and told his wife to prepare a good supper in honor of the stranger. But when it was time to eat, the stranger had disappeared. Great as the joy of the sexton had been, greater was now his sorrow. He made all possible search, but nobody had seen him. The poor sexton, notwithstanding he had fasted for twenty-four hours, could not eat anything. He went to bed. And it was then that Abraham appeared to him in a dream, and said: "Fear not, it was I, Abraham, who had pity with you, and who came to fulfill the number of ten." Even now-a-days the Jews of Hebron show the place in the synagogue where Abraham, the *tenth*, was sitting on that day. They have no doubt that Abraham left his heavenly abode in order that his beloved sons could say their prayers in the right way.

Hebron is a small city, without walls, and with few inhabitants. But in consequence of the high buildings which surround it, it looks like a strong city. There are twelve quarters separated from each other, in each of which are different yards or courts. Every quarter seems to be a little village of itself. The city is surrounded on all sides with beautiful gardens; the grapes that grow there are the best in the country. Besides the vines, there are thousands of olive-trees. The territory of Hebron is very fertile. There are many springs of water in the vicinity, which is rather rare in this country. The climate is healthful and superior to that of Jerusalem. The necessaries of life are very cheap, and although living is not at all expensive, there is not a Christian residing in Hebron. It is not safe to live there, as the city is often invaded by rob-

bers and murderers. Even in our days the city has had much to suffer from the horrors of war and depredation. Such was the case in the year 1834, when Ibrahim Pasha, the viceroy of Egypt, fomented a rebellion against the Sultan. The Mohammedan inhabitants of Hebron, a warlike set of people, resisted him, and fought with great bravery against his troops, whom they would not allow to enter their city. At that time even the women took part, arming themselves and throwing fiery arrows upon their assailants from the roofs of their houses. The Pasha lost more than 25,000 men in the fight. But when the city was at last obliged to surrender, his revenge was a terrible one. During seven days he allowed his soldiers their full revenge for the death of their companions, to plunder and to destroy everything to their heart's desire. The Mohammedan inhabitants fled into the mountains, leaving behind them all they possessed. The soldiers plundered the whole city, and what they could not carry with them they destroyed. During seven days the conflagration raged. The finest and most valuable goods were burnt; quantities of fine silk and wearing apparel were thrown into the fire. The olive-oil the soldiers burned to illuminate their work of destruction. There was not one house spared. And even the Jews of Hebron, although they had not done anything, had to suffer from the wrath of the Pasha and his soldiers. All of their possessions were plundered, and five of them were murdered. Their beautiful daughters and wives were carried away by the soldiers to their dwelling places, nobody preventing them. When three days of darkness were over,

the Pasha felt pity for the Jews and prohibited all further cruelties. But the stolen goods he did not return, and the lost lives he could not restore. The Jews did not even venture to ask for a restitution of what they had lost. On the contrary they went to the Pasha, fell on their faces, thanking and blessing him for his mercy and for putting a stop to acts of violence.

This calamity is still remembered by the inhabitants of Hebron, under the name of "Yagma el Gabireh," or the great destruction. It is called the great one with reference to another calamity which befell them in the year 1846. As the circumstances are highly characteristic of the state of things in that country, I may be allowed to give a full description of the event. Abdorrahman, the governor of Hebron, made war against Ibrahim Pasha. When the city surrendered Abdorrahman fled, and hid himself near the border on the other side of the River Jordan, and there he lived in concealment during the reign of Ibrahim. Two of his brothers were compelled to serve as soldiers in the ranks of the Pasha; one of his enemies, a prominent man of the city, Abd Jovad, was made his successor. When Ibrahim Pasha was defeated and the Sultan had assumed his former authority, Abdorrahman left his hiding place and was soon restored to his former position and honor. As soon as he had re-assumed his power he had his successor, Abd Jovad, killed openly in the centre of the city. Abdorrahman was in every respect an ugly person. He was entirely uneducated, and could neither read nor write his own Arabian language. All his greatness and glory he

had inherited from his ancestors, while his great riches proved a valuable aid to him in all times of distress. The inhabitants of Hebron were always in fear of his cruel and passionate temper. After some time, his two brothers escaped from the Egyptian army and returned to Hebron. He made them rulers of the villages in its vicinity. They were not at all like him, but just and pious men, of a mild and generous character. With the lapse of time the inhabitants, who loved them while they hated their brother, caused a rebellion against Abdorrahman. He was compelled to flee, and his brothers were elected as Sheiks to succeed him. Abdorrahman made several efforts, with the help of friends, to regain his former position, but in vain. He was always defeated. The Jews especially were, during this time, in a state of great anxiety. Neither their lives nor their goods were safe. They did not dare to travel anywhere, and were obliged to hide whatever they had in subterraneous places and caves. They were in constant fear, and on every occasion they gathered in the synagogues to implore the mercy of God.

Abdorrahman induced the Pasha of Jerusalem, by means of bribery, to assist him in conquering the city; and so at last the city surrendered to the soldiers of the Pasha and of Abdorrahman, in the year 1846, in the month of Ijar (or May). The rebels were put in prison and the city was given over to plunderers. The Pasha had promised to the councils in Jerusalem that no harm would be done to the Jews, but that promise was not kept. Some soldiers entered the caves and took from there what they found; and one Jew was

shot. The Jewish women had before disfigured their faces with a mixture of charcoal and oil, and in this way escaped the eyes of the soldiers. Some time afterward, both Abdorrahman and the Pasha said to the Jews that all their goods would be returned to them; but, as usual, the promise was not kept. The principal men of the Congregation were compelled to sign a document wherein it was stated that they had not lost anything.

Now the question may be asked: Why do the Jews continue to live in a place where they are surrounded by robbers and murderers, and where they have to endure such manifold oppressions and vexations? The reason of this is, that the Jews still love the place; they can not depart from the spot where their forefathers rest. It is the Cave of Machpelah, which, to them, is more attractive than all the beauties of other countries. They are not allowed to enter the Cave; the sons of Hagar do not allow the sons of Sarah to visit her grave. The servant has inherited the mistress. They stand outside and say their prayers. They visit this ground from time to time, but it is always joy which fills their hearts. They go there as a child would go to see its parents. They say their prayers, but they do not weep. It is quite different with another holy spot, near the western wall of the Temple. There the Jews gather every Friday evening. On seeing the destruction of the holy place, they give vent to their grief in bitter complaints and lamentations.

The Jews are not only not allowed to enter the Cave of Machpelah, they cannot even tarry long outside without the risk of being insulted by Arabian boys,

who would vex them by throwing stones. And this may be done without fear of punishment. Even if some one would go and accuse them in court, which is just opposite, his complaint would not be heard. The field containing the Cave of Machpelah is situated on the higher slope of the eastern hill, and is now inclosed by a massive wall fifty feet high. The wall has an ancient appearance, being constructed of large stones hewn smooth, and extends north and south 200 feet, and 115 east and west. The exterior is ornamented with square pilasters, sixteen on each side, eight at each angle, which without capitals support a cornice extending the whole length of the structure. The wall is solid, without window or aperture, except at the angles of the northern end, where are the chief entrances, reached by broad flights of steps, of gentle ascent, leading to the court within. Within this mural inclosure stands a Turkish mosque. Beneath it is the Cave of Machpelah, and within it are the monumental shrines of the patriarchal dead. Within a small chapel on the right is the cenotaph in honor of Abraham, and directly opposite, in a similar recess, is the shrine of Sarah. Each is inclosed by an iron railing, and guarded by a silver gate. That of Abraham consists of a coffin-like structure, six feet high, built of marble and draped with three carpets of a green color embroidered with gold, while over that of Sarah is spread a pall. On the sides of the mosque, midway of the building, and immediately opposite each other, are the monumental tombs of Isaac and Rebekah. Like those of their parents, they are placed within chapels, in the walls of which are windows protected

by iron bars. In a separate cloister, opposite the entrance of the mosque, in corresponding recesses, are the tombs of Jacob and Leah. Over that of the former are green-colored carpets; against that of the latter recline two war banners of the same hue. The word Machpelah signifies "double." The Cave consists of two compartments, separated by a wall of native rock. To its sepulchral vaults there are three entrances, one in the northwest corner close to the western wall; a second in the court, opposite the entrance gate of the mosque; and a third near the shrine of Abraham.

Such is the description of the Cave of Machpelah since the visit of his royal highness the Prince of Wales.

Besides the Cave of Machpelah there are three holy places where the Jews occasionally say prayers, viz: the grave of Abner, son of Ner; in the midst of the city in the private court of a Mussulman, for entrance to which one has to pay an admission fee; the grave of Jesse, the father of David, and that of Athniel, son of Kenaz, which are located near the Jewish burial ground, in a barren and open place. Unlike the gravestones of Jerusalem, those of Hebron have no inscription at all. The name of the buried is retained through memory and tradition from generation to generation.

There live now in Hebron about 200 Jewish families. Some of the German origin (Ashkenasin), others of Spanish descent (Sephardin).

The Spanish Jews and the Germans dwell in peace together, but although having the same origin they

seldom intermarry. Both are very strict in keeping all the ceremonies prescribed by the Talmud, but they in the same way practice the virtues which belong to the inner life. They are especially known for their great hospitality. In this way they imitate their forefather Abraham, whose home was open to every one. There is no Jewish hotel or lodging place in Hebron, and there is no need of any, for it is a duty incumbent on all to keep their houses open for every one, even for rich people. The Jews of Hebron still observe the old custom of making pilgrimage to Jerusalem on the three holidays. They go there with song and music, and then unite at the western wall of the Temple to pour out their soul in prayers and psalms. The Spanish Jews are mostly mechanics, while the Germans are tradesmen and brokers. Their trade consists mostly in the export of wine, strong drinks, and confectionery made from the honey of grapes, which they export every year to Jerusalem. As food of all kinds is very cheap, there are not so many paupers in Hebron as in Jerusalem. Most of them possess real estate (houses and courts). The Jews live in a separate locality surrounded by walls, and only a few dwell among the Arabians. The inhabitants of Hebron are strong and healthy, owing to the good air and the help of God, there being no European physician in the city. In case of disease they all, Jew and Mohammedan, resort to magic cures, to amulets, the invocation of angels, &c. This sort of healing is practised by every one, the old women being considered the best physicians.

As in other places, they adhere to the custom of marrying their children when they are really children

still, as a boy of fourteen years marries a girl of about the same age. There are parents to be found who are not older than 17 or 18 years. There are seven rulers of the Spanish Congregation; their head, or Pakid, is highly esteemed by the government, and has a seat in the Divan. The Germans, or Ashkenasin are ruled by three men of Russia, one of them, the Vakil, has been appointed by the consuls of England and Austria. These consuls themselves often inquire into the condition of the Jews of Hebron, and so all the Europeans are called by the Arabians Inglis and Nemshi, viz: Englishmen and Germans.

There are about four thousand Mohammedan families living in Hebron, of a rather ugly deportment. They at all times carry weapons with them. Their garments mainly consist of a long robe of camels' hair. Their houses are mostly without windows, as they love to sit in the dark. It may be said of a Moslem what is said in Ecclesiastes (iii): He comes in with vanity, and departs in darkness. Most of the Mohammedans are husbandmen, others make rings and other things out of glass, only a few trade in linen and silk, which they import from Egypt. There is only one market in Hebron. Everything there is in disorder and confusion, merchants as well as merchandise. In a store one would find almost everything—purple and goat skins, honey and hides, pitch and coals, spices, and amulets for soldiers, to preserve themselves from danger. When the merchants have nothing to do, they read the Koran, while others spend their time in the coffee rooms.

It will perhaps not be entirely uninteresting to give

a short description of Oriental coffee houses, and also of their schools, as this will furnish a further idea of the state of civilization among the Mohammedans. At every market, called Suk, you will find some large old buildings, which are coffee-houses, and have high cupolas, pillars and boxes on both sides. In the centre is a hearth, on which stands large coffee urns filled with boiling coffee. Close to them sits the landlord, squatting on the ground, who has near him a quantity of very small coffee-cups, piled up one on the other, and a row of the so-called argile. This is a tobacco-pipe, to which is fitted a vessel containing water through which the smoke is drawn before it reaches the mouth, by means of an elastic tube, rolled up in a coil, several yards in length. This produces a constant bubbling and boiling noise in the water during smoking. There is also a pair of iron fire-tongs, called *malcot*, with which he is ready to serve every smoker with a burning coal. On the sides are sort of benches, covered with narrow straw mats, and which serve the guests as seats. There you will find some Arneurt soldiers playing draughts and dice, with looks and gestures well calculated to excite the fears of the bystanders. Their games often cause them to quarrel and fight among themselves. In the background you hear the neighing of a wild horse, the bleating of a sheep or goat, and the braying of an ass, which some of the guests have brought along with them ; and thus the coffee-house serves also as a sort of stable, the landlord acting as hostler, and taking care of man and beast at the same time. At the entrance there is hung up in a bag a very young child, perhaps but a few

months old, screaming with all its might, being left there by its faithful mother, an industrious Bedouin woman, while she attends to her business in the market, and wishes to spare herself the trouble of carrying it in her arms. Near the door, on the bare ground, sleeps a tired Bedouin, covered like the drunken Noah in his tent, with his face turned to the ground, and who attracts the attention of all present by the harmonious sounds which he makes in his sleep. On the other side lies a small hillock of charcoal, from which the fire is fed, and near which sits a Bedouin woman with her dear half-naked boys. The attention bestowed on the guests is very simple, and is confined to coffee, without milk or sugar, the argiles, and, at most, a glass of cold water in addition.

The Kaffane answers also as an exchange, and many a trade is driven there between the Mussulmen.

Their schools are also in a most miserable condition, and it is easy to deduce therefrom the degree of the sciences and cultivation which prevails there. In many streets you will find small, damp, dark cellars having no windows, and in which manner the light is only admitted through the door, which always stands open. In these there is spread on the floor a large, miserable straw mat, and on this are seen with their legs bent under them, ten to fifteen boys, from five to twelve, or even fifteen years old. In the middle stands a teacher with a long stick; nearly every boy has before him a small wooden board on which are drawn a few Arabic letters, and in this manner do they receive the rudiments of their education, which actually amounts to no more than a very little knowledge of reading and

writing the Arabic. Therefore you will find but few citizens who are able to read and write their native language. Whoever now is able to do this is considered as belonging to the higher classes. The chief object of the education in the schools, is to teach the scholars to say by heart the formula of prayers, or rather to sing them, as they are nearly all recited in a singing tone. You can hear even at a great distance the tumultuous and loud shrieking of these boys. One thing is quite curious to remark, that all these boys, at their prayers as at their other exercises, keep up a constant shaking backward and forward, as is often done by our Jews when praying or studying. This habit is also observed in adult Mohammedans during their devotions, and it appears therefore that it must be an old Oriental custom. It may readily be imagined that the teachers themselves have no necessity for any high scientific and moral cultivation in order to impart the required amount of instruction. In some of the schools there is in the middle, a "Wely," i. e., a monument of a saint, a pious dervish, or of a sheik. The scholars sit, or rather lie, around this grave and obtain their education as a *memento-mori*.

Is it then wonderful that the Mohammedans are so far behind the Europeans? Whence are they to learn anything of scientific culture? Their reading is confined to the written Koran, and thinking themselves perfect already at their birth, they feel no necessity for any cultivation or improvement. The name Mislamin, Mussulman is etymologically derived from the root "Salem," perfect, complete, enlightened, faultless,—or a man who has attained perfection in

all his relations. The title or expression *Malim*, master, or docter, is a term of offence to the Moham medans ; therefore they are never addressed by it. Should a Mohammedan be called or addressed in this manner unawares, he asks very angrily and offended, " Ana Malim ?" (am I only a master or learned man ?) You have then to apologize, and to say that this offence was committed without thought, without any intention of wounding his feelings.

The salutation " Selam Alikun !" (Peace be with you !) should only be used among Mussulmen, but not from a non-Mohammedan to a Mohammedan, unless to offend him and be offended in turn by his rude reply. A non-Mohammedan has to address a follower of the Koran with " Allavi !" (God be present.) Selam, should be used only by and to Mislamins.

I will now give a short description of their marriages and their funerals. Their marriages only take place in the evening. The young people about to be married are placed under a species of tent made of linen, which resembles an inverted chest, and you can only see the feet of those who are under it. This canopy is carried by slaves, and those thus protected have to measure their steps by those of the bearers, and are thus in a measure, dragged along. Alongside of these slaves walk others with lighted torches made of pitch ; then follows a man playing on a large kettle-drum, accompanied by several who play on a species of bagpipe, the shrill and braying tones of which are extremely offensive to the ear. Next follow the friends and relatives of the bride and groom, and after them a tumultuous mass of men and boys, young

and old all mixed up together, the shouting of whom is heard nearly all over the city. In this manner the procession moves on to Al Charim, where several religious ceremonies are performed, and some prayers recited, and after about half an hour they return home. Their funeral is a doleful ceremony.

The corpse is placed in a coffin, is accompanied by the friends and relatives, dervishes, pious sheiks, (several of whom carry palm branches) and many other persons, and is thus carried forward amidst continual humming, and prayers half chaunted in a deep and low voice. Oftentimes I could hear only "Hu Alla," He is God; and the whole prayer consists of nothing but these two words, which are repeated innumerable times. In this way the funeral proceeds to Al Charim, where the coffin is placed on a stone destined for this purpose, and after some prayers are recited, it is carried for interment outside of the city.

The Jews never take part in the procession, neither do they venture to show themselves in their midst when their minds are affected by any public or private, festive or grievous occasion, be it a funeral or a wedding, a meeting or a religious holiday; and truly it would be dangerous for any Jew to come near them. Any Mohammedan could insult or maim him with impunity, for brought to answer before the justice he would plead guiltless, having done it without ill will in a kind of excessive trance produced by his exorbitant grief or joy, and the wise judge, satisfied with this manner of defense, would discharge him on such grounds. This is so notorious that the policemen

on such occasions do not interfere even when a Jew is insulted or beaten before their eyes.

There are no regular Turkish soldiers in Hebron, but a kind of militia or gensd'arms hired by the city authorities is garrisoned there, a set of people good for nothing and regarded and feared by nobody. There is no fear of God nor of the king, and so the most wicked murderers and robbers of the country find there a good abode to do what they like. The city where the pious men once lived is now a city of murderers. Where once David reigned, reigns now-a-days a set of wild and cruel people. There is no monarchy, there is anarchy. It is heartrending to see how this city, too, has lost her glory, and one might say of her: How is the gold become dim! How is the finest metal changed!

But my consolation is that which, according to the Talmud, Rabbi Akiba said. One day, it is narrated, Rabbi Akiba and some other Rabbis went to visit the holy places. When they were near the place where the holiest of holy was, they saw a fox running over the place. The Rabbis wept bitterly at that sight. Rabbi Akiba did not weep: on the contrary there was a serene smile upon his face. The other Rabbis said to him. "We are crying and thou smilest." Said he, "You weep for the fulfillment of the words, On the mountain of Zion which is wasted, the foxes are running. I laugh for the same reason, for I think that in the same way as this prophecy has been fulfilled, so also the consoling words of the prophets will be fulfilled." And so will also be fulfilled what God said: "And I shall remember my


covenant with Jacob, with Isaac, and Abraham, and also the land I will remember.”

O Lord, merciful God, do not leave thy inheritance to be ruled by strangers. Remember thy covenant with Abraham, and the offering of Isaac; return the captives of Jacob, and save us for the sake of thy holy name.



LECTURE III.

Shechem and the Samaritans. The City of Zephath, in Upper Galilee, and present condition of its inhabitants. Tiberias. The sea Genesareth and the Mineral Springs, &c.

 HERE is perhaps no country in the world like Palestine, where the names of rivers, mountains and cities, small and insignificant as they may be in themselves, awaken so many reminiscences. My principal aim is to give a description of the four cities regarded as holy by my brethren the Jews, but I can not omit notice of another city of high antiquity, mentioned often in the bible, the City of Shechem, called in later times Neapolis, and now-a-days Nablas. This city is interesting not on account of the Jews, for there are only a few there, but on account of the Samaritans, whose only abode is in that city.

It is a remark of the Talmud that Shechem is an unfortunate place. Joseph going to the valley of Shechem was sold by his brothers; in Shechem the division of the kingdom of David took place; and even now Shechem is inhabited by a sect who are the greatest enemies of the Jews, although they are partly descended from them. It is as if this city had been destined by Providence to be at all times the snare and stumbling block of Israel, the antagonist of the holy City of Jerusalem. The city is situated in one of

the most delightful vales in Palestine, with the mount of Ebal on the north and Gerizin on the south. It is surrounded by walls, and the houses are very old and strongly built. There is an abundance of springs of sweet water; the chief products are olive-trees, which grow there in great numbers, cotton and tobacco. The city, under another government, would be one of the most flourishing, but it is in the hands of an uncultivated and wild people. The Arabians who inhabit Nabras resemble the Druses of the mountain of Lebanon. They are known for their brutality, cruelty and fierceness. The murders, which happen there oftener than in any other place, are never punished. The Government from its weakness keeps its eyes closed. There are about 2,000 Mohammedans families. They are all exceedingly wealthy. Their chief trade is olive-oil, soap, and cotton, which they sell partly in the country and partly to European merchants. Immense quantities of these products are brought to the sea-ports of Kaiffa, Acre and Tappa, and from there are shipped to other countries. Nabras, or Shechem, belonged formerly to the tribe of Joseph, and the blessing given to Joseph that his land shall be blessed of the Lord, for the dew of heaven and the deep that watcheth beneath this blessing, exists even now. It is a blessed city, and without great care the Arabians gather immense riches. But although they live in this paradise they do not think of touching the tree of knowledge to learn wisdom or morals. There is no friendship among them; they are a wild set of people, quarreling incessantly with each other.

There are thirty Jewish families there, all of Spanish descent. They live together in one small district assigned to them. They have nothing to suffer from the Arabians, they are too poor and wretched. It is their poverty which defends them. The Christians, mostly Greeks, number about 120 families; they are likewise without any power. Only the Samaritans are flourishing, and so strong and powerful that they can resist any attack on the part of the Arabians. The Samaritans number 130 persons, are all rich and possess houses, fields and vineyards. They speak and write correctly the Arabic language, so that some of them are employed as secretaries at the court and the custom house. With the exception that they wear a red turban their dress does not differ from that of the Arabians. Their writing is the so-called Asharith; they speak also Hebrew, but their pronunciation is so far different that they employ very often the vowel *a*. They consider themselves the real Israelites. They have a high priest who, they say, is descended from Aaron; and, in some way, that their Pentateuch was written by Ahishua, a grandson of Aaron. Their prayers consist in a few verses taken from the Pentateuch, which they repeat innumerable times. They visit their house of worship only on Sabbath-day. Before entering it they take off their shoes. They are dressed in white garments when they enter, and like the Mohammedans in saying their prayers, they bow their heads and bend their knees very often, with their faces always turned toward the Garizim, their holy mountain. They shout out their prayers, shaking their bodies without any order. When the prayer is

over the high priest takes out the holy scrolls, the written Pentateuch, from the shrine, lifts it up and down several times, while the people lift their voices in shoutings, in honor of the laws of Moses. The high priest then reads a few passages from the scroll and so ends the divine service. These people keep the Sabbath very strictly. They have no candles lighted, but sit in the dark. They do not even leave their houses on that day, except to go into the house of prayers. They do not eat anything cooked on Sabbath, and in the same manner observe all the festivals. On the eve of Passover every family purchases a young lamb, and go in procession to the mountains of Garizim. There every one takes his lamb as it is, pierces it through and roasts it on a spit destined for that purpose, and then the pieces of this holy meal are distributed and swallowed with great eagerness, as a wolf would devour a sheep. Besides offering this sacrifice they erect tents on the Garizim and tarry there all the days of the Passover, eating none but unleavened bread. But although they keep most of the commandments of the Jewish faith, in the principal part they seem to differ. The Hebrew name of God is never mentioned in their prayers, they, instead of it, saying Ashima. This Ashima seems to be the old idol of the Samaritans mentioned in II Kings, chapter xvii, and seems to have been kept in tradition since that time. The Turks would say to a Samaritan: "Swear by Ashima," for they know this to be their name for God.

Shechem was the city where, under Jeroboam, idolatry was first introduced, and it seems that the Ashima

of the Samaritans is still a relict of the old idolatry practiced in Shechem.

I will now speak about two other cities ; first of Zephath, in upper Galilee, on the top of a mountain, which belongs to the range of Naphtali. It has no walls ; the houses are built without order, partly below and partly on high. There are streets which are higher than the roofs of many houses. The city is divided into two parts. In the western part live the Jews, in the eastern the Arabians ; between them is the top of the mountain. The city is surrounded by thousands of olive trees. The air is exceedingly healthy ; even in summer it is fresh and cool. But there is no cleanliness in the streets nor in the houses. Everywhere one sees dungeons. They kill their goats and lambs in the streets, and what is left there infects the air badly. With regard to the Jews, Zephath is the principal city of Palestine, their number there exceeding that of Jerusalem. The Jews of Zephath, where they have been living for 380 years, are strong and valiant. Some of them are even feared by the native Arabians. They dress in the Arabian style, and speak the Arabic language so correctly that by their speech they would be taken for Arabians instead of Jews. In the year 1834 Zephath was plundered by Arabians, in whose power it was for two months. At that time some twenty Jews, dressed in the garb of the Arabians and armed like them, went into the houses as if for plundering, but only in order to save their goods. They also cursed their brethren the Jews, but only apparently. The Arabians believed them to be robbers and plunderers like themselves.

Besides this calamity the inhabitants of Zephath had to suffer manifold oppressions and vexations from the Druses and Arabians, and as if that had not been enough, they were visited by earthquakes, plagues and pestilence. It is impossible to describe all the misfortunes they had to endure, and at the same time it is astonishing that they nevertheless stayed in that unhappy city. But the fact is, that the Jews are generally a stiff-necked and enduring people, and would not yield to any misfortune. Now-a-days there live about 1,200 Jewish families in Zephath ; 700 are from Germany, Russia, and Galicia ; the other 500 are of Spanish descent, and hail for the most part from Africa. They are principally tradesmen or mechanics, a few only being engaged in the study of the Bible and the Talmud. As an exceptional case it may be remarked, that women are also in the stores, selling and buying, contrary to the general costum.

In Zephath the Rabbis do not exercise so much power as in Jerusalem and Hebron. Nevertheless the Jews living there are strict adherents of the laws of Moses. They fulfill every commandment out of love, not from fear. But besides their religious exercises they are given to superstition, and, like the Arabians, trust more in magic cures than in medicines, and give more credit to a sorcerer than to all the physicians. This is especially the case with the Africans. As a kind of religious ceremony it is their custom to visit the graves of the pious men of the Jews, and prostrate themselves on the ground where they are buried. A most holy place of this kind is the grave of R. Simon ben Jochai, one of the oldest Rabbis of the Talmud. Near the west

ern part of the city, in a village called Meron, in the court of a Jew, is the grave of R. Simon, on which a synagogue has been built. The whole court, with the many houses therein, belong to Jews. Every year, on the 18th day of the month Ijar, the anniversary of the death of the Rabbi is celebrated, in the following way: Thousands and thousands of men and women assemble around the burial ground. It is a day of joy, like a great family festival. They express their happiness by singing songs, dancing and jumping, eating and drinking, all kinds of food being brought there for sale. They shoot with guns, exercise with swords and spears, in the manner of the Arabians, and many Arabians also partake of the festival. But it would not be advisable then for any Arabian to begin a quarrel with a Jew, for he would risk his life in doing so. Notwithstanding the immense crowd, there is no disorder or quarreling; there is nothing but joy, peace and harmony, as if the Temple had been rebuilt and the Jews were again the masters of the land. In the beginning of the night the Shames, or sexton, calls: "Hadlakah," that is, light; and then begins the auction of light, and he who pays the most has the first right to it. The lighting is as follows: Near the grave there is a gutter, made of marble, and filled with olive oil. The persons who are so rich as to pay for it bring the best clothes of silk, adorned with gold and silver, dip them in the oil and light and burn them in honor of the Rabbi. The most valuable clothes are consumed in this way; and they pour out the oil, as freely as if it were water, to make the fire still greater. The exultation at this ceremony is indescribable. The same

ceremony takes place on the grave of the son of R. Simon R. Eliezer. Besides this fire, there are innumerable lamps burning, which by their light change the night into day. All the night through they eat and drink, dance and sing, and play timbrels and other instruments. In the morning every one says his prayers near the grave. Then they bring the scroll of the Pentateuch into the court. This roll, or *Sefer Thora*, is richly adorned; it has a golden crown and pomme-granates of silver, and is inclosed in a case of silver. It is carried around, while before it they carry a flag of green silk embroidered with gold, adorned with a golden apple, and with the figure of a rose. This banner is considered as that of the tribe of Judah, and the people on seeing both the flag and the holy roll, give vent to their joy in jubilation and shouting. It is as if the law had just been given to them. Their exultation is far greater than can be described; it is impossible to form even an idea of their joyful enthusiasm and their fiery and passionate merriment. After the procession they bring the roll into its former place with songs and hymns. There is especially one song in praise of R. Simon which is sung. Then they bring their children with music and song, dressed in the most precious dresses, to the same place. They are brought first to the grave of R. Simon, and then to that of R. Jochanan. Although it is only ten minutes' walk from one grave to the other, the procession being accompanied by song, plays and fireworks, it takes two hours. When there, the hair of the children is cut, with the exception of the fore part near the ear, according to the Jewish custom. This ceremony is called the

Chalake, that is, "cutting of the hair." During this time rose-water is sprinkled on the faces, and wine, brandy and confectioneries are presented to every one. There is no minute of rest; but continual singing and shouting. Every one sings or shouts whatever comes into his mind. As the people gathered there come from the most distant places, from Persia, from Media, Babylonia, Damascus, &c., one hears different languages and sees the most different dresses. This ceremony is an old tradition. They say that this "Festival of R. Simon," is a source of great joy to the soul of the great Rabbi, seeing the happiness of his co-religionists. You thus see that the Jews in Palestine have their anniversaries, when they assemble in praise of those who are gone.

The Jews in Zephath live in peace with the Ishmaelites, but the partisans of Abd-el-Kader, who have lived there the past sixteen years, are not at all friendly to them, but are rather their enemies. As in all the cities of Galilee the government has no authority in Zephath. There is only one consul there, that of Austria, who does his best to defend the Jews against harm.

Another holy place is the city of Tiberias, in Lower Galilee, so-called by Herod in honor of the Emperor Tiberias. Tiberias was at all times the seat of learning for the Jews after the destruction of the Temple. The Sanhedrim was there, and the Rabbis of the Talmud of Jerusalem taught there. The wise men of Tiberias are often mentioned. Like the Mishna, the Massora originated in Tiberiah. For this reason the city is dear to every Jew. Tiberiah lies near the lake

of Genesareth. It is a small city; the walls have been erected by Sultan Soliman. The buildings are not at all strong, they resemble more the Arabian tents than houses. They are indeed so slightly built that no winter passes without the crumbling down of some of them. But as rapid as they fall, with the same rapidity they are built up again, every one being his own architect. The climate is not healthy. From the month of May until that of November the burning heat is unbearable. The inhabitants go then to the shores of the sea Genesareth to inhale the fresh air. Their winter is more agreeable, the air being then so mild that people sleep with doors and windows open. There are two things the inhabitants of Tiberiah are proud of and which they enjoy—the lake of Genesareth and the thermal Springs. The lake is twelve miles long and five miles broad; its water is highly agreeable and very good to drink. It contains a quantity of good fish, and is always covered with small boats going to and fro. The Jordan in its course passes through this lake, but its waters do not mingle with that of the lake, and the water of the Jordan can be distinguished throughout its course. The Jordan there resembles the people of Israel, who though intermixed with so many nations, are never lost among them, but keep its own nature. The waters of the lake are generally very quiet, but sometimes they get disturbed and overflowing, so as to inundate the adjacent places. The lake of Genesareth is an inexhaustible source of joy and health to those who live near it. They use it for drinking as well as for bathing. The hot springs of mineral water are at the

distance of a mile from the city. They taste bitter and salty and their temperature is 145 degrees. There are two springs very near each other, and both surrounded with buildings, but a beautiful building around one of the springs is decaying, and nobody thinks of repairing it. It was erected by Ibrahim Pasha. Near every spring is a large basin of marble wherein the people bathe. The waters are known for their efficacy more especially in cases of rheumatism; but they are considered a remedy against any disease. Whoever in Galilee feels himself sick goes there to get health; but there are also people coming from more distant countries. All ages and all creeds are represented there, and the bathing places are always crowded. An Arabian called Achmed has usurped the lordship over these places. Those who want to take a bath must ask him, must pay him, and if he chooses to do so he would by force expel one in order to give the permission to another, a greater favorite or richer;—all depends on the bakshish. As this Achmed is a Sheik, and consequently a holy person, nobody would allow himself to interfere with his brutal despotism. As there is no rule, he is the supreme. If those thermal springs were in any other country, their renown would be very great, and people from the most distant places would come thither. But the Mohammedans do not appreciate them according to their great value. The government does not take any care in the amelioration or embellishment of those places. It is as if it considered itself only as a momentary usurper, who perhaps will be obliged to cede the place to another very

soon. Perhaps it is not wrong to consider its power and dominion as only temporary and transitory. So, for instance, the coins stamped by the Government are of less value than those of other countries, and the foreign money is much more esteemed than the indigenous.

There are in Tiberiah about 400 Arabian families of rather repulsive appearance. Many of them are not at all strict observers of the Koran. They, as I myself have seen, drink wine in the Jewish houses, and eat pork in the Christian houses; and they do that openly, not in secret. The Jews in Tiberiah number 500 families, being the same mixture as in the city of Zephath, from the many calamities they have had to suffer. Of these I shall mention a few. In the year 1812, four-fifths of the Jews died in consequence of a great epidemic. In 1834, some Arabian tribes invaded the city and compelled the Jews to give *charwi*—that is, silver—as a sign of fraternity and love. The unfortunate Jews gave all they had to those robbers, who else would have murdered them. In 1847 there was an earthquake, wherein 600 Jews lost their lives, being buried under their own houses. When the cholera was in Palestine, in 1864, it raged most violently in Tiberiah. Notwithstanding these calamities the Jews cherish this city and establish themselves there more and more. The trade is all in the hands of the Jews, who in this respect are far superior to the Ishmaelites. They bring goods from Damascus and other places, are highly industrious and active, and all possess real estate. They are moreover, renowned for their beautiful appearance in regard to

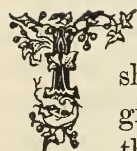
their body as well as their dress; for their cleanliness, their love and friendship to each other, and the content with which they enjoy and make others enjoy their lives. Living is less expensive in Tiberiah than in the other cities. Every thing is cheap there. And the fact that no one ought to be anxious how to make his living contributes certainly to the easy and mild disposition of the mind. How happy the Jews would be if they were not like strangers on the soil of their ancestors; if they were not under the sway of the Mohammedan. The want of Europeans in this place is also to be considered as an unhappy circumstance, for they would bring more life and industry into the country. But the Jews are waiting for the time when every one, as in the times of Solomon, will sit under his vine and fig tree. And the manifold misfortunes they have had to endure rather increase their hope that this time will come; that just as the foretold calamities have been fulfilled, so also the prospect of happiness and freedom will be realized, according to the consoling words of the Prophet Jeremiah: "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul. For thus said the Lord: As I have brought all this great evil upon this people, so I will bring upon them all the good that I have promised them. And again there shall be heard in this place, which ye say to be desolate without man and without beast, in the cities of Judah and in the streets of Jerusalem, that are desolate, there

will be heard the voice of joy and gladness, the voice of the bridegroom and of the bride, the voice of them that shall say, Praise the Lord for he is good, his mercy endureth forever! For I will cause to return the captivity of the land as at first."



LECTURE IV.

The Future of Palestine. The Redemption of Israel.
The Universal Salvation, etc.



IN the foregoing lectures I endeavored to show the situation of the Holy Land and to give a synopsis of her manifold vicissitudes of the past as well as of the vital power still remaining in her to-day. It was the finger of God which I was trying to show; a writing, so to speak, in indelible characters—a lapidary inscription. But now I am going to speak about the future with reference to the return of the Hebrews to the land of their forefathers. This is a great subject, which has already been treated by men greater, wiser and better than myself. But although these men are for the most part right, it nevertheless happens that occasionally the teacher overlooks something which the pupil, helped by the sagacity of his teacher and his own judgement, may rightly speak of. And therefore I will take up the same subject again, endeavoring, with the help of God, to give my own opinion besides that of others.

Since my youth questions concerning the Holy Land have engaged my attention, and reflections on the way in which she might recover her ancient glory have more than once banished sleep from my eyes; and well could I say, as is said in Solomon's song: I sleep,

but my heart wakes—(the voice of my beloved that knocketh). It was my beloved country that filled my dreams.

I was always anxious to hear the opinion of wise men, Hebrews as well as Christians, to find out what each of them according to his standpoint considered the right answer to the question concerning the future state of the Jews and Palestine, and I shall do my best to lay before you their various sentiments. I hope that my words will be agreeable to all those who believe in the law of God and in the words of the prophets. I should however not be astonished if some of my Hebrew brethren, even, would not agree with me. For although they have before them the Bible, wherein the return of the people of Israel to their fatherland is foretold by nearly every seer and prophet, still it is quite natural that in the course of time their lively hope of a brighter future vanished, and that other ideas superseded those which once filled the heart of every Jew. Nevertheless I shall consider more opposite views with the same feeling of friendship and fraternity.

As long as man lives he hopes; and we see that even a man on the point of death recovers hope and strength as soon as he notices some amelioration of his condition. It is the same with the people of Judah. With reference to the restoration of the ancient state of things, it was, through all those centuries, like that other sick man in the East, all hope of a reconstruction of the former state of things was gone. But in our days there arose a light, the Sun of Judea, as the prophet says (Malachi iv, 2), and healing with its wings—

the Sun of Justice, of Liberty. And it was in the West, in the country of America, that this Sun rose, sending his healing beams all around the world. And in the same way as the dry bones, mentioned in Eze-kiel, received a new spirit and were alive again, so we may hope that the new spirit of the times will vivify the dry bones of Israel and bring with it salvation.

Respecting the return of Israel, there are six questions to be solved. The first and main question is: Will they return? The second: In what way and manner are they to return? The third: At what time? Fourth: Will they all return or only a part of them? Fifth: Will their sojourn and dominion in their country be advantageous only to themselves or to other people also? Sixth: Will the fulfillment of that be dependent on them or also on others?

Among the Hebrews there are three different opinions concerning these questions. Some say: It is absurd to think of a coming restoration; things will be as they are now; there is no such thing as a future Messiah; and it would be best for the Hebrews not to think of their ancient home as such again, but to consider the country they are living in as their real and only fatherland; the more so as they there enjoy all rights and liberties, and as the highest offices are open to them. But this is generally the opinion of those who live in countries where no difference is made between the believers in one creed and another. They do not think of the manifold oppressions and vexations which the Jews have to suffer in other countries where they are more or less ill treated on account of their faith. Besides, this opinion is in

opposition to the Holy Writ as well as to common sense; for who would deny that the Jews will have an honored position among all nations only when they are no longer dispersed over all parts of the globe, but have a country of their own? Could it possibly be the destiny of the Jews never to have a ruler of their own, but always to be the subjects of other nations? always like sheep without a shepherd? Could it possibly be that all Israelites should remain indifferent to the land of their forefathers, to the land and city in whose defense thousands of thousands shed their blood? Could the country be indifferent to them where are the graves of their forefathers, of the kings and prophets? Can it be imagined that the city which the Lord has chosen to reside in should forever be barren and desolate; or should God not keep his promise to gather all the outcasts of Israel? No, my friends! Whoever believes in the words of God will not allow such a thought to enter his mind; moreover, it would be against all justice and reason.

There are many other Jews, especially those without any profound knowledge, who believe in a restoration of the former glory; who believe that the material as well as the interior circumstances of the Holy Land will undergo a change for the better. But they think that this change is to spring forth suddenly; not in a natural way, but through signs and wonders, in a miraculous manner; that the advent of the Messiah will be accompanied by a sudden revolution, wherein all the Kingdoms will be shaken, and all the world will tremble; and that on the same day the Lord will make shine forth his light over all nations "that they

may all call upon the name of the Lord to serve him with one consent, and that all that will be done at the same time. They further maintain, that no human being could foretell the time when this great salvation is to come; that no human effort could accelerate its advent, but that it depends entirely upon the will of the Lord. That, consequently, we cannot do anything else but to implore the mercy of God to grant us salvation.

This is the answer of those who tremble at the word of God, and in whose hearts the hope of salvation is deeply rooted from generation to generation; especially those who live in a state of humiliation and oppression, nourish the hope that the heavenly mercy will bring them help and liberty and salvation in a supernatural way.

Now, although this opinion is founded upon the Holy Writ; although this eternally-flowing stream of hope has its source in the mountains of holiness, in manifold prophecies pointing, in a literary sense, to a future and spiritual salvation, still this view is erroneous and against common sense. It is true that the Almighty could change the laws of nature, and that the same will and word which called forth the Universe out of nothing could do and has done signs and wonders without number. But it is clearly to be seen that God does not change the course of nature and history, only in exceptional cases. Already Solomon has said: There is nothing new under the sun; the thing that has been, is that which shall be, and that which is done is that which shall be done.

We see, for instance, that all the wonders done in

Egypt were an urgent necessity of time and circumstances. If Pharaoh had sent away the Israelites, the first-born of the Egyptians would not have been slain. If he had not pursued them, the Red Sea would not have been divided. And although God hardened the heart of Pharaoh, still he had in the beginning his own free will. The wonders which were then done against the laws of nature were in order to show the nations of the earth the power and omnipotence of God; for at that time the belief in an Almighty Being was certainly not as widely spread as it is to-day. In the same we find that at the entering of the Israelites in the Holy Land, it was said to them: I will not drive them out from before thee in one year, lest the land become desolate. By little and little I will drive them out before thee.

From these and similar passages we see, that it is not the will of God to do so many wonders with reference to material welfare. It is equally hard to believe that in one moment, through wonderful events, all the nations of the earth should be purified, and that they all, as one man, should suddenly become better and more pious than before. Do we not see that even the Israelites, when they were prepared and sanctified to receive the Law on Mount Sinai, dared not hear directly the voice of God, but said to Moses: Speak thou to us, and may not the Lord speak to us, or else we should die. And did they not, shortly after having received the Law, relapse so far as to worship the golden calf? Therefore we may say: In the same way as a child is only gradually accustomed to eat strong food, so the heavenly manna, the Spirit of God, is to

descend gradually. And as the day is preceded by dawn, so God does not send full light at once, but the darkness will disappear by degrees and the sun gradually rise.

If we consider all that has happened since the destruction of the Temple till to-day, it seems to me we must come to the conclusion that the scattering of the Jews among the nations was for the good of mankind at large; for it was during and through this time that the belief in one God was more and more diffused among the nations. The human understanding came to the knowledge of one God, while on the other hand the translation of the Bible in so many foreign languages greatly aided the diffusion of this knowledge. And so was fulfilled what God said to Abraham: Through thy seed all the nations of the earth shall be blessed. And so we see how, since the destruction of the Temple and since the dispersion of the Jews, the belief in one God was more and more strengthened, while idolatry lost more and more ground. It was the true God who expelled all the false gods from their temples and from the hearts of men, where he is reigning now.

Providence leads mankind in the same way as a wise nursing father carries the child, by gradual education. The education and elevation of mankind to higher and purer ideas is going on slowly, as nature herself goes on transitionally, step by step. So are we to conclude that the salvation of Israel will take place in a natural way, by continual degrees and not through sudden miracles. Those who expect signs and wonders, instead of a natural development, are rather too credulous; their belief goes too far, while

their understanding is too narrow to enter into the real mind and meaning of the Holy Writ. If they would consider the works of God in history and nature, they would give up their false opinion.

But here is another view which agrees both with the word of God and with the human understanding—and this seems to me to be the true and right one: Many of the wise men of the Jews say that the future salvation is a two-fold salvation; one the amelioration of their material welfare only, the other the spiritual and intellectual improvement of which all the inhabitants of the earth will partake in various means and ways. According to them the material welfare and happiness of Israel, her return to and rule over the land of her forefathers, will be through natural development, without any supernatural aid. The tree of Judah will get new life again just as flowers and fruits spring forth from the ground. And this will be fulfilled when religious liberty will reign all over the earth, and when the sun of knowledge will shine over all the inhabitants of the world. At that time when there will be no barrier between nation and nation, no separating line between man and man, when all will be considered equal, as having been made in the image of the one God; when the unity of the Creator will be reflected in the unity of his creatures, then will they rise all the mighty rulers of earth, to render to the Israelites the inheritance of their ancestors, and to put at their head a ruler from the house of Judah. And this great idea will spring forth from the midst of Israel; its great and wise men will suggest and awaken and call forth this event, and they will all join in one great alliance

to bring Israel back again to her former glory. But as they alone will not have sufficient power to realize this great project, other nations will lend them their assistance in order to carry out their long-cherished hope.

It will be through a natural development that their hearts will be moved and awakened to bring Israel to peace and rest. And from this, their political and material prosperity, will flow forth that moral and spiritual welfare which is the aim of all men.

According to those men, the political restoration of Israel will only depend on the efforts of the Israelites and on the kings and rulers who are guided by truth and justice. And such is the will of God, with the advent of the Messiah.

And the salvation which is to come to all nations will be fulfilled in a wonderful way.

This opinion has been expressed by great and wise men of Israel who, centuries ago, inspired by divine wisdom, expounded the word of God. Rabbi Simeon ben Yuchai, the light and star of many thousands of Israelites, says in his book: At the time when the Holy One (blessed be his name) is going to deliver Israel, a small ray of light first will appear for those who are in darkness, and this light will by degrees diffuse itself more and more. The Midrash says, in a similar way: The salvation of Israel will come little by little. Rabbi Moses ben Nachman (called Ramban) says: The salvation will first be by the will of the kings, and only partly, and then for the second time the gathering of Israel will be a complete one; as it is said: The Lord will turn thy captivity and

will gather thee from all the nations (Vth book of Moses 30, 3). Rabbi David Kimchi says: The salvation is the Lord's, but he will bring it through the hand of men; and just as God awakened the spirit of Cyrus to let the Israelites return, so will he incline the minds of the rulers to send the Israelites to their country.

The words which have been said by our great men in times of darkness have enlightened the eyes of the wise men living in our time, who see them verified through the signs of the times. We see now that the view of those ancients was a right one, and a satisfactory answer to all the questions propounded, and acceptable alike to God and men. From them we learn that the salvation is first to be a partial one; and, says Isaiah, you will be gathered one by one; and further he says, It will spring forth like a root from a barren land; and again: For ye shall not go out with haste, nor go by flight. (Isaiah 52, 12.) That the salvation of Israelites is to be brought about by their own efforts is said by Hoseas: And the sons of Judah and Israel will gather together and appoint themselves a head and they shall come up out of the land. The assistance of foreign kings is expressed clearly in the words (Isaiah 60, 10): And the sons of strangers shall build up thy walls, and their kings shall minister with thee; and further, (49, 22,) thus says the Lord: Behold I will lift up my hands to the Gentiles and set up my standard to the people, and they shall bring thy sons in their arms, and thy daughters shall be carried on their shoulders. And how from the salvation of Israel will spring forth the general salvation of

all nations, is expressed in the words of Zephaniah (3, 9): For then will I turn to the nations a pure language, that they may all call upon the name of the Lord to serve him with one consent.

As in the primordial time there was only one language and one speech, so will there be again but one language for all men. And with the extinction of the difference of languages will certainly be extinguished the difference of creeds and national enmities. The same unity which reigned before the building of the Babylonian tower will reign again; one God, one world. All will pray to the one God in one language—none will consider his own belief as the only true one. There will be one great light of humanity shining over all! Who can foretell all the happiness which will be diffused through the universal light beaming down from heaven! There will be no longer religious controversy and dispute; those who go out to catch the souls of Israelites with the net of Peter, to bring them into the bosom of the all-saving church, will give up their vain efforts. The house of Judah and Israel will not be despised any more, for all those who see them will say: Behold, they are the seed of God.

But we may nevertheless labor to hasten this happy time, by fulfilling the will of God. God may fulfill our wish and desire. We should make all efforts to elevate Israel to a higher position, and the remainder will be done by God.

And now, my friends, if we look around, we shall find that the signs of the times are such, as to allow the hope of a fulfillment of the prophecies. Every

thing is in favor of it, nothing is against it. In France there is already a Society in existence called the Universal Israelite Alliance, whose aim is to ameliorate the state of Jews all over the world. The central seat of this Society is at Paris, but its benevolent tendencies spread over all parts where Jews live. Never before was there anything like it. In Palestine fields have been purchased and buildings have been erected, which are all sure signs that the salvation is not far distant, that it is approaching nearer and nearer. And so we see already fulfilled the words of Jeremiah: "For again they will buy fields and vineyards in this country."

The example of Abraham teaches us what we have to do. God had said to Abraham, that he would give him and his seed the land of Palestine for all time to come. But nevertheless Abraham purchased the burial ground in Hebron; he paid for it 400 shekels of silver, and did not murmur against God. Therefrom we may learn that he who believes in God is to wait till it pleases him to fulfill his promise, and so we may wait for the goodness of God as well as for the benevolence which the rulers and princes will show to Israel.

It is an undeniable fact that from this country of America the first light went out to shine upon the other countries, and it will be this light again which will shine benevolently upon the lily of Jacob that it may blossom again; the rose of Jericho, by the help of this light, may again assume new life and strength. They will be among those who will call the sons of Israel to ascend the holy mountain, and the flag of

freedom will wave over the holy ground. The time of which it is said, "Zion will be redeemed with justice and her converts with righteousness," (Isaiah 1, 27) is coming. The documents which testify to the rights of Israel in regard to the Holy Land are well known all over the world; the holy bible is our testimony, and the prophets are our witnesses.

Therefore it is the sacred duty of every one to make all effort to awaken the hearts of those who are rulers of justice and kings of mercy, that they come to our help to bring us to our ancient home.

In standing here, in the free country of America, amid so many intelligent men, who believe in God and whose eyes are open to his doings, I cherish the hope that the words and wishes which I have expressed will be accepted benevolently. I hope that those whose hearts may have been moved by my words, will speak in behalf of the holy object; that they, to whom God has given the power of eloquence, will be the advocates of His land and people.

I know that there are many wise men among Christians who agree with me in regard to the restoration of Israel and her political welfare. They differ from me only in what regards the universal salvation, and through whom it is to come. But they all believe that the day is not far off when all hearts will be united in one unity; and they, too, expect the great light to come. For my part I do not wish to enter into controvesies about things hidden to us, only in order to awaken the idea of good and right. I shall repeat the words of the prophet Malachi (2, 10): "Have we not all one father? Has not one God created us?"

The Labors of the Author in the United States.

RABBI SNEERSOHN AND PRESIDENT GRANT.

Among the callers on the President yesterday was the Rabbi Sneersohn, from Jerusalem, whose lectures on the Holy Land, and whose interview with the Secretary of State have been alluded to in our columns within a week past. Accompanied with two or three private friends, his presence broke in on the informal reception given in his chair by the President to many whom he was favoring with a few words of private conversation. The President rose courteously to receive the Rabbi, who addressed him in the language which follows :

“MR. PRESIDENT: Permit me to give my thanks to the Almighty, whose mercy brought me here to behold the face of the chosen by the millions of this great nation. Blessed be the Lord, who imparted from his wisdom and from his honor to a mortal! I come to your Excellency from the East, where the glory of your deeds of valor, your candor, and your justice have penetrated, to entreat you in the name of God, who created all men equal, to listen to the prayer of your humble servant, standing before you to advocate the cause of his oppressed brethren in the Holy Land. The Israelites in Palestine possess no political or civil rights whatever, and, oftimes deprived of protection by the representatives of the civilized nations which the Christians enjoy, are exposed to violence and arbitrary rule. The only shelter the Israelites occasionally find is in the courts of the different European Consulates, where one of their co-religionists is employed either as interpreter or Deputy Consul, who convey their grievances to the proper channel. This free Republic alone, whose banner covers the oppressed, whose foundation is based on equality, toleration, and liberty of conscience, has no Israelite employed near the Consul at Jerusalem. I do pray, therefore, your Excellency to turn your attention to the deplorable condition of my brethren in the Orient, that the principles of the Government may be truly embodied in its representative abroad; and I do further pray that your Excellency may show me that mark of favor which will enable my brethren in the Holy Land in the hour of need to seek refuge under the Stars and

Stripes, that this free country and its exalted chief should be blessed on the sacred spot of our common ancestors."

At the close of his address, the President, evidently deeply moved by the Rabbi's sincere and feeling words, inquired with interest as to the circumstances affecting the Jews of Jerusalem which might be guarded by the American consulate; and replied, with his wonted quick decision, "I shall look into this matter with care."

The Rabbi then closed the interview with the following fervent invocation:

"Before I part from you, Mr. President, allow me to offer my fervent prayer from the depth of my heart: Almighty God, whose dominion is an everlasting kingdom, may he bless and preserve, guard and assist your Excellency and your family. May the Supreme King of Kings grant you a long life, and inspire you with benevolence and friendship toward all mankind."

At its close, the whole crowd, who had forgotten each his own personal interest in the impressive scene which was passing, were seen to be affected, some even to tears; and from some lips a fervent "Amen" was heard in response. The President replied with evident feeling, "I thank you for your wishes and prayers." While he was making a note for future reference, the Rabbi and his friends retired. Even office seekers seemed to say: "That man's mission ought not to fail." Of course American sympathy will respond to such an appeal; and the American Government can not refuse so humble a request as that of the Israelites of our own and other lands shall have in the American consulate at Jerusalem an advocate whose voice will be heard through Christendom, as well as at the court of the greatest of Mohammedan powers.—*National Intelligencer*.

A LETTER TO PRESIDENT GRANT.

CHICAGO, ILL., January 19, 1870.

To the chosen Chieftain of the United States of America, warrior, hero and prince of peace, Ulysses S. Grant. "May the splendor of the Lord cover him all his days." May his name be a blessing over the confines of the earth. Amen!

Several months ago, I was honored by the good fortune of beholding thy countenance. The kind reception which thou didst then award me, was a blessing to my spirit as though I had viewed

the face of an Angel of Mercy. I then represented to thee the distress of my brethren in faith at Jerusalem. In the appointment of a new U. S. Consul for Jerusalem I see the fulfillment of the promise thou gavest me that the Government of the United States would do all in its power toward ameliorating the lot of my wretched brethren residing there. Thanks and praises to thee, O! noble one, for thy kindness which thou hast shown to the children of Abraham, of Isaac, and of Jacob. Also accept my thanks, springing from the innermost recesses of my heart, for favorable mediation which thou hast tendered for my unfortunate brethren in Russia. I am firmly convinced that the intercession of a man of the renown and of one who is, too, the head of a great and honored nation, can not be made without effect, not only from sympathy but also in due honor and regard for thee and thy people, the allies of the Czar of Russia. My heart tells me that thou can'st not consider it an effort or a task to tender thy kind intercession for thousands upon thousands of beings created by God in His image, that as thou did'st thyself assure me it would afford thee pleasure and gratification to do aught to better their deplorable lot.

Thy actions in the high positions thou hast occupied in peace as in war, have shown that thou meanest well by all men without distinction of race, color or religion. And hence thou art called upon by God to rule a free country with its millions of inhabitants over whose welfare thou art watching.

My Lord, thou hast permitted me to pour out my heart before the chair of thy government. Behold thou hast achieved great things in the land of thy home. Millions of men of other color behold in thee their liberator from bondage. "Peace, peace be unto thee, and peace be with thy helpers, for the Lord helpeth thee." The Lord has raised thy star on high, and for what purpose? That the light of that star of freedom might shine afar into the most distant lands, the most remote Isles; Sun, moon and stars were not created that they themselves should enjoy their light, but that others may live in it. Precious stones are valued for the brilliancy of the rays with which they gladden men's eyes. And thus the good fortune enjoyed by the citizens of this republic among the peoples of the earth has the destiny to exert its influence far beyond the limits of this country, to send rays of liberty to the lands in darkness of despotism and to teach humanity to the countries of barbarous tyranny.

Therefore, I feel myself encouraged in again praying to the

great American people and their chosen chieftain. Five hundred thousand souls in Roumania are being trodden upon, and like the beasts of the field and the birds of the air, subjected to the malicious will of all. Their crime is their belief in one God; their sin, that they are scions of the stock of Abraham and faithful adherents of the words of Moses, which have even also been the fountainhead of the Christian religion. Slain, drowned, banished, plundered, reduced to beggary, hundreds in number, through no fault of their own, without even the show of judicial authority with heart, without mercy, such is there the deplorable lot of my brethren. The sufferings of my people under Isabella of Castile in the fifteenth century, their persecutions under Pharaoh of 3,400 years ago, are repeated in our days, in the much lauded nineteenth century. The children of Israel live there as a scattered flock of defenceless sheep—as helpless orphans. None takes heed of their wailings. On all the earth there is no Israelite the occupant of a throne or in any other position of might, whence he could speak a weighty word for these unfortunates. It is only in the dark that we can learn to value the light. Not until now did Israel in Roumania acknowledge how gracious a master the Sultan at Constantinople had been. So long as the province was under the protection of the Porte, so long did Israel enjoy peace and quiet and lived in safety protected by the inalienable rights of man, the same as the remaining inhabitants. The present government, however, speaks with the the voice of Jacob, it speaks of Christian civilization, but its hands are the hands of Esau.

Could I but aid my brethren by the yielding up of my heart's blood, gladly, joyfully would I give it if I could, as Lincoln, of blessed and sacred memory, but behold before my death the salvation and freedom of my people.

O! magnanimous, noble people of the United States. O! noble head of that people, in the name of the Eternal, of the Lord of the Universe, in the name of "Him that spread forth the earth, and that which cometh out of it, that giveth bread to the people upon it and spirit to them that walk therein," have compassion upon five hundred thousand creatures of God left to the bloodiest ruthlessness—the most cruel harshness. Send the light of your truth and goodness to that inhospitable country which is a disgrace to the christian name. All the Potentates of Europe have raised their voices in our behalf, and have interceded with the Roumanian government for a more human treatment of its Israelitish citizens.

Only the influential, highly honored voice of the people of this republic remain silent. The Roumanian government can not but take its silence as a tacit consent.

The influence of the United States can be exerted in two different ways for the benefit of these unfortunates. First, in the appointment of Consuls friendly toward our race in that country; but more especially would such an appointment prove efficacious, namely, if a Jewish citizen were sent there as Consul. Such an example of so great and mighty a nation in its appreciation of men and its honor of their rights without regard to religious belief, could not fail of making an impression.

Secondly, by friendly mediation and intercession with the Roumanian government made in the ordinary diplomatic manner.

Pardon me, mighty ruler, beneficent chieftain, beloved of God and of men—pardon a stranger of a strange land—pardon a son of Jerusalem, which is dear to all civilized people—pardon him if in his grief over the woes of his brethren in faith he annoys thee with his prayers, and if his cries disturb thee in thy labors and rob thee of the precious time which belongs to the government of thy good people, “for out of the abundance of my complaint and grief have I spoken hitherto.”

H. Z. SNEERSOHN,
Rabbi from Jerusalem.

The Jerusalem Mission to Australia.

TESTIMONIAL FROM THE HACHAM BASHI, &c.

*Translated from the Hebrew by the REV. M. RINTEL, Senior
Jewish Minister of Melbourne.*

“THUS SAITH THE LORD: In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee and give thee for a covenant of the people to establish the earth and cause to inherit the desolate heritage.”—(Isaiah xlix, 8.)

TO OUR BRETHREN THE CHILDREN OF ISRAEL.—Hearken unto us, ye that pursue righteousness: Ye that seek the Lord, “Lift up your

eyes to the heaven above, and look down upon the earth beneath." Behold and understand that the hand of God hath done this: He hath remembered his covenant. God hath been jealous for his land and people. He hath not only protected but preserved them in that holy land termed the land of the living. With a heavenly spirit has he inspired those kind and benevolent individuals holding the respective and important offices of Wardens and Overseers of the Holland and German congregations, who have united themselves with God's assistance, like mighty ones, to help their poorer brethren. Zealous for the Lord of Hosts, they have sought to establish for themselves a good name in the *land of the living*, and henceforth to be known under the title and designation of the FRIENDS OF ZION AND JERUSALEM.

We ourselves have witnessed this great undertaking of purchasing a possession and inheritance for Israel, being a part of the desolation of Zion which is now and will remain theirs and their generations' after them forever. God's hand has assisted them in this for good, and their Jewish brethren acknowledged and confirmed that which they have begun. Since their commencement many societies and committees have been founded throughout Germany to carry out this noble object; and with the free-will offerings thus forwarded, they have been enabled to pay the whole of the purchase money, amounting to £686 sterling. And on the 27th day of Nissan last, the first foundation for the erection of Houses of Refuge for the poor, and accommodation for pilgrims, was laid in this pure and unsullied ground. And truly, the real value and the advantages of this site which the Children of Israel have now got possession of, and the amount of good to God's people which will flow therefrom cannot be described. The documents in the hands of their messenger will to some extent explain these matters, for therein is stated at length the many benefits the land will derive, &c. ; and such statements being just and true, can be relied on.

And in order that the truth may be respected we have issued these few lines to bear witness and declare that the undertaking is a just and proper one—that is, for the good of Israel. Those forming the Committee of the Society of the Friends of Zion and Jerusalem have said naught but what is true and correct. Now therefore, ye that are blessed ones of the Lord, arise, and prove yourselves a blessing unto the inheritance of the Lord, sustain and support Zion. In the words of the Prophet, "Strengthen ye the weak hands, and confirm the feeble knees," that they may not be prevented from pro-

ceeding with this holy work, in order that you may all have a portion, a claim, and a remembrance in Jerusalem. Each one of you give in accordance with your means, to further the buildings now in progress on Mount Zion.

It is a well-known fact that other nations and various creeds have purchased properties, erected many structures, and built palaces, which rear on high their heads toward heaven—and why then, shall we be inferior?—why shall we not seek to inherit the land? especially when through God's mercy an opportunity so favorable presents itself, and which will be more fully explained to you by that faithful, trustworthy, God-fearing, and praiseworthy messenger, RABBI HYAM ZEVEE SNEERSOHN. (Lord protect and spare him!) We entreat you to give ear unto him, for he is fully able to afford you the fullest satisfaction. Raise up your heads like mighty ones, and stand forth in support of your God. "Let each man support his friend, and unto his brother say, 'Be thou of good courage to support our nation and the city of God.'"

THE ZEAL OF THE LORD OF HOSTS SHALL DO THIS, and establish a permanent benefit for those poor of God's people who cling to that land which is acknowledged to be the inheritance of God. Thus will they exalt the city of the Lord, and rebuild its desolations. We confidently hope that every man whose heart is moved to fear the Lord, will incline his ear unto the words which proceed out of the depths of our hearts. Every one possessing a wise heart will at once conceive this to be a progressive step toward the final restoration and rebuilding of Jerusalem. We rely upon their kind and humane feelings to bestow their attention upon the appeal emanating from the Committee, and that they may all be included in the mutual bond formed of the generous and liberal of the people, that their names may be comprised among THE REBUILDERS OF THE RUINS OF JERUSALEM!

The offerings will be faithfully entered in the book which we have committed to our reverend messenger, and to whose hands all collections may with safety be entrusted; and you may rest fully assured that all such will duly reach the authorities engaged in the Rebuilding of Zion.

And unto God we raise our eyes in prayer: unto him we spread our hand in the attitude of supplication: with fervent and devout hearts we approach the remnant of the Western Wall, and other sacred places. On the graves of our Mother Rachel, the Prophet Samuel, the Kings of the House of David, Haggai, Zachariah and

Malachi. And may the beauty of the Lord be upon you, to flourish like a vine; and may ye live to know the beauty of the Lord and inquire in his temple. In your days and in our days may Judah and Israel be saved, and the Redeemer come unto Zion.

These are the words of the Elders and Rabbis authorized to act as the Ecclesiastical Board, and to bear the crown of the Law.

Given at Jerusalem, in the month wherein Israel received the Law of God, viz., the month of *Sivan*, in the year 5621, corresponding with, "Pray for the peace of Jerusalem—they shall prosper that love thee."

(L. S.) HYAM DAVID HAZAN,
At the head of all the Rabbis of Zion, Hacham Bashi.

(L. S.) RAPHAEL JEDIDIAH ABULAFFIA,
Chief of the Beth-el Congregation.

MORDECAI HYAM MUCHAS,
Head of the Beth Din.

Du pour l'égislation de la signature et du cachet ci-dessus du
Sieur Hiam David Hazan, Grand Rabbin de Jérusalem.

Le Consul de France.

Jérusalem, June, 1861.

EDMOND DE BARRERE.

MELBOURNE, October 15th, 1862.

We the undersigned subscribers to the funds for erecting houses for the poor Jews in Jerusalem, consider the mission of the Rabbi Hyam Zevee Sneersohn, one which demands the support of all who value the truth of sacred Scripture. We would congratulate the House of Israel on the fact that, in the very humble efforts now contemplated, they may see the promises of restoration to their own land receiving their accomplishment, and that, by the visit of the Rabbi to these colonies, they have an opportunity of joining in that work of God; and in fact that christians must acknowledge the deep obligation under which they are to the children of Abraham after the flesh, while those who are interested in prophetic studies, will see in the circumstances which have led to this mission, the beginning of the fulfillment, not only of the promises made to Israel, of restoration to Palestine, but of those which tell of uniting them in love to God's people, and the part the Gentiles should take in the

restoration; and will see for themselves, the first dawning of the day of God.

The Rabbi, during his sojourn in Victoria, has won the respect of all who know him, by the energy, simplicity and courtesy with which he has carried on his work.

HENRY BARKLY, Governor of Victoria.

JOHN O'SHANASSY, Chief Secretary.

H. MACARTNEY, Dean of Melbourne.

WILLIAM C. HAINES, Treasurer.

ADAM CAIRNS, D. D.

SIR WILLIAM STAWELL, C. J.

THE JERUSALEM MISSION.

Argus, Tuesday, December 31.

A meeting of the members of the Jewish faith (to which persons of other denominations were also invited) was held at the Mechanics' Institute, last night, for the purpose of adopting measures to carry out the object of the mission of Rabbi Hyam Zvee Sneersohn, from Jerusalem, that object being to obtain funds to assist in building houses of refuge on Mount Zion. The learned rabbi was present to advocate the claims of his mission, and appeared in his rabbinical costume. The chair was occupied by Mr. Isaac Lyons, and there was a fair attendance.

The Chairman, in opening the proceedings, said that, up to a very recent date, the Jews in Jerusalem had been greatly persecuted. Not only had they been robbed by the Arabs, but they had not even been allowed the privilege of being freeholders of their native soil. Under these circumstances, they had to pay very high rents to the Turks, which had kept them in poverty; but the Sultan had lately determined to sell the land, and allow them to become purchasers and freeholders. They had bought part of Mount Zion, but the purchase money had exhausted their capital, and hence the necessity of the present mission, which was to obtain funds to assist them in building houses of refuge. The promoters of the meeting appealed only to their Jewish brethren, but they would be happy to receive any assistance from their Christian friends; and he (the Chairman) hoped that their effort would meet with the success which it deserved. (Hear, hear.)

Rabbi Hyam Zvee Sneersohn then addressed the meeting on the dispersion of Israel. The learned rabbi spoke in Hebrew, a translation of his speech being afterwards read by the Rev. M. Rintel. He commenced by observing that the long continuance of the dispersion of the Israelites had caused doubts to arise in the minds of many Jews as to whether God's mercy had "clean gone for ever;" and the question was often asked, how long will the Jews be a byword among the nations? He was convinced that the promises of God in reference to his nation would assuredly be fulfilled, and that the fulfillment would be brought about by the ordinary workings of God's providence, and not by any miraculous agency. In considering the cause of the dispersion of the Jews, the rabbi said he found, after examining the Chronicles of the Kings of Israel, that, in early ages, they were much more sinful than at present; and that, as long as their sins were against God only, they were forgiven, but when they sinned against man also, they were severely punished. This was exemplified by the Babylonish captivity, which, after a lapse of seventy years, the Jews were delivered from, because they turned and prayed unto God. While the Israelites remained faithful to each other, and unanimity reigned amongst them, their sins were easily pardoned; but when strife and malice entered their hearts, and every man's sword was drawn against his neighbor, the wrath of God was kindled against them, and he punished them according to their evil deeds. The dispersion of the Jews was caused by the malice and ill-will which sprang up amongst them; and he (the rabbi) thought the continuance of their dispersion was to be attributed to the fact that they were unable to meet together, and devise some means for the reparation of their sins, as at Babylon. He expressed his firm belief in the fulfillment of the prophecy of Hosea, that the children of Judah and Israel will be gathered together again. The restoration of the Jews would be accomplished by degrees, and they were bound to exert their strongest energies to further that end, in humble dependence upon the help of God. (Hear, hear.) In conclusion, the learned rabbi briefly referred to the object of his mission, observing that though the work might appear trivial, he hoped that such an amount of sympathy would be awakened in connection with it, that it would be the beginning of the restoration of the Jews to their own land. (Applause.)

The Very Rev. the Dean of Melbourne, in supporting the motion, said that he looked upon the circumstance of the Jews beginning to turn their eyes to Jerusalem as an indication that God was again

to visit the earth as a sovereign and command the obedience of the nations. they were told that during the desolation of Jerusalem they were to look for the absence of direct manifestations of God; but that on the restoration of the Jews He would again manifest Himself. The present movement was a small one; but it was a small beginning also of God's intention early to relieve his people when Moses was cast on the bosom of the Nile. He trusted the present movement would be attended with equally great results. God made use of means, and when the Jews were restored it would not be by a miracle, but by the instrumentality of men, so that the unbelieving world might learn it from the newspapers as one of the events of the day.

The Rev. Dr. Cains expressed the deep interest he felt in everything concerning the Jewish nation—an interest, he said, which was more ardent than that which he felt for any other section of the human family. He justified this predilection on various grounds; in the first place because the Jews were a religious nation; secondly, because they were the most marvelous nation which ever existed, and carried along with them the destinies of every country; and, thirdly, because he learned from the Bible that they must be loved “for the Father's sake.” (Hear, hear.) Everything in the present day seemed to indicate the fulfillment of the prophecy, that in the seed of Abraham all the nations of the earth shall be blessed. All modes of interpreting the prophecies in the Book of Daniel led to the conclusion that the time was fast approaching when the Israelites would be restored to their ancient country; and his opinion was confirmed by the present position of the Christian world. Another reason for expecting the the speedy return of the Jews was that some of them were beginning to fear that hope of restoration was almost gone, for it was expressly mentioned in one of the prophecies that this would be the case toward the end of their captivity. (Hear, hear.) Jerusalem, the holy and beautiful city, had long been trodden down, and its inhabitants cast out; but this would only continue “until the times of the Gentiles be fulfilled.” Everything seemed to show that “the times of the Gentiles” were drawing to their close. Undoubtedly a preparation had already been made for the restoration of the Jews; the policy of the nations of the earth was all tending to that issue. The question was arising every day, what nation is to possess Palestine? Turkey had long had it, but her days were numbered. Russia could not have it; England's interest in the East would prevent

that. France could not have it; Russia and England would unite to prevent that. England could not have it; Russia and France would unite to prevent that. There was no solution of the political difficulty except by bringing back the Jews. (Applause.) The Jews were prepared to occupy it; for they numbered 5,000 000 or 6,000 000 people, and they possessed great wealth. He believed that this would take place, and the sooner it did the better; for the restoration of the Jews to Palestine would do more to enlighten and reclaim the whole world than all the effects of the missionary societies, even if they were increased a thousandfold. (Applause.) The rev. doctor concluded by proposing the following resolution:

“That this meeting learns with much pleasure and satisfaction that the Jews at Jerusalem have succeeded in purchasing a portion of Mount Zion, that hallowed spot which once formed part of the inheritance of their fathers, and which for ages past persecution has withheld from them.”

After a few remarks from a person in the body of the room, in support of the object of the mission,

A vote of thanks was awarded to the chairman, on the motion of Mr. A. Ellis, seconded by Mr. E. Cohen, M. L. A., and the proceedings terminated.

THE LECTURE AND MEETING AT MELBOURNE.

Shortly after half-past 7 o'clock, his excellency Sir John Young took the chair, and after reading the advertisement, introduced the lecturer.

Rabbi H. Z. Sneersohn, who was attired in the picturesque and historical costume of his office, was loudly applauded on his presence on the platform.

The lecturer commenced by observing that the kindness that had been evinced toward the cause of Mount Zion, by their meeting him there, encouraged him to pour out his words to them, and the token of friendship he had received from his brethren, the Jews, as well as from numerous Christians in cities which he had passed through, gave him strength in this city to give expression to his thoughts which he had in his heart. The eternal was witness that he came not for his own honor or benefit, but the honor of the Lord of Hosts, for the honor of his people who lay hold of the law. Although young in years, he would not fear to express his sentiments,

for the words of the Eternal were in his heart, as a burning fire. Whilst he was able to stand upon his feet, he would testify before the majesty of the people the honor and glory of Zion. From the day that he took the Holy Work upon him, when he was elected by the Rabbis to be their messenger, it had been his custom to publish the works of God in his land, and to lecture in every city through which he passed, on the dispersion of Israel, and their redemption, and the building of Zion and Jerusalem, and to show by what means they should be accomplished. He was thankful that he had found many men of intelligence that agreed with his views, not only those of his own faith, but Christian brethren whose faith was different. He was glad to find in this city the unity of opinion respecting the dispersion and further redemption of Israel, the signs of which they would be able to comprehend, and see that in accordance with the promises of God whether the time was far off or not. That the signs were perceptible none could deny. In considering the subject, he would take two faithful witnesses. The first was the spirit of the times. Any one acquainted with scripture or history must be aware of the general position of the Jews since they became a nation. From those sources they all learned that they were the only people whose existence had been and still was in every way wonderful. A people whose earliest origin was traced to the present day, and although so many thousands of years had passed away, the laws and name remained still the same, holding fast the glory of God as was revealed to them by the Almighty speaking out of the midst of the fire. The fortunes of that nation had been various. It had been exalted high, and as often lowered to the dust; her rising and falling had been wonderful, just in accordance to the merit of her work, and the land had the same fate as the people, suffering with her, or rising with her exaltation, for they were as twins; they blossomed like the lily when Israel was happy, or bore her sins for her sake. Who could consider that fact but would conclude that the spirit of God ever hovered over them like a shield. (Applause.) It was then 1795 years since the beauty of Israel was cast down. Their land was desolate, their temple was burned. Their princes had gone into captivity, and hundreds of thousands of them poured out their blood as water in defense of their country, and many were carried away captive and sold in foreign lands for their law and religion. The greater part of them were driven into banishment and scattered throughout the world like sheep. Yet the shadow of the Almighty was not altogether removed from them,

for they still flourished like the tender grass, and still the hope of salvation is strong in them, and is inscribed on the heart of the Hebrew. Their eyes look to the time which is appointed from God for their return from their captivity, and to exalt the hour as at first. It was well known that they were not supporting themselves by their own strength only, but by the promise of Almighty God that strengthened them. (Applause.) There was not a prophet who devoted himself to the study of their national history but had predicted her fall, and had also foretold her restoration. That was to them their comfort, for inasmuch as they experienced their punishment so also they had, in fact, a proof that the promises would be fulfilled. The Almighty told them through his prophet, Jeremiah, in chapter 32, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; for thus saith the Lord, like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Every one who read that and the previous chapter, saw plainly enough that the prophet predicted the future redemption of Israel. Moses, the father of prophets, had predicted the end of this people, and the Holy Land. In Deuteronomy, he said, in chapter 30, And it shall be when all these things have come upon thee—"the blessing and the curse, and the Lord thy God will turn thy captivity, and have compassion on thee, and will return and gather thee, from all the nations whither the Lord thy God hath scattered thee," &c. Besides these, there were many promises made respecting the worldly prosperity of the Jewish nation, given by every prophet. They had also foretold the great benefit that was to accrue to the world at large by the restoration of Israel. When this should be accomplished, God will then cause his light to shine upon every one, so that all should be able to understand His will, and form themselves into one band to do the will of their heavenly father. (Applause.) The great distinctions which at present prevail among men will exist no more. Up to this time, those who believe in the Lord differ in their mode of serving Him. Creatures of the same hand are separated by religious jealousies, each deeming his own the best; but after the redemption of Israel these divisions will be brought to an end. The hearts of all shall be knit together, and all shall walk one road—as the prophet Isaiah said, "And the glory of the Lord shall be revealed, and all flesh shall see it together that the mouth of the Lord hath spoken it." In like manner Zephaniah said, "For them will I turn to the people of a pure language

that they may all call upon the name of the Lord, to serve him with one consent." Therefore, he believed it was the sacred duty of every one who believes in God, whether Jew or Christian, to take that subject into consideration, and see whether this great salvation was not near approaching, or whether it was in their power to hasten it. (Loud Applause.) On that head he would give his opinion with some reasons which the signs of the times indicated; as it was necessary for the physician to feel the pulse, in order to prescribe the medicine, so it was necessary to consider the final result of the dispersion, and to look abroad to see if there were signs of its coming to a close. That was the third time that Judah had been led into captivity, in which state it was still, and in some countries heavier than the former two which preceded. In the bondage in Egypt it lasted for 210 years. The Babylonian captivity was for 70 years; but this number of years had passed away, and still it continued. This last dispersion was that foretold by the prophet—"For the children of Israel shall abide many days without a King—without an Ephod—and without a Seraphim. It was necessary to consider why the dispersion had taken place. His answer to this was—the beginning of the captivity was brought about through the sins of Israel in former days; because they were idolators; because they neglected and profaned the Sabbath, and hated each other without cause. But the fulfillment of the redemption was for the benefit of every living man. For the diffusion of the knowledge of God over all the earth. The Bible of God was the prevailing book which was interpreted and translated into all the languages of the earth; and those who have served idols, have broken them under the influence of its potent words. This was the intention of the Creator, to extend the time to the creatures of his hand, until they all came of themselves to acknowledge Him, and the wisdom with which He had favored them through the law delivered from Sinai; this was the principal reason for the prolongation of the present redemption.

Every one who had his eyes open must have seen that the anger of God for his children is already past; they are no longer persecuted as they were formerly; their position was improved wonderfully, and nations that had formerly persecuted them are friendly and well disposed to them. (Applause.) That showed that God's mercy was upon them, and that they should shortly return to their own land, although the prophecies had hidden the period for the approach of their redemption, still the signs of the times have

already exhibited marks of its commencement. There was first the awakening of great mercy in the hearts of the nations to make a covenant of love with the Jews, as said by the prophet Isaiah. The second, transcendental beauties which should be made to spring from the salvation of Israel by all men, by kings, and by princes. They will encourage an attachment to the land which God gave to their fathers. Thirdly, the Gentiles will assist the Jewish nation in their endeavors to return to their own country. When kings shall be their nursing fathers, and queens their nursing mothers, all those prophecies will be brought about by gradual means, by an almost imperceptible development, without miracles, and the re-possession of their fatherland will at first be by purchase as Abraham bought the land around Machpelah. The prophet Jeremiah purchased a field from Hananeel, his uncle. He was instructed to write, and take evidences of such purchase, and to hide the title-deeds in an earthen vessel, that it might continue for many days. Now, if they would fix their hearts on these prophecies, they would conclude they were in a state of fulfillment. Already the Almighty had caused them to be so far favored in the eyes of the rulers and kings of the earth as to be permitted to purchase for themselves an inheritance on the goodly Mount Zion. Christians as well as Jews in the isles of the west and east look for the fulfillment of these promises, which burn like coals of fire. There is not a country nor a village where its name is not spoken, nor a single newspaper that does not mention from time to time the restoration of the Jews to their land of Zion.

He (the Rabbi) spoke from personal knowledge and experience. He knew the sufferings of the Hebrews in Jerusalem. Therefore did he summon up his soul, and boldly entreated them to make collections for Mount Zion. He hoped many of his Christian brethren would unite with the Jews in his holy work. God had given them minds to understand his arguments. He must tell his Excellency how deeply he felt the obligation he had laid upon his poor people by his condescension in coming to this meeting; an impression had been made which no time nor distance would be able to efface. He thanked the audience for their countenance, and tendered thanks to the exponent of his ideas, the reader and translator of his lecture. He prayed that the Lord might cleanse their hearts and lead them all to happiness, that they might see the promises fulfilled, Jerusalem rebuilt, and that all might rejoice together in the

day when God would turn again to his people. (The learned Rabbi, and his interpreter, the Rev. Mr. Davis, both sat down amid loud applause.)

The Rev. John West moved—"That this meeting having heard from Rabbi Sneersohn in the course of his lecture the object of his mission to build houses of refuge on Mount Zion, for the poor Jews in Jerusalem, fully concurs in his design and recommends that subscriptions be opened at once, and that Christians and Jews should be associated in raising subscriptions to carry out the object." He said though very few of them could pretend to follow the Hebrew, there was a language of the eye and countenance by which the reverend lecturer spoke the feelings of his heart. The name of Palestine was dear to the recollection of every Christian heart. If it was the land of the Hebrew fathers it was the land of our faith. The charitable disposition always manifested by the Jewish people entitled them to the warmest sympathies of Christians. (Hear, hear.) He was glad to see the Jews and Christians met to lament together over the desolation of Jerusalem, and to rejoice in the hope that the Messiah should reign in all his glory, and Jew and Gentile form one fold under one shepherd. They had received an illustrious stranger, one who had long been a dweller in Jerusalem. It was a remarkable fact that they were assembled in this country for such an object, looking forward to the era of a nobler civilization, when all nations should "beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more." (Cheers.)

The Rev. Dr. Woolley seconded the resolution. It could not be supposed that any of the Hebrew race could need any exhortation to go on with such a work, for every Jew, in all parts of the earth, repeated in his heart daily and nightly the words of the Psalmist, "If I forget thee O Jerusalem, let my right hand forget his cunning. If I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." It was not to the Jews only that Jerusalem was dear. (Cheers.) The Jew was dearest to the Christian of all except his own kindred. The Jew connected the first day with the present. He walked the earth in their days not as some few remnants of almost extinct races. The bones of those under whose bondage Israel groaned in Egypt lay on the banks of the Nile; their Babylonian oppressors on the banks of the Euphrates. But the Jews lived, not as a race ready to perish; but like Aaron's rod that budded and produced almonds. We had in time past treated the Jews as a people "stricken, smit-

ten of God and afflicted; in whom we saw no form or comeliness." But thanks to the Jews' God and ours those days were gone. The Jews had survived persecution; they had lived and had risen, not as others embittered by sufferings, but in a condition to vindicate their claim to the title of benefactors of the human race. Once they were called "the haters of mankind," because they would not tolerate the corruptions of polytheism and idolatry. (Cheers.) We love them for that. The English, who had, thank God, been the first to extend to them the hand of friendship and justice, had many patrons among the Jews. They thanked their Goldschmidts and Rothschilds for their noble and grand and manly commercial policy. And what name was so closely connected with philanthropy as that of "Montefiore?" He asked the Christians to accede to an appeal which their great apostles had put to them long ago concerning the Jews: "If you have eaten of our spiritual good things, will you not show us sympathy and brotherhood in ministering to our necessities in carnal things?" Let Christians and Jews join in the sentiment of the Psalmist: "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, prosperity within thy palaces. For my brethren and companions' sake I will now say, Peace be within thee."

The motion was then put and carried unanimously.

The chair being taken by the Honorable E. D. Thompson,

The Rev. Mr. Davis moved a vote of thanks to his Excellency. As a Hebrew, he spoke the feeling of his people on finding a gentleman, the first in the land, and Christian, taking the chair at a meeting to promote "a Jewish benefit." He (Mr. Davis) believed that times were now dawning—times much better than any that have preceded; and it was a harbinger of better times that a discourse in Hebrew was listened to in that hall by so large an audience. Jerusalem was the land of all mankind. To that the eyes of human beings in all parts of the earth turn to see the coming grandeur that would shortly dawn upon the world there. They were now prepared to say with the prophet—"Have we not all one Father? Hath not one God created us?"

THE CONDITION OF THE JEWS AT JERUSALEM.

Geelong Advertiser, Sept. 17.

The Town Hall was crowded on Monday evening to hear the Rabbi Zvee Sneersohn's interesting statement of "the present condition of the Jews at Jerusalem, with a view to raise subscriptions to relieve them from their necessitous position, and to assist them, by building houses on Mount Zion, to fulfill the prophesy of their restoration in latter days to the land of their forefathers by the aid and assistance of the English race.

The Rabbi, who was attired in a loose flowing white robe and a Turkish fez, was introduced to the meeting by the Venerable Archdeacon Stretch, who, in the absence of his Worship the Mayor, who had promised to be present, presided.

The Archdeacon said—In coming there that evening he had in view the discharge of a portion of that great debt which was due from all Christians to the honor of Israel. They well knew how badly that debt had been paid in the earlier days of the Christian era; how the name of a Jew had been used as a plea for cruelty and persecution of every kind, and they were bound therefore in this enlightened age to render atonement for such persecutions whenever the opportunity presented itself. This was the feeling which had moved him to come there that evening, and he hoped those present were actuated by the same spirit.

The lecture was divided into three parts, and as the Rabbi, with evident earnest eloquence, delivered each part in Hebraic, Mr. Frazer very effectively read the translation. The preparatory part consists of a theological discourse, bearing principally upon the ancient prophesies in regard to the final dispersion and restoration of the house of Israel, and enlarging upon the fact that while in all other dispersions of the Jews definite periods of banishment had been disclosed to them, the last dispersion was accompanied by no such visible sign, "and," said the Rabbi, "God in so doing had conferred on us a great favor, for it has planted the thought of our redemption more deeply in our hearts, leading us to look for a different form of redemption to any preceding one, inasmuch as its excellence and brightness will shine without distinction to the whole world."

The Very Reverend the Dean of Melbourne said that a resolution which should have been proposed by Dr. Cairns, who was

unable to be present; had been placed in his hands. "That this meeting sympathises with the House of Israel in their destitute condition at Jerusalem and with those Jewish Pilgrims who, in the nineteenth century, are subject to such deprivation in the Holy Land." Although nearly ten years had elapsed since he left Geelong there must still exist some remembrance of him, and those who knew him were well aware that he was not imbued with that spirit of the age popularly termed "liberalism." It was not then from any slackness in his convictions as a Christian minister that he had attended the present meeting, but rather that he held it to be a blessed thing to assist in that work which was begun at Jerusalem. He thought the coming among them of their friend, the Rabbi, was an event marked by the finger of God, and as such to be regarded by them with solemn reverence. The promises made by God to Israel were of three classes: "That God would give the land of Canaan to the Jews," "That the children of Israel should go into the land of Canaan if their conduct was good before God," and thirdly "That after their dispersion God would gather them together again." Jeremiah had said, "The Lord would lead them back with their supplications and would gather them together as a shepherd his flock." It had been said, however, that the restoration had already been, but that gathering had been in poverty and great trouble; and the whole of their intermediate history had been one of stormy persecution, while the restoration looked for was that Israel should once more inherit her own land, being brought back to it with humiliation before God but with triumph in the sight of man, and this return was associated with the most glorious ideas that could be realized by the Christian mind. The Jew and the Christian, it was true, disagreed upon the vital point, "Who is the Messiah," but they agreed that his coming was to be the most important and glorious epoch of the world's history, for he would come reconciled to his own people, and the earth would be filled with the glory of the Lord as the waters covered the sea. Let them glance at the present aspect of the political world, and of the Jewish nation particularly, and they would see distinctly the approaching fulfillment of prophecy. The conviction on the Jewish mind was that their restoration would be a blessing to the world. In ages past their feeling had been one of exclusiveness and supremacy. This, he was glad to say, was now altered, and the name of Jerusalem was alike to Jew and Christian bound up with their dearest hopes as a place where God would manifest himself evermore to become as life from the dead to the

nations of the world. Within the last few years two grand objects had prominently occupied the public mind—the state of Italy and the state of the Holy Land. With respect to the latter it was said the Turkish Empire was fading away, and its feebleness gave an opportunity for some stronger power to take possession of it. Who would take it? Should Austria, should Russia, France, or England? No! not England, nor with England's connivance any other power, for England had said—"I'll have no share of the spoil myself, nor will I allow others to lay hold of it." (Loud and prolonged applause.) If then they could assist to place there a wealthy and industrious people, unconnected with the policy of surrounding nations, it appeared as though Providence had thrown open the door to admit the Jews once again to the land of their forefathers.

The Rev. Mr. Henderson seconded the resolution, and observed that events which were now taking place in the political world were distinctly hastening on those mentioned in Scripture. Almost all the hopes the Christian enjoyed came down to them through the Jewish nation, and to that race therefore was a deep debt of gratitude due.

The resolution was then put to the meeting, and carried unanimously.

The Rev. T. M. Frazer said that whilst former speakers were alluding to the obligations of the whole of Christendom to the Jewish nation he was thinking of a long list of eminent statesmen of Jewish descent, of the first-rate painters they had produced, of men who had adorned the highest walks of literature, and of those great merchants who had struck out so many new paths of speculation. Indeed from the many temporal benefits which were shared by Jew, Heathen, and Christian, the whole were traceable to a Jewish origin. If The Jews were only to be regarded as citizens of ordinary character, they were entitled to some recompense for the substantial benefits they had conferred upon the world at large. He moved the following resolution: "That this meeting hears with pleasure that the Turkish law forbidding Jews to purchase land on Mount Zion has been relaxed, and that a site has been granted for the purpose of erecting almshouses for the Jewish poor, and for the accommodation of pilgrims."

JEWISH MISSIONS TO CHINA AND ABYSSINIA.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR AND HONORED SIR—I had great pleasure when I read in your journal about the kind benevolence of our brethren in England, and that a committee had been formed to promote a Jewish mission to China, to inquire into the state of our brethren there, of whom we are now in ignorance regarding their religion, numbers, position, origin, &c.

It was well known to us for many years that these brethren existed in China; children of Abraham, Isaac, and Jacob, whom the Lord has separated from us since the destruction of the first temple. Thousands of years have elapsed, and we are ignorant of their position.

Now, Mr. Editor, should not the heart of every Jew burn on this subject? He knows that he has a brother in China and could not know anything of him so long as the gates of China were closed and the fear of death was before every traveler, preventing many who desired to know more of these our lost brethren. Now it seems that the Almighty has opened a path, and that our brethren can be visited; we see with our eyes that our Christian friends are giving us notice that there are numbers of our faith in China, Abyssinia, and other places, and that they are living strongly in the faith, giving no ear to missionaries who are anxious to turn them from the religion of their fathers. This is the true witness to them that the fire of the true religion burns in their hearts unquenched. Either they have many books and from them they learn to fear the Almighty and to love him with all their heart, or their ministers have great influence over them, and thus they are kept in the right way; if not one of these, it would be easy to turn them from the true religion, for according to the accounts given by missionaries the faith of Israel is strong in them.

Now there is no doubt that if we succeed in knowing them, the benefits will be great, both to them and to ourselves; what they do not know we can teach them, and traditions of theirs, of which we are in ignorance, may enlighten us. The benefit will be to the Jewish nation in general and the greatest honor for them; therefore I had great joy to hear that a messenger had been commissioned to undertake this object and noble journey, even Benjamin, who gave

so much of his lifetime to such sacred objects, and who was well competent for such an undertaking. I was glad to see that he had asked and obtained support and assistance from the British Jews who are always ready to further a good cause, and I felt sure that he would succeed. Now the Almighty has shown us that man plans, but that God in his providence destroys these plans. Benjamin had planned to travel, and the time came that he should go to his rest; the earthly work of our friend Benjamin was finished; and I fear that the Committee have lost courage, not knowing where to look for a successor to carry on this work. In your weekly "Gossip," of 13th May, I read that the Chief Rabbi of London most likely could find a man able and willing to undertake this sacred mission. I therefore thought to myself, who can tell if the Almighty has not created me that I may be the humble instrument in his hands to carry on this work. I have thought much upon the matter, and I feel that it is in my heart to go, if only the committee will support me as they were prepared to support the late Mr. Benjamin. I would not undertake this for my own benefit; I consider it is my duty to do all in my power for my nation and religion. As I have traveled ever since I was 18 years of age—three times to different countries on missions from Jerusalem—of course it would be much easier for me to go on this sacred mission than to travel on an expedition for charity, as I have been accustomed to do before.

In order that you may know a little of my various travels, I will only say that during the last twelve years I made a journey to Damascus and Aleppo, after to Egypt, and through the desert home. After I was solicited to go to Persia, India, and China; in the latter country I stayed three days with Mr. Rueben David Sassoon, brother of S. D. Sassoon, Esq., president of the committee: after that I went to Australia. During the last three years, I went for the third time again to Australia and India, on a mission for building houses of refuge on Mount Zion. In all my missions I have been kindly received by all classes, and the Almighty is witness that I did not travel for my own benefit, as it is well known that I am a poor man so far as earthly treasures are concerned. My desire has been, and still is, and I pray to God will continue to be, to do good for the dwellers in Zion, and I look upon this mission to China as likely, by the blessing of God, to be of benefit to Judaism at large. I therefore, with all my heart, desire to appeal to the committee saying, "Here I am, send me where you will."

I should be glad to leave my home, my wife, family, and friends

to travel for years for such an object; only that I should have to leave with them expenses of their support during my absence, and that I should have my traveling expenses for the journey. I am sure that the Chief Rabbi of Jerusalem, Hyam David Hazan, will certify to my being competent to undertake such a mission, and would be glad to give every assistance in his power. I feel confident that the great influence of Dr. Adler would not be withheld in such a cause, and would be readily afforded to enable the messenger to overcome all obstacles.

Now, Mr. Editor, I think it is your duty to awaken the members of this committee, that their courage may not fail; let them think that Benjamin still lives; and if he does not go, I am ready to start, and with the help of the Almighty to bring such a desirable object to its accomplishment. I have the honor to be, dear sir, your obedient and humble servant,

JERUSALEM, June 13th, 1864.

H. Z. SNEERSOHN.

JERUSALEM.—THE LOCUSTS.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR—With profound grief I address these lines to you, disclosing the sad condition of the Holy Land and its inhabitants. Alas! these are days of darkness, of distress, and reproof. Dread has befallen all inhabitants of this country, because God has afflicted us and sent against us a fierce host, numberless and destructive beyond all conception—the host of locusts, which devours every blade of grass in our fields. It is now a fortnight since this plague has come upon us, covering the whole face of the earth, leaving the ground, which was before the visitation as fruitful as Eden, a howling wilderness. The vine and fig trees are withered and the olive trees are bare. Nor is there a trace left of those plants which serve less to benefit man than to adorn the ground. Alas, how we have been despoiled, and all food cut off from us! The sight from Mount Olivet is truly disheartening! Nothing around but trees stripped of all fruit, withering and wasting. At this dismal sight the heart melts and is turned into water; and the words of the prophet Joel are on the lips of every individual. For the description given by the prophet of the devastation in his time by the locust

is literally applicable to the devastation in our days by the same scourge. Therefore we have also obeyed the charge of the prophet, and proclaimed a fast on Nissan 22. All Jerusalem on that day assembled in the house of the Lord; there we poured out our hearts before Him, and recited the Psalms from the beginning to the end. The doors of the holy ark were opened; the sounds of the *shofar*, which thrill through the heart, re-echoed. We implored mercy from the Lord, and tears streamed from our eyes on account of the great calamity which threatens us with destruction.

For about eight days the host of the locusts increased. There were various species of them, great and small, swarming over our heads and filling courts and houses. There was not a spot free from the myriads of them, and it was almost impossible to go out of the house, for every garment was soon covered by them, and they penetrated to the very flesh. It is quite evident that it is a plague from God Himself, that it is indetical with that of which the prophet Joel spoke, when he said that its teeth are those of a lion, that its noise is that of chariots skipping on the tops of the mountains.

Three days ago there arrived here a friend of mine, an inhabitant of Sephad, and he brought with him a locust of the species which is called here "Zumeb," and is that which is now devastating Upper and Lower Galilee, and the holy cities of Sephad and Tiberias. This locust terrifies every one that sees it, for its appearance is so extraordinary, differing entirely from those found in the neighborhood of Jerusalem. Its size is that of a bird; its length exceeds a hand-breadth and a half; its head is like that of a lion, and upon its head it has two horns; it has six feet, which resemble saws and sharp swords, with which and its teeth it destroys every plant; its color is reddish or greenish. My friend has preserved one in a bottle of alcohol, intending to carry it with him to London, that its inhabitants may see this extraordinary creature. I must add that my friend the eminent Rabbi Mordecai, the Levite, Ashkenasee, having been elected by the inhabitants of all the holy cities, is ready to start on his errand to London.

Galilee is not only visited by that species of locusts and others still larger and of still more strange form, but in addition by cholera, which unfortunately has broken out at Tiberias. From Sivan 8 to this day about 80 of our brethren have died, and all the inhabitants began to flee to the neighboring village. When the Pasha of Acco (St. Jean d'Acre) heard this he ordered Tiberias to be shut,

and not to permit the inhabitants to flee lest the disease should be carried to other places. Thereby the calamity at Tiberias was still more aggravated, for now they could not even escape.

I lack words to describe to your readers the desolate condition of the cities in these evil days. Despair is now added to general misery; since it appears as though the laws of nature has been altered, and Heaven itself was fighting against us.

Having acquainted your readers with our desperate condition, I now entreat them to come to our help. It is not now time to build houses or buy fields, but to preserve alive those perishing with hunger and to heal the sick. First sustain the hunger-stricken and afterward think of further remedies.

And now, in conclusion, I will add that if there be any who believe the slanderous report that the elders of the congregation withhold charity-money and have no pity on the poor, the remedy is easy enough. If the charity of the benevolent be forwarded to the 'Hacham Bashi, Hayim David Hasan, in conjunction with Hayim Zvee Sneersohn and Rabbi Selig Hausdorf, the senders will receive a proper account of every farthing. And we are ready to undertake the distribution, and to publish all the details in the newspapers, so as to silence all obloquy. These are the words of him who writes in weakness of hand,

H. Z. SNEERSOHN,

Tamuz 1, 5626.

An inhabitant of Jerusalem.

CONDITION OF THE HOLY LAND.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR—By the last mail I sent you a letter in which I informed you of the calamity which has befallen us by the invasion of swarms of locusts. This time I have to announce the pleasing news that God has had mercy on us and has greatly mitigated the disaster. When the locusts first appeared every one thought that all food would be cut off, everything green in the fields having been consumed. But now we find that providentially the wheat and barley had this year become ripe very early, before the locusts overspread the country. The peasantry, therefore, were able to gather in the produce before it became a prey to the destroyer. Now the months of Tamuz and Ab are in this country the season for laying in stores of provision for the whole year, until next harvest. And, God be thanked, the

price of corn has gone down one-third of to what it was. At this moment every one who has the means is hastening to lay in a store of provisions. All heads of the several Christian communities buy up as much wheat as they can in order to lay it up for the benefit of the poor among their people, among whom they retail all throughout the year the gathered store at a cheap rate. Every Christian community here has a special magazine for this purpose; and every one of these magazines is being filled with corn, so that the supply will be sufficient for their poor all the year. No such provision is made for the Jewish poor. They are always on the brink of starvation. Their life is a misery to them, and no one has pity on them. How must the heart of every Jew here grieve at this moment when he sees that every other inhabitant of the country is laying up ample provision—the finest wheat bought at a very low price—while he is compelled to make his purchase by the day, from hand to mouth, and must content himself with dry and mouldy morsels! For whence is he to get the means to lay in a store? and who, alas! troubles himself about him? The heads of the congregations are only mindful of their own interest, and the collectors and benefactors residing in Europe do not pay sufficient attention to the proceedings, neglecting to give sound advice and to see that good and useful regulations be made for the benefit of the poor here. And when some eminent man comes to visit us here, such as the illustrious Sir Moses Montefiore or M. Albert Cohen, the heads find means to engage their attention in useless things which fail to produce beneficial results for the commonalty. The cries of the poor do not reach the ears of these righteous and good men, either because from their lowly and depressed condition the poor have not the courage to speak out or because these eminent men only confer with those heads who bear sway without the consent of those over whom they exercise authority. In the meanwhile the poor of the holy cities languish in misery and squalor and eat the bread of wretchedness.

Living as I do in the midst of this hunger-stricken population, and acquainted as I am with their wants and real sentiments, I deem it my duty to exert myself in their behalf, and therefore I resolved to expose to the public view the evils under which we labor, in the hope that those good and eminent men who take a special interest in our sad fate will incline their ears to my representations.

Why should we be less cared for than the other religious denom-

inations around us? Why should there not also be established among us a magazine for provisions, so that our starving poor should not be compelled to pay such exorbitant prices for an inferior article? It is my firm conviction that the illustrious Montefiore, should he concur in my views, will take into consideration the humble suggestion made by me. Should he act upon it, he would, under God, be the means of saving multitudes of his perishing brethren from utter wretchedness. Only the administration of the matter must not be placed into the hands of the existing heads, but in the hands of men who possess the confidence of the poor.

I now beseech you, sir, for the sake of the holy cities and the starving multitudes in it, to lift up your voice like a trumpet, that help may come speedily. By doing so the Lord will cause his countenance to shine upon you. These are the words of him that writes in the bitterness of soul,

H. Z. SNEERSOHN,

An inhabitant of Jerusalem.

Tamus 9, 5626.

A VOICE OF COMPLAINT FROM JERUSALEM.

TO THE EDITOR OF THE JEWISH CHRONICLE.

SIR—As long as there is breath in my body I shall not cease to make known to the house of Israel what is necessary to heal the wound of Zion. Fear of man shall not deter me, whatever may be the consequence. My trust is in God, and he will assist me in bringing out the truth.

Before all it is requisite to remove from our brethren inhabiting Zion the rod of the rulers who dispose of their bodies and property against their will, and to depose all officers who bear sway, not by the choice of the community, but in consequence of the appointment received by them from Russia and other foreign countries. How painful must it be to the Jewish inhabitants of Jerusalem to see that the share in their own government is less than that of black slaves of America in their own country, who are now emancipated; while we continue to be treated like captives, subject to the yoke of the office-bearing rabbis, who only consider their own benefit. Were we allowed to elect our own chiefs the burden of poverty and affliction would not weigh so heavily upon us; for undoubtedly the officers freely elected would exert themselves for the general benefit

by making good and useful laws. Is it not evident that these office-bearing rabbis are the obstacle to every project proposed for the benefit of the general poor? A fresh proof of this spirit of antagonism has just been furnished in the matter of the project for establishing agriculture among the Jews. The cry of the poor of Jerusalem is, Get us work, enable us to till the ground, that we may maintain ourselves by the sweat of our brow. But the rabbis, on the other hand, say there is nothing better for us than to live upon the heave offerings and tithes sent to the holy cities, and should any of our brethren till the ground there will be an end to the sending of alms. Were these rabbis wise they would perceive that precisely the reverse would take place, and that our European brethren would then the more willingly and abundantly provide for those who apply themselves exclusively to the study of the Law, while cheerfully lending a helping hand to those engaged in agriculture or trade. But while the existing state of affairs continues there is no hope for us. When will our influential brethren in Europe free us from this evil? How soon would then salvation spring up for the multitude of Israel, now clinging to the inheritance of the Lord, with the powerful tenacity so truthfully described by the noble Sir Moses Montefiore in his report when speaking of the request of the inhabitants of Zephath in reference to agriculture! How strong the desire of the Chief Rabbi of Jerusalem is to see agriculture encouraged among his flock he has repeatedly declared in writing; and truly there are many here who agree with him. For the sake of Zion I will not be silent, but appeal to you, ye men of Israel, to take to heart this important matter, to raise Zion from the dust, and to come to the help of the starving multitude here. These are the words of thy friend,

H. Z. SNEERSOHN.

JERUSALEM, Kislew 5, 5627.

JERUSALEM.—VARIETIES.

The intervening Holidays prevented our noticing before a letter, dated Ellul 23, addressed to us by Rabbi Sneersohn, from Jerusalem. The following are its contents in an abridged form:

“Last week a letter, together with remittance of £300, forwarded by Dr. Adler and Sir Moses Montefiore, reached Chief Rabbi Hasan, with instructions to distribute the amount in equal portions among the poor of the Holy City; and I have not the slightest doubt but

these instructions have been carried out, for this agrees with the practice of the Sephardim, who distributes charity only among such poor as are without any means of gaining a livelihood. It is not so among the Ashkenasim; for among them the rich as well as the poor receive equal portions, whereby the position of the poor is rendered most deplorable. Out of this amount the sum of £135, the share of the Ashkenasim, has been handed to their secretary, Rabbi Joseph Riblin, to be appropriated as their heads may direct. It is but right that Dr. Adler and Sir Moses should know that their instructions have not been carried out among the Ashkenasim, in consequence of the power they have given to these chiefs by having in the drafts sent associated their names with that of Rabbi Hasan. It is to be regretted that the senders should in their letter only have mentioned two of the heads, and not all the 27, as heretofore, whereby their wish of confining their charity to the really poor has not only been frustrated, but jealousy has also been excited among the chiefs excluded from their confidence. Indeed, no regard should in these distributions be paid to the chiefs and rabbis, but to the real destitute, the old, infirm, widows, and orphans, who ought to receive at least double the portion given to the traders and artizans who are able to earn their living. May they be pleased to give heed to my words, and no longer entrust the chiefs with distribution.

“As we understand from the letter in question, the £300 is a portion of the amount collected in London for the benefit of the poor of the Holy Land. Now it is known from the list of donations up to Iyar 12 that the total amounted to £5,945 18s. 1d. Out of this amount £2,195 was remitted up to Tebeth 18. Sir Moses, during his stay here, is supposed to have expended about £1,100. There must, accordingly, still be in London the amount of £2,350, out of which £300 has been sent to Jerusalem and £100 to Hebron: vere likely similar amounts were forwarded to Safed and Tiberias. Be it as it may, it is calculated there must be about £2,000 still in London. For this reason we are surprised here that nothing has yet been done to enable an association to buy wheat cheap in order to retail it to the poor at cost price, as is done among the Christians, or in reference to the new houses the foundation of which was laid by Sir Moses Montefiore.

AN APPEAL FROM THE HOLY LAND.

The Jewish Chronicle.

We have received a very lengthy letter in Hebrew from Rabbi Sneersohn, of Jerusalem, an abridgment of which we insert. We do so because the rabbi is one of the few in the Holy Land who, feeling the misery and degradation entailed by the sad condition of the thousands of Jews in the Holy Land, now altogether dependent upon the receipt of charity from abroad, endeavors to rouse them from their lethargy, and advocates practical measures.

TO THE EDITOR OF THE JEWISH CHRONICLE.

JERUSALEM, Ab 8, 5626.

SIR—This month, in which is the anniversary day on which both the first and second Temple were destroyed, is a period of grief and mourning to Israel, and especially to the inhabitants of Zion, like people before whom the body of the beloved dead still lies, and whose hearts cannot receive comfort. At this time many are the sad reflections on the fall of our people, a few of which I feel prompted to express.

A little consideration must surely suffice to excite surprise at the delay of our deliverance so many, many days. The astonished mind asks: It is now one thousand seven hundred and ninety-eight years from the day the glory of Israel went into captivity, and has not yet been restored. How many myriads of prayers of countless hosts of Israel have since risen before the throne of mercy imploring His pardon? There is not a prayer whether in rejoicing or sorrow, but Israel's deliverance is implored for in it, and yet the site of the holy temple is still covered by a sanctuary of another faith. Is this not a wonderful thing? If it be imagined that Israel's prayers can hasten this auspicious period, why has it not yet come? And if the period is fixed in God's secret counsel, and cannot be hastened by prayer, why have our sages made prayer for this part and parcel of our worship whether private or public? Is it not clear that we grope about in darkness like blind men? Must there not be some obstacle in the way which, as long as it is not removed prevents the fulfillment of our most ardent wishes? I will, therefore, plainly deliver my sentiments on this most important subject. If I am mistaken better men will set me right.

There can be no doubt that it is in the power of every individual Israelite to hasten the period of redemption, as shown by the interpretation given by our sages to several prophetic utterances. Our redemption, they explained, entirely depends upon Israel's repentance. But our repentance hitherto was simply confined to words. Deeds were not joined to the words. Prayers in abundance are, no doubt, being offered up for the welfare of Zion. But how little is being done for this welfare! Prayers are offered up by Israel for the attainment of their object. But what practical measures are being taken for this purpose? The Association for the Colonization of the Holy Land (הברת ישוב א"י) made known its scheme far and wide. Has any of the noble of Israel subscribed funds for the purpose? Mere words we hear, but deeds do not follow. To my grief, in looking over the list of subscribers for the benefit of the holy cities, I found inscribed the names of the princely Rothschilds, one of them for the sum of ten shillings and sixpence, and the other for one pound. The fact is there is no one among the distinguished men of Israel who practically does anything for the general benefit of the Jewish community in the Holy Land. There certainly are people in Europe who, by slanderous reports, seek to estrange from us the good feeling of our brethren. But as a learned Christian in England said to me, "If the Jews of the Holy Land deserve nothing, the Holy Land of the Jews deserves everything."

Now, I know some will say that this is all by the express will of God, and will endeavor to show from prophecy that our redemption can only be brought about by miracles; that the Lord will fight for us while we hold our peace. But it cannot be difficult to show that the first part of the redemption will be accomplished by natural means. When Israel approached the promised land God said to Moses, "Little by little will I drive them out before thee; thou canst not destroy them (the inhabitants of Canaan) speedily." Abraham, after God had given him Canaan as an inheritance forever, bought a piece of ground to serve as the sepulchre of his wife. Jeremiah gave a sign that a time would come when fields and vineyards would yet be sold, and thus indirectly sanctioned the purchase of fields in the Land of Israel. From this it is evident that it is the will of God that the first impulse should proceed from us, and that he afterwards will help us. The purchase by us of fields and vineyards in the land of our fathers will constitute the commencement of our redemption. And as it is not in the power

of any individual to erect a house by mere prayers, however prolonged and fervent these might be, if he does not obtain the ground and materials for it, so in reference to our redemption, can we no-hope for it if we do not employ all natural means in our power calculated to promote this object? It is only then that we may expect the promised help of God. Our sages have declared long ago, "Miracles are not to be looked for."

I now request you, sir, for the sake of the holy city, to give publicity to this letter in the language of your own country. Perhaps some noble-minded men might be stirred up and respond to me. My address here is as below. These are the words of him that writes here.

H. Z. SNEERSOHN.

JERUSALEM.—A FEW REFLECTIONS.

We have received another letter from Rabbi Sneersohn, of Jerusalem, an abridgment of which we insert :

TO THE EDITOR OF THE JEWISH CHRONICLE.

JERUSALEM, Ab 22, 5626.

SIR—Let me now continue the subject which occupied my pen in my last letter to you. Is it not astonishing that in the long series of centuries since our captivity no one should have endeavored to bring about our restoration as before? How is it that in these happy times which have fallen to our lot no one of the influential men in Israel should have risen to plead the cause of his people before the kings of the earth, and to move them to look mercifully at the land of our fathers? It is an astonishing thing, exceeding my comprehension, that there should not be among the tens of thousands of Israel, this wise and understanding people, one single individual zealous enough for his God and people to work upon the feelings of kings and princes, pursuing justice and righteousness in order to induce them to lead back to their inheritance the most ancient of nations, now wandering about like a flock without a shepherd. There can be no doubt that this silence does not arise from fear or from apprehension lest the enemies of our faith should raise their voice against us; for it is not the character of Israel cowardly to suppress their dearest wishes. If we look back at the days of old we see how many of our ancestors defied death in the promotion of the welfare of their people. How many great

men in Israel passed through fire and water to save their race! And even if the great troubles that passed over us have changed our nature, still some trace of the ancient fortitude and devotedness would have remained. The primitive character is not easily effaced, especially in our days, when the sun of liberty shines upon mankind, and permission is given to every one to argue on religious matters. It can, therefore, not be fear that shuts the mouth of our great men in Europe. Nor can it be because they think that human agency in the work of deliverance is not needed, but that it would be the result of a miracle when we see that the prophets, who spake as the spirit moved them, distinctly declared that the first impulse must proceed from Israel themselves, as it is written. Then shall the children of Judah and the children of Israel be gathéd together, and appoint themselves one head and go up from the land (Hosea ii, 2).

It is true there is a number of varying prophecies and sublime visions which it is not in the power of man to understand thoroughly. But whoever has understanding it is his duty to consider and compare the several declarations of the prophets, and to draw his inferences from them. And if these show that the favorable time has come he must endeavor to work them out according to his abilities. And if we consider attentively the auspicious period in which we live it must be clear that the time for mercy has come, and that a good beginning could now be made. True, the enemies and persecutors of Israel have not yet vanished, but their number is small in comparison to that of the friends of truth and the advocates of Israel, who increase from day to day, and who are desirous of raising again the horn of Israel. Do they not in their very countries elect from the midst of Israel magistrates, chiefs, and leaders? Are there not Jews now in Parliament? Does not beloved England show honor to the house of Israel? Whose heart does not beat with joy, and whose lips do not break forth with the benediction of **שְׂהֵיִנוּ** when he reads of all the honor shown to the Jewish Lord Mayor of London? Who can shut his eyes so as not to see the radiancy beaming forth upon the people of Israel? The greater the glory the greater the mystery, that with all these opportunities for benefiting captive Israel no one of the great in Israel should plead the cause of the holy cities so as to rouse the hearts of kings once more to restore us to the land of our fathers. On this subject I shall address you again, meanwhile signing myself as before,

H. Z. SNEERSOHN, Dwelling at Jerusalem.

PETITIONERS FOR LANDS.

Extract of a Petition from the poor in habitants of Tiberias to their brethren in London. To the most benevolent and noble members, our brethren the children of Israel.

We, the undersigned, are desirous to cultivate the land of our fathers, that we may earn our livelihood by the sweat of our brow. We have long and earnestly waited for the day when this salvation should spring forth, as yet not come to pass. Providentially we have secured in a good hour the services of a man renowned for kindness, a just and upright man, the most learned and pious Rabbi Hyam Zvee Sneersohn, who, having resided among us for the past winter, and who has had the opportunity of judging our character, has kindly volunteered his services on our behalf. From him you can learn and well depend upon for information; he has witnessed our sorrows, our application, and our positions; he can testify to our honest desire and willingness to work; he can well suggest to you what to do, and propose to you plans which will ultimately serve to benefit us. In him you may well place your confidence; his suggestions you will always find based upon the principles of truth, as we have deputed him and placed our future prospects in his hands. May we beg that your tender feelings be moved with compassion for us; may all those who behold this earnest application girdle themselves with kindness to assist in the salvation of their people; let them assist us through our messenger and encourage him speedily to bring our cause to a bright end.

Trusting to your great kindness and to your compassionate feeling to incline your hearts to our sincere and earnest request; and in conclusion, we pray that your prosperity may increase, your lives be long spared, and joy and happiness reign in your mansions. Amen.

(L. S.)

Jacob Vorhaffdie.
Israel Nombrofski.
Hyam Bensolman.
Jacob Adler.
Mendel Birach Adler.
Minachen Cohen.
Yisacher Barrid.
Yackel Bijoseph Cohen.
Zadel Cohen.
Ephraim Baricer.
Abraham Peretz.

Mendel Schwartz.
Sadele Nathan Hyman.
Aaron Eliza Lemberger.
Alter Blachmann.
Ephraim Zvee.
Nachon Ab. Blachman.
Hyam Buccurasti.
Sullmeni.
Kahos Grauthser.
Kallman.
Sapeti Barad.

Joseph Ben Ephraim.
 Boroeh Badd.
 Refier Ben Lazard.
 Mayer Michael Galaz.
 Zeehof Ben Mendel.
 Noter Fischler.
 Alter Rogers.
 Israel Magebush.
 Jacob Jamitz.
 Daniel Wiessmann.
 Jacob Levy.
 Solomon Buceresti.
 Yisocheh Moses.
 Ulter Wassermann.
 Joseph Friedman.
 Modichi Schiffmann.
 Abraham Schefper.

Abraham Isaac.
 Ephraim Birmag.
 Modichi Berrea Cohen.
 Moses Goldsweig.
 Lieb Wassermann.
 Barisch Rofer.
 Isaaco Horwitz.
 Zekell Zampberg.
 David Pessemer.
 Saul Adler.
 Abraham Bare.
 Zadle Birrach.
 Isaacs Pinsker.
 Abraham Nomrofstki.
 Isaacs Szarwell.
 Joseph Zvee.
 Moses Gershon Weismann.

Joseph Birach.

ASSOCIATION FOR THE COLONIZATION OF PALESTINE.

“The desolate land shall be tilled, for thus saith the Lord of Hosts, the God of Israel; houses and fields and vineyards shall be possessed in the land.—JEREMIAH xxxii, 15.

TO THE EDITOR OF THE JEWISH CHRONICLE.

DEAR SIR—From my inmost feelings I address you on behalf of my brethren in the holy city of Tiberias. You have already extended your kindness to them, through your valuable journal, by soliciting for them subscriptions to purchase drugs and medicines, and now may I request you to find a space in your columns to make known their appeal, a translation of which I beg to submit to you, wherein you will learn the importance of their application to the leading Jews of London? I trust that you and my benevolent co-religionists will allow their kind feelings to be moved toward my distressed brethren by rising to assist a poor and humble community who are seeking mercy for the land and its inhabitants.

Having been selected to advocate their cause, I now address myself through your esteemed journal to the noble and benevolent members of the Jewish community. Listen, I pray you, to the pitiful voice of your brethren, who are crying to you from the Holy Land; devote your attention to their petition and request—to spare their lives is their petition, and to give them the land of their

fathers is their request. It is only that they cry with a bitter cry, "Give us to toil and labor, that we may live and not perish; help and save us, that we may no longer bear the disgrace of only depending on the gifts of mankind." On these points their throats have become sore, but in vain. Oh, Heaven! Whose is the heart that will not melt, who is it that can close his ears to the groans of the needy, who are only making a proper and fair demand? and wherefore should the gates of salvation have been closed against them? Alas! is there no remedy or cure for their wound? is there no hope for them? Are they to be left forever in their degraded state? Is it beyond possibility to improve their bad condition? or are they looked upon by our brethren in Europe as an evil or sinful race to God and man, that it is almost a sin to pity or notice them? Far be it from me to suppose that there remains no hope for the Lord's people; far be it also to suspect that our European brethren entertain such ideas toward them. I am certain that there are many of our benevolent brethren who are in every way anxious to improve the condition of the Jews in Palestine, and are always ready to assist them; but the most important object, which is the introduction of agriculture into the Holy Land, they have not as yet decided upon, and this I attribute to some who are ignorant of the nature of the land and its inhabitants, and assert the following reasons as preventing its being carried out.

First, that the Jews in Palestine are an idle class of people, not desirous of work, preferring to live on charity. Secondly, that though there may be found among them a few ready to work and till, they must be ignorant of the art of agriculture, never having practised it. Thirdly, that though these difficulties might be remedied, there still remains the greatest obstacle—and that is the danger of their being robbed of the fruits of their labor, and no one to protect them.

Now, sir, I have been brought up among the people who are thus accused, and having witnessed daily their conduct and habits, I am satisfied in the sincerity of their feelings on this subject. I therefore consider it my duty to defend them from these cruel charges; and it is, moreover, in my power to prove by substantial evidence, to all those who are opposed to the scheme, that there is not the slightest ground for the obstacles they have raised.

As regards the first assertion, I should appeal to their own common sense whether any human being would allow himself to depend upon the chances of alms instead of working, whereby he is sure of earning his daily bread.

In reference to the second charge, it is a matter well known that there are a great many Jews residing in Palestine who are well acquainted with agriculture, and who have practised the same in their native land. Have we not also Jewish agricultural laborers in the village of Shefamar? Has not our venerable and much respected faithful shepherd of Israel, Sir Moses Montefiore, reported this to be the truth, and did he not witness the integrity and zeal of the Jews in Galilee, and acknowledge that they were deserving objects for every consideration? Has he not stated that the Jews in Palestine are an industrious and persevering race? Dare we doubt any of his reports?

Respecting the third charge, I can safely assert that times are very much altered. The land is well protected; the governing extends over all the inhabitants of the wilderness, and there is not the slightest danger to be feared, as travelers to the Holy City can testify. Moreover, the Palestine Exploration Society is a sufficient proof in itself that the appointed and favorable time has arrived.

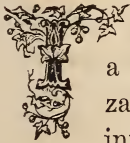
Consequently, sir, there appears no satisfactory cause to prevent this undertaking, especially as the hearts of our much-beloved Sultan and his noble ministers are most favorably inclined toward the Israelites; and it is certain that he will protect and shield his faithful subjects, the children of Israel who reside in the Holy City, from any danger that would threaten them. It is also possible that if a petition be presented to his Imperial Majesty from the leading members of the Jewish community in England, he would willingly and gratuitously grant them plots of uncultivated land. Then why should we turn our eyes and thoughts from the brilliant opportunity which shines over the Jews? and what should discourage us from effecting our purpose? Therefore, my beloved brethren, I hope that my words may make an impression on your hearts, and that you will assemble and consult amongst yourselves as to the best means of carrying out this long looked-for object. I shall be most happy to give you any information that you may require, either privately or publicly.

I pray that the God who has chosen His land and people may move your hearts to the rescue of His children residing in the Holy Land. And now, in conclusion, Mr. Editor, I implore you to give ear to the cry of the poor, and encourage them by your kind intercession. With many thanks for your numerous favors toward my people and myself, I am, dear Sir, yours very respectfully,

HYAM ZVEE SNEERSOHN.

LECTURE V.

Roumania and Roumanian Jews.



T is difficult, seated in this luxurious hall, in a city though young in years, old in the civilization of its people, made so by the beneficent influence of this enlightened land of liberty, where freedom of conscience and security of person and prosperity are guaranteed to the humblest—it is difficult, I say, for you to comprehend the squalid misery of the East, and of many countries of the old world. Heaven hath wonderfully blessed other lands; nature has been most beautiful, the earth yieldeth richly; it is the people only who are unmindful of these blessings; it is the government which maketh the people thus wretched, that keepeth them in darkness. I have traveled in many lands, and many peoples have I seen. In my own land of Palestine more than twenty years of my life have been spent. My soul is penetrated with the history of that land. I feel in all my acts I still am native there. It is the Holy hand of a Supreme Father that I feel, and all of life that is good and pure and holy and true in man is linked inseparably in and through that land.

But travel hath opened my eyes. Not Bombay or Calcutta, not Constantinople or Rome, not even Paris or London, had torn from my vision the veil of obscurity as hath my dwelling of one brief year in this land.

Here liberty is the natural birthright, restrained only by law, which regulates and controls rights, and secures protection and indemnity for wrongs.

Go with me from this land to Roumania.

Roumania is a country whose natural characteristics, whose extent of territory, whose population, whose resources, whose agriculture, whose internal affairs, whose trade and commerce, may well challenge the brief hour which you are willing to give to their knowledge; concerning which the world at large knows but little, yet forming the subject of a study worthy the thought of the statesman, and of deep interests to every intelligent mind. It is not surprising that the world is ignorant of Roumania.

I found that country favored of heaven. Of the natural character and condition of the Danubian Principalities, united under the name of Roumania, I can speak from personal knowledge. It is intersected by the tributaries of the Danube, watered by numerous streams from mountains, and here and there adorned by inland lakes. Ranges of mountains also cross it in different directions, covered with valuable forests, and containing rich deposits of coal, salt, lime, brimstone, iron, copper, and also silver and other minerals. Petroleum is also being found in very large quantities, chiefly at the foot of the Carpathian Mountains. Its general formation is more of even plains, vales, hillocks and rolling praries, than of a mountainous character, the available and cultivatable lands being by far the greatest portions of the country.

Its territory stretches from $43^{\circ} 41'$ to $48^{\circ} 51'$ north

latitude. Its area comprises 2,204 geographical square miles, viz: Wallachi, with 1,330, and Moldavia with 574. It is bounded on the north of Moldavia by Poland and Buckowina, on the north of Wallachia by Transylvania, on the south of Wallachia by Turkey, on the east of Moldavia by Bessarabia, on the east of Wallachia by Turkey, on the west of Wallachia by Servia and Bonat, and on the west of Moldavia by Transylvania.

The fertile slope of the Carpathian Mountains, situated between the three Empires of Russia, Austria and Turkey, is much larger than either the kingdom of Portugal or the two Sicilies. Wallachia alone is nearly as large as Bavaria, and Moldavia is as large as Greece. The soil of Roumania is considered among the most productive in Europe. Wherever you go it is manifest that nature has done much for this country, but agriculture is still in its infancy. The implements of husbandry, as a general rule, are of the crudest description. The large land-owners are commencing to use better implements for tilling the soil and reaping their harvests, having their grain threshed out by machines of English and German manufacture which are taken through the country by parties traveling for that purpose. But it is only within the past ten years that anything like advancement has been made in civilization; and, in truth, positive civilization does not yet there exist.

Indolence, slothfulness, ignorance, superstition, prevail to an extent difficult, at this distance and under the enlightened system of government and education known here, to comprehend.

The Danubian principalities formed part of the ancient kingdom of Dacia, whose first inhabitants were of Thracian origin. They were remarkable for their warlike and independent character many centuries before the people of Russia had ever been heard of in history, for they successfully combatted the armies of Davies, and Alexander the Great. Under the renowned king Decebalus, they made frequent excursions across the Danube to ravage the Roman province of Moesia, and having been at last repulsed by the Emperor Trajan, they were attacked by him in their country; the remains of the celebrated bridge built by Appollodorus of Damascus, by means of which the Romans crossed the river, are an existing token of their expedition, and its crumbling arches perpetuate on the banks of the Danube the memory of that campaign, sculptured records still surround the splendid column in the imperial forum; and it is remarkable how strikingly the figures of the Dacians, on Trajan's pillar at Rome, resemble the modern Wallachians in features, person and costume.

Dacia was conquered; Decebalus would not survive his defeat, and he fell on his sword, his subjects set fire to the town of Samezegethusa, and emigrated in great numbers to Sarmatia, and ancient Mold-Wallachia was annexed to the territory of the Roman Empire.

The victorious legions were established there, and colonies were founded, bringing with them the laws and civilization of Rome; towns were built, roads constructed, and fortresses raised; the proverbial solidity of all Roman works being such, that traces

of this connexion between the Danubian States and the then conquerors of the known world are visible to the present day in their remains, as in the habits and language of their modern population.

Their inhabitants had previously led a nomadic life; they lived in wagons, and their sole wealth consisted in flocks and herds; but they were enticed by the Romans to return to their country and to settle in towns and villiages. The Emperor Hadrian, however, who determined on not sustaining the influence of Rome over widespread conquests, destroyed Trajan's bridge, in order to impede the communication which had been established. The Dacians being thus cast off, repudiated their allegiance toward Commodus, and they were finally abandoned by Aurelius. In the meantime they had attained a degree of prosperity which had hitherto been unknown in these regions; but the ancient Russians, commencing even then to exercise their baneful influence, were destined to deprive them of it, and restore the half-savage state in which they had lived before the era of the Roman colonization in Dacia.

In the end of the third century the barbarians of the north invaded the Danubian provinces. Then, for the first time, appeared on these fertile plains the lawless ancestors of those rude Cossacks who may now be seen galloping through the streets of Bucharest.

The Roman legions which had remained three hundred years in Dacia retired before the resistless sweeps of these wild hordes, and gradually the extensive and rich valley inclosed by the Carpathian and

Balkan ranges of lofty mountains was overrun by the enemies of civilization.

Then came the Goths and Huns; the Tartars appeared at last, and so faded the remnant Dacians, fleeing to the northern slopes of the Carpathian and settling as tributaries to Hungarian kings. Other changes followed. The strangers from the east retired, and their original inhabitants slowly returned; but it was not till the thirteenth century that the latter were established in Wallachia; but, as they have since existed, the principalities were not founded before the middle of the fourteenth century.

I will here say that *Wallachia* is derived from the Slavonic word of *Wlach*, bearing? the double signification of *Italian* and *Shepherd*. *Moldavia* is from the river *Moldava*, whose waters traverse it and fall into the Danube near its mouth. In the end of the fourteenth century Wallachia and Moldavia yielded to Sultan Badjazet, who, in virtue of their surrender, secured them in the undisturbed exercise of their religion as members of the Eastern Christian Church.

To speak of later centuries, of Peter the Great and his conquest of Charles XII, of Sweden, at Pultowa, by which the power of Russia was fixed and made permanent, and to follow up the history of the Principalities, would require more time than the limits or the object of this lecture would admit. Let me here remark, however, that the Turk has been from the first the true friend of Roumania, the Russian her demoralizer and destroyer.

From the fact that the religions of Russia and Roumania are almost identical, one would be led to sup-

pose that the policy of Russia would be more advantageous to Roumania than that of Turkey; but it is notorious to every one who has been in that country and investigated the subject for himself, that Russia is altogether indifferent how badly the internal affairs of the province are administered, provided her political influence be maintained and her schemes of aggrandizement augmented! while Turkey is as unquestionably most deeply and sincerely interested in the prosperity of the country. The two systems respectively followed are diametrically opposed to each other. The Russian policy consists in encouraging corrupt administration, in order that continual dissatisfaction may exist among the population. She endeavors to keep the provinces in a state of constant disquietude, and the government weakened by personal ambitions and rivalries which she excites, while both province and government are exposed to the dangers of popular irritation occasioned by her intrigues. The Turkish system, on the other hand, has always been to promote, by every possible means, the successful administration of the government, as a basis of stability and order and the tranquillity of the population, securing the rights and interests of every class of society, furthering the material improvements which are so much required, and repressing the abuse of power and malversation of office, which have become so deeply rooted in all its departments that administration employment is sought after as a certain source of wealth by easy speculation. Notwithstanding this is the truth, the influence of Russia is preponderant, and it arises from the hopes of the Boyars, who, by a sim-

ulating policy, seek the aggrandizement and perpetuation of their caste.

At the termination of the Crimean War, Moldavia and Wallachia were united under the name of "Roumania," a constitutional monarchy chosen for its government, with an elective sovereign, the Great Powers guaranteeing, and Turkey reluctantly concurring upon condition of a certain annual tribute, the independence of the country. Under the impetus given by this change it was expected that great advancement would be made, and signs of progress were for a time not wanting. But the great Bear of civilization had not withdrawn her mighty paw; Russia held her grip, and holds it to this hour.

Michael Conza, the Prince of Hospodar who was in power upon my first visit to the country, a native of Moldavia, educated in France and imbued with the spirit of Western institutions, sought to promote the welfare and progress of his country; but one act alone served to defeat him. His attempt to establish the Gregorian calendar in place of the Julian effected his ruin; the prejudices of the people were appealed to by a fanatical clergy, and it was charged that he desired to introduce the dogmas of the Roman instead of the Greek Catholic Church. He was forced into retirement, and through the influence of Russia and the consent of Prussia and France, Prince Charles of Hohenzollern was elected in 1866 reigning sovereign. This young man, not yet thirty years of age, is of the House of Holstein and cousin, I believe, of Marie Alexander, wife of the Emperor of Russia.

THE JEWS OF ROUMANIA.

I come now to speak of the Jews of Roumania, that portion numbering 500,000 of her 5,000,000 of inhabitants, who have been the means of promoting her material interests and developing her commercial resources more than all the rest of her population. Time will not permit me to tell how, driven by Peter the Great from Northern Russia, they came to this fertile land and pitched their tents; how the Polish revolution multiplied their numbers; how they have thriven by their temperance, their perseverance and industry. Almost the entire commerce of the country, both great and small, has fallen to their hands; and the fur trade, which is a very extensive one in that country, is wholly transacted by them. They are the leading bankers and merchants, and hold large possessions in real estate. The true friends of progress, they have exercised in Wallachia, as they did in Hungary during the Magyar struggle, a powerful influence in favor of revolutionary changes; and here, as elsewhere in every country in Europe, they have always played a part on the side of liberal institutions, especially when such questions have been tried by an appeal to arms—if not always as soldiers, yet from their generous supplies of the sinews of war to the patriots.

From early times, with some occasional exceptions common to all parts of Europe, the Jews of Moldavia and Wallachi had enjoyed tranquillity, and been enabled to pursue their industrial avocations without molestation. This was under Turkish rule.

Prince Charles, upon his accession to power, selected for his first minister Bratiano. This man, while professing to be the friend of progress, from the hour of his elevation to his removal from office exhibited the most intolerant spirit. Through his influence measures were adopted for depriving the Jews of their landed property, expelling them from their farms and expatriating many of them from their country. He caused an ordinance to be issued by which the Jews were dispossessed of their property and expelled from their holdings. Numbers of Jews were seized, put in fetters and forcibly conveyed by troops to be embarked on the Danube for transportation to some unknown land. Bratiano's ordinance declared, by a single stroke of the pen, that all contracts made by Israelite farmers with either the government or private persons be annulled. On his arrival in Jassi he issued a decree still more barbarous, ordering the police to rush in upon the Jews, and without judicial authority, without distinction of rank or age, brutally load them with irons and have them transported beyond the Danube. An eye-witness to these and similar scenes says: "Nothing is heard in the streets but cries of distress from the wives and children of the poor transported victims. They hunt them down. They fetter the old and infirm, and without pity force them into banishment." This monster Bratiano was removed through the intercession of France and England, pleaded to this end by the eminent Albert Cohen, the eloquent Adolph Cremieux, and the illustrious Moses Montefiore. These noble scions of the House of Israel each visited Bucharest, and upon their representations

the governments of Napoleon and Victoria had this barbarian displaced. But the new Minister, Cogolin-ciano, has exhibited no improvement. On the contrary, he has openly declared that he will not tolerate the Jews; that they shall be expelled, and that the European governments have no right to interfere in the internal affairs of Roumania, not even if all the Jews were to be slaughtered in one day.

To convey an idea of the persecutions to which the Jews have been subjected since Prince Charles was called to the throne, I will mention only a few scenes which have occurred. Last year, in February, in Galatz a Christian boy commenced an assault upon a Jew, who in his endeavor to defend himself struck his assailant to the earth. Immediately 1,000 Christians gathered together, fell upon the Jews, beat them unmercifully, murdered some thirty-six in number, pillaged and destroyed their synagogues, tearing their sacred scrolls to tatters, and were only stayed in their brutal career by the efforts of the Greek Consul, the police making no attempt to quell these wild savages.

Later, on the 23d of April, 1869, other dreadful scenes were enacted in the villages in the vicinity of Buckowina. Six hundred Hebrew families, without regard to age, sex or condition, were driven from their homes, robbed and outraged, their hair torn from their heads and their beards plucked out by the roots, while some were thrown into the river. So frightful is the superstition of these nominal Christians, that when a Jew was drowned they cried out, "From this act rain will come!"

All through last year persecutions and outrages were continued. A new circular was issued by Cogolinciano ordering the expulsion of the Jews from the villages, and this order was barbarously executed. Since December last all the Jews of a village in the District of Bacan were robbed, tortured, and driven from their homes into the open field, notwithstanding the cold weather.

In the district of Falsie 500 Jews were outraged and expelled. Even in many of the cities the right conceded to them to exercise commercial pursuits has been taken from them. But this is not all. On the 28th, 29th, and 30th of December last the Roumanian Chamber debated on the measure against the Jews. It is almost incredible to believe such violent hate, bad passions and extreme cruelty can actuate a people who have but recently acquired their own independence, and who should be animated with tolération and justice instead of such bitter persecutions and bigotry. "The Jews," said several deputies, "are incapable of civilization; they can never become true Roumanians; they must be forbidden to lease farms and to acquire real estate; they must be driven away from the villages; the border must be closed against them, and their number must be reduced and confined to a tenth part of the population."

The deputies expressed themselves still more clearly. "The best way," said Deputy Eliade, "to get rid of flies is to hide the honey; let us do the same with the Jews. Let us take from them the honey, that is, industry and commerce, and we will see whether they will yet come." No voice was raised against the scheme

of robbery so openly declared. The Minister excused himself for not being able to do more against the Jews than he had done already. In reply to his speech, which was more fit for the lips of a *Torquemada* than of a statesman of the nineteenth century, a deputy exclaimed, "Drown them in the Danube!"

These, my friends, are only some of the many scenes which have been enacted since Prince Charles, four years ago, commenced his reign. I could recite others equally as barbarous. The Cable has told worse within the last two weeks, which, let me say in this place, however incredible to the apprehension of the human people of America, from my familiarity with their past conduct I believe to be in great part but too sadly true. Can you longer doubt the enemies of the Government? Will you say it is because the Prince is young and weak and impotent? I tell you he is fully in accord with these scenes; but behind him is Russia, and he is but the creature and tool of the Czar. And yet Article 46 of the convention concluded between the Great Powers, in 1858, guarantees to all non-christian Roumanians the enjoyment of all civil rights. It is incredible in an age so far advanced as this that there should exist a population so utterly benighted as the Roumanians. It is more astonishing that the Jews, who for ages have so benefited the country by their intelligent enterprise, by their thrift and industry, who have been the best of citizens, peaceably pursuing their avocations, molesting no one, bearing their share of the public burdens and giving many noble examples of patriotism and valor—a people who under Turkish rule, (the Crescent not the Cross,) grew

with such prosperity that the entire commerce and trade of the country came naturally to their hands—who by the Moslems were preserved, protected and defended—should now, under the ostensible administration of an independent Christian government, be given over to rapine and the sword !

But to one acquainted, as I have become from personal knowledge, with the character, condition and religion of the native population of the Principalities, their indolent and semi-barbarous mode of life, their wild and uncouth manners and the great influence exercised over their fears and ungovernable passions by a fanatical priesthood, nothing in their present actions appears surprising. Freed from the absolute powers of the Pope, which kept them tranquil and restrained their blind prejudices, they have now thrown off every control, and, incited by constant appeals to their cupidity and superstition, have given full play to their barbarous instincts. To this end they have been further impelled by those of the population who expected to derive the principal advantage from these persecutions of the Jews. But underneath and underlying all these dreadful scenes is a political power whose scheme in the fulfillment of a mad ambition is to utterly extirpate the Jews from every inch of the Roumanian soil. Not satisfied with the blood she has shed in her own dominions, the tortures and cruelties she has practised for ages, Russia, like a hungry bear would sweep down with remorseless fury upon the unfortunate Jews. It is the Czar who stands behind the throne of Charles Hohenzollern ! It is the Czar who moves on the insane clergy ! It is the Czar who would

sweep the Jews from Roumania! It is the Czar who seeks the subjugation of these rich provinces, paving the way for his remorseless legions, in his wild dream of conquest, to blot Turkey from the face of nations, seize Constantinople, and hold the keys of the East.

Politics and Religion, these are the instrumentalities under cover of which murder and rapine are let loose with all the ferocity of untamed passion, first to immolate their benefactors, then to suffer the recoil and be slaves again—slaves worse than ever. Russia would thus promote her onward march to conquest and empire. In her path are the Jews, the people who have so often in these latter years stayed the progress of aspiring and unholy ambition. While they are permitted to dwell in Roumania, cultivating the arts of peace, Russia cannot proceed.

Every motive which should arouse the nations of Europe to stay the course of the conqueror would seem to be present, and yet all are silent. Silent, though hundreds and thousands of victims are perishing in the name of Christianity. Silent, though they have pledged their faith to guarantee religious liberty to all the inhabitants of these provinces. Silent, though crimes are committed which pale in comparison the bloodiest pages and darkest epochs of the past.

True, the other Powers of Europe have protested, but their remonstrances have thus far been unavailing, for they have entered one ear and passed out of the other.

What Russia did to the Jews of Bessarabia, she would do to the Jews of Roumania—plunder and drive them from the land! With her this is only a

question of time, unless, indeed, in this great emergency, and in the sacred cause of humanity, America throws the weight of her mighty influence into the scale. To this land of enlightenment, whose people are alone pervaded with true liberty—to this blessed land of freedom—must we turn, that the nineteenth century may not have a record blacker than that of any of the centuries of the past; blacker in contrast with the greater light which dawned at its birth and has grown steadily brighter in the brilliancy of art, Science and learning to this hour.

The air is full of farewells to the dying
And mournings for the dead;
The heart of Rachel for her children crying,
Will not be comforted.

O! magnanimous, noble people of the United States! in the name of the Eternal, of the Lord of the Universe, have compassion upon five hundred thousand creatures of God. Send the light of your truth and goodness into that inhospitable country! O! friends of humanity! let the Israelites of America emulate the noble example of the “Universelle Alliance” of France, who are exerting their might in behalf of their brethren in Roumania, and by their support an American of their own faith may be chosen as a representative to that country. Let the United States of free and happy America lift up her voice; let the might and power of the government be felt, the moral influence exerted that she is capable of exerting, and where now is persecution, torture, robbery and murder, toleration, justice, order and peace will reign.

THE ROUMANIAN JEWS AGAIN.

Their status in Roumania. A Convention of all the Powers proposed by England. A counter punishment by Gortschakoff. The Russian wins. Renewal of the Convention of 1858.

ST. PETERSBURGH, June 6th, 1872.



MOST remarkable bit of intelligence has just reached my ears with regard to the much-dreaded question of the Roumanian Jews, which is again on the *tapis*. The bigotry and intolerance of the Roumanian people, and the incapacity or willful neglect of the Roumanian Government will, it seems, compel the powers to interfere again on behalf of the persecuted Israelites, whose position in Roumania is about what it was all over Europe during the middle ages. And there these continual protests and threats of intervention will, without doubt, sooner or later, end in the wiping from the map of Europe this bastard semi-independent little state, which certainly has no adequate *raison d'etre*, no sufficient cause in existence, even though it has to be done at the risk of opening up the much-dreaded Eastern Question.

The unanimous protest of the whole diplomatic body in Bucharest, and the indignation meetings that had been held in London, seem to have already produced some effect. Earl Granville seconded by the Italian Cabinet has formally proposed that a convention of all the European Powers be held to decide

upon the course to be pursued toward the Roumanian Government in view of the continued recurrence of outbreaks against the Jews, which that government is either unwilling or unable to prevent.

This is a most important step, and if the proposition is agreed to by the other Cabinets of Europe it may lead to some very remarkable results. The proposition has been submitted to all the European Powers, but I am not in a condition to state what had been the answers returned by any of them except the Russian and German Governments.

Gortschakoff's reply communicated to Lord Loftus, was to the effect that he sympathised entirely with the persecuted Jews of Roumania, but thought it would be better for the powers first to unite in a formal interpolation of the Roumanian Government as to its future intentions and the guaranties it can offer that the Jews shall be protected.

He thought that this would awaken the Roumanian Cabinet to a sense of its responsibility before the world, and the danger it will incur in disregarding public opinion, which has been very forcibly expressed through the diplomatic body at Bucharest. His reason for preferring this course is that Prince Charles has already so many difficulties to contend with, and his Government is just now in such a precarious condition, that an intervention in the manner proposed by the English Cabinet would probably lead to the opening up of the thorny Eastern Question which he thought all the European Cabinets wish to avoid. In case the answer returned by the Roumanian Government should not be satisfactory, then he would pro-

pose a settlement of the difficulty on the basis of the Treaty or Convention of 1858. In this he was seconded by Prince Reis, the German Abassador at St. Petersburg, and Lord Loftus accordingly returned an answer to his government to that effect, which answer was forwarded about a week ago. As yet nothing further has transpired as to the course that will be pursued by the English government; but much will depend undoubtedly on the answers received from the other Powers. It is very probable, however, that the plan proposed by Gortschakoff will be adopted finally, and they will unite in some sort of an interpolation to the Roumanian government as to its future intentions, and in demanding a guarantee for the protection of the Jews in the future. It will be remarked that the German Cabinet takes the same view of the matter as Gortschakoff, having naturally very good reasons for not wishing to do anything that would very probably increase the difficulties by which Prince Charles of Hohenzollern is already surrounded, even though it did not result in his downfall. What the action of the Roumanian government is likely to be may be inferred from the reply of Costoforo, the Minister of Foreign Affairs, to the recent protest of the consuls of Bucharest.

POSITION OF THE ROUMANIAN GOVERNMENT.

It is a most curious, not to say amusing document, and I should very much like to know the effect produced by it upon the diplomatic corps in the capital of Roumania. M. Costoforo commences by taking issue with them upon points of fact and giving them the lie diplomatic.

He denies that the Jews have been persecuted to anything like the extent represented in that protest; maintains they (the consuls) have greatly exaggerated the whole affair; that the Jews, while being generally detested, have been on the whole well treated considering their offences, and hints that they deserved all they got, and more too. He then, by a curious line of argument, refers to the consuls themselves in proof of his assertions, and then expressed his unfeigned astonishment that they, living in Roumania, seeing and understanding the real state of affairs, and knowing that the Jews are not persecuted, should nevertheless have united in a unanimous protest on the subject. In other words, he tells them they have lied in the most shameless manner about the matter, and that he is exceedingly astonished at their conduct. Have the foreign consuls been mistaken? I do not know how the consuls will receive this lesson in diplomacy, but I am afraid that M. Costoforo will not be alone in his astonishment, however great it may be, and that the difficulties usually attendant upon such negotiations will, under these circumstances, be greatly increased. Of course no one will pretend to doubt the Honorable Minister's word when he says the Jews are not persecuted, and we are only lost in astonishment that such being the case, so many different consuls, of so many different countries, speaking so many different languages, representing so many different religions should, nevertheless, agree upon the very one thing that the Roumanian Minister says is not true, and express in no very measured terms their indignation at outrages that have never been committed.

Evidently there is a diversity of opinion between the Minister and the diplomatic body of Bucharest as to the meaning of certain acts when committed against certain persons, or a slight misunderstanding as to the signification of words which is really perplexing, and which might, under certain circumstances, lead to disagreeable consequences.

THE FOREIGN MINISTER'S LOGIC.

M. Costoforo goes on to assert that the Jews are multiplying to an alarming extent in Roumania, and that they have absorbed the entire trade of several of the most prosperous towns of the principalities to the exclusion of the natives. As the Jews of Roumania have been born and bred, have lived and died and been buried there for centuries, it might be interesting to know what the Minister understands by the word native or *indigene*, which he uses in the document in question, and whether he did not mean to say Roman instead, of which noble race he and the majority of Roumanians believe themselves to be the direct and lineal decendants. He further says that the Jews, not being citizens, form a class apart from the rest of the population, with which they refuse to assimilate or have anything in common, and they are therefore dangerous to the State. M. Costoforo's system of logic is certainly somewhat difficult to grasp or fully comprehend. He first takes away the citizenship rights from the Jews, and then accuses them of not being citizens—a way of discussing the matter that puts his opponent in the argument, as well as the Israelites themselves, in an extremely awkward position. His style of reasoning is like that of a Southern planter before the war, who

should accuse the negroes of being slaves—an accusation which would certainly be as difficult to refute as that of M. Costoforo against the Jews. He might further have accused them of being prohibited by law of acquiring landed property, of having half the avenues of honest labor cut off from them, of being hemmed in here and shut out there, of paying taxes without their own consent, and of serving in an army which does nothing to protect them.

While he was on the subject he might as well have gone through the whole list of crimes urged against them, by which means he would have enlightened the world as to the real character of these people and the real merits of the much-vexed question. He further states that it should be borne in mind that the late outbreaks against the Jews were not altogether disconnected with the robbery of a church of which two Jews were believed to be guilty. It might be asked whether, if two Frenchmen had been accused of the same crime, and the French in Roumania would have been attacked and maltreated by the mob, and if there is any logical sequence, as the Minister would seem to imply, in visiting Smith's offences upon the head of Jones.

IGNORANCE AND INTOLERANCE OF THE ROUMANIAN.

The truth is, that the Roumanian people—if such a mongrel mob of Slaves, Russians, Poles, Italians and Turks may be called a people—have neither shown themselves capable of self-government or worthy of liberty. Ignorant as Comanche Indians, not more than one in a hundred of them being able to read and write; fanatical as Mussulmen and brutal as ignorance

and intolerance always are, they need a stronger hand than that of Prince Charles to keep them in subjection and make them respect the rights of others. It may scarcely seem credible to an American reader that in a country where the railroad, the telegraph and the printing press are doing their work, with a constitution more liberal than any other in Europe, not even excepting that of Belgium, the people should still be buried in the profoundest ignorance and superstition, believing implicitly in witchcraft, charms, spells incantations, vampyres, spectres, demons and hobgoblins; and yet such is the fact.

In addition to all this they have, of course, the old-time prejudices and superstitions with regard to the Jews, even their most influential and widely circulated papers asserting and maintaining in a brazen and shameless manner that the Jews drink Christian blood, that they kill Christian children at Easter, in order to have the blood for the celebration of the Feast of the Passover; that they commit all sorts of atrocities against the Christians; that they poison the waters of the Dunbowitzar; that they steal crosses and images from the gateways and altars of the churches, and perpetrate horrors and sacrileges which require a considerable amount of ingenuity to think of, let alone to commit; all of which is so absurd and stupid that it would be laughable did it not entail such serious consequences. And these prejudices are not confined to the lower classes alone. The Boyars (or nobility) while not, of course, believing the absurd stories about Jews thirsting for the blood of Christian children, share nevertheless in the sentiment against them, and

although not taking part in the outbreaks, their sympathies are so well known that the mob is encouraged to satisfy its periodical desire for destruction and violence to the utmost.

This sympathy extends to the police, which winks at these lawless proceedings, and never interferes until the trouble is all over, and to the government, which never calls out the troops unless the riot commences showing signs of turning into a rebellion, as when the mob attacked Von Radowitz, the Prussian Consul, two years ago, upon the occasion of the Emperor William's birthday. And even in this case their neglect was so evidently intentional that he demanded and obtained the instant resignation of the head of the cabinet and the arrest of the Chief of Police, whom he had afterward condemned to a heavy fine and six months' imprisonment.

CHARACTER OF ROUMANIAN POLITICIANS.

The ease with which ministries are changed there may be judged from the fact that Cunza in six (6) years had eleven (11), or a new one about every six months, and even Prince Charles has not been able to keep a cabinet together at any time more than a year. The difficulty appears to be that they are all equally bad and have to be dissolved as soon as they get fairly to work. There is not one patriot among the politicians of Roumania, not one man who would not sell his country to Russia or Austria for personal advancement if either of these powers would allow the other to buy. Instead of working for the interests of the country, developing its resources, assuring and fortifying its independence, their time is passed in intriguing,

struggling for a temporary possession of a *portefeuille* and pushing each other from power—not a thought of establishing on a firm basis the future independence of the country. As to that, they count upon the mutual jealousy of Austria, Prussia, and Russia, and upon the fact that neither of them is ready for a solution of the Eastern question. Upon this very precarious footing rests Roumania's hopes of independence, and yet they assume as high and haughty tone in dealing with internal questions which interest the outside world, such as that of the Strausburg railroads and of the Jews, as though they had an army of 500,000 veterans to sustain them. Some of them even demand the expulsion of all strangers—Germans, French, Austrians and Russians—as well as Jews, from the Principalities, to make room for the development of the "Roman" race. When asked how they will obtain the consent of the Powers in question to this summary way of dealing with their subjects, their reply is: "If they do not like our way of administering our own affairs, let them declare war and set fire to the four corners of Europe.

GORTSCHAKOFF'S SOLUTION OF THE DIFFICULTY.

The solution of the difficulty proposed by Gortschakoff may however compel them to respect the rights of their neighbors without a recourse to war. The Convention of 1858 stipulated that the two (2) principalities should never be united under one *Hospodar* and that they should be under the direct tutelage of Turkey, which government was then responsible for the maintenance of order. The execution of this programme would of course necessitate the retirement

of Prince Charles, the separation of the principalities and the quartering of a Turkish army on them sufficiently strong to keep the peace and protect the Israelites. This plan, which is quite practicable does not necessitate a general war nor the opening up of the Eastern question, upon the universal fear of which the Roumanians depend for impunity, and when it is seen that the Powers are in earnest in this matter and that they have the possibility of wiping Roumania from the map of Europe without causing any great commotion, the latter will very probably come to terms, and we shall hear of the Roumanian Jews no more.

[*Vide N. Y. Herald, July 6, 1872.*]



SERIOUS THOUGHTS AND REFLECTIONS.



THE aspect of Palestine and Roumania at the present time, the humble condition of the Israelites in their ancestral lands and their *hapless* fate in Roumania, are to be regarded as denoting the condition of the whole Jewish race in the world at large. They indicate the fact that there is yet a great difference between the standing of the Jew and that of any other race in the scale of society, and that, notwithstanding the glare of civilization of the nineteenth century, the condition of "the wise and understanding people of the nation that was chosen" by God to be the banner-bearers of his truth in the world, presents a much more *sombre* aspect than the condition of any other nation on the face of the earth. This can easily be perceived by drawing a line of comparison between the one and the other. I see and contemplate this sad truth, and I ask with a heart full of sorrow: "Where is the glory of Israel, and of what significance is Israel to-day?"

Every creed and nationality has its representatives in the land of Canaan. They live in the holy cities by hundreds and by thousands, possessing large properties and enjoying life with all its blessings, while the remainder of Jehudah and Israel form in the land of their ancestors the poorest and most wretched class of people, being continually exposed to all kinds of

tribulation: hunger, thirst, homelessness, degradation and misery. The society of enticers, who call themselves missionaries of truth, and trample under their feet all the laws of God and man, have their agents there living in comfort and pleasure; while the true champions of religion and morality are crying for bread and water, and there is none to allay their hunger, none to quench their thirst in the holy land. Those who believe in (what they call) the New-Covenant, send every year immense sums of money to assist their fellow-believers, who have the privilege of kneeling at the birth-place of their Savior, while the sons of the covenant of Abraham regard with distrust and suspicion those of their brethren who choose to cling to the site of their vanished glory. Every nationality has its banner raised with pride and glory on the heights of Mount Zion; while the banner of the camp of Jehudah is lying there in the dust, trampled under the feet of friend and foe!

My heart breaks at the contemplation of all these things, my blood boils in my veins. And from the depth of my grieving heart I ask: "Where is the glory of Israel and of what significance is Israel to-day?"

For the mere sake of twenty or thirty missionaries, some of whom were men of Jewish extraction who perjured themselves against their people and their God, professing to believe in the trinity while in their hearts they had no faith whatever—for the sake of these men did Britain raise the tempest of war against Abyssinia. With fire and sword did England avenge the offence which had been done against those

men. She killed the king of Abyssinia, reduced his capitol to ashes, and carried away his only son, the hereditary prince, captive to a distant land. The immense expense of that expedition was defrayed not by the believers in a trinity only, the Jews of that empire contributed as well for the cost of that war; for the Parliament called it a "national" expedition and supplied the required amount from the treasury of the entire nation. Whilst five hundred thousand men, who devoutly and consistently observe the injunctions that were laid on them three thousand years ago on Mount Sinai, are exposed to the outrages of the semi-barbarous Roumanians, they are robbed of their honestly acquired goods, their houses are burned down over their heads, their wives and daughters are outraged before their eyes, and they are lead to slaughter like sheep by their cruel enemies, under the sway of their weakly ruler, Prince Charles. Such disgraceful acts are being perpetrated in broad daylight, in the heart of Europe, and there is none to put a stop to them—none to interfere in behalf of the oppressed!

Woe unto me for the degradation of my people! I am seized with terror at the thought of their hapless condition, and from the bottom of my heart comes the groan: "Where is the glory of Israel, and of what significance is Israel to-day?"

Let the readers not think that I am one of those who saw nothing in the world but the four walls of a Beth-Hamedresh, and know not of the influential standing of their co-religionists in many a civilized country. I have traveled in the world, and have

had the satisfaction of seeing many of my brethren occupying high social positions. During my sojourn in France and in England I became personally acquainted with many an offspring of the house of Jacob who can stand in the presence of princes and monarchs. And even because I know and have seen these things I will ask here, in the sight of God and of men: What have those men done for the benefit of their oppressed brethren? How much of their wealth and influence have they used to alleviate the condition of their less fortunate brethren? I know that they have tried in many cases to interfere in behalf of the unfortunate members of our race; but I know also *how* they have tried and *what* they have accomplished. I ask again: Have those men done the half of what they could have accomplished if they had earnestly pursued their aim? Of what avail or comfort can their high social standing be to the oppressed masses, or how can they honorably maintain their influential positions, professing to observe the faith of their forefathers at the same time, if they do not exercise all their power in favor of their outraged brethren? They are like unto a man who is possessor of the finest garments, and, keeping them under lock and key, goes out in the streets wrapped in rags. Now, anybody would ask such a man: Of what use in the world are your fine clothes to you if you never put them on? Who knows but that their wealth and honor were granted them by Providence in order that they should be enabled to help their unfortunate brethren, and to raise the reduced cottage of David? But they seem to think very little of these matters.

“O! where is the glory of Israel, and of what significance is Israel to-day?”

Looking at myself I see the power of God who is bestowing life on the people of the world, and is granting His spirit and influence to those who are earnestly aiming at good and righteousness. I am neither wise nor rich; I am neither a prince nor a councillor; I am but a humble Israelite who was brought up in Jerusalem; and yet there was not a thing that I ever undertook for the benefit of my brethren in general, or for the interest of those who dwell in the Holy Land in particular, that did not succeed, by the help of God, in a most wonderful manner. It is true I encountered much trouble in the pursuit of my object. I had to combat difficulties many a time and on many occasions; but the stumbling blocks that were on my road never frightened my heart or shook my confidence in the Eternal God. I pursued my plans in spite of all difficulties that presented themselves, and never gave up the object I had in view till I succeeded. This the indulgent reader will see from the testimonials of the great men that are given in this volume, and he will be able to judge himself of my troubles and successes.

But it will not be superfluous, I think, if I mention here one case in particular, namely: the work I have accomplished for my brethren in Roumania. I was the first who applied to the American Government in their behalf. I sent a supplication, written as with the blood of my heart, to the President of this blessed land, laying the cause of my unfortunate brethren before him and his righteous government.

I was then regarded as a fool by those who think themselves wise, for nobody would believe that the Government of the United States would ever interfere in an affair that did not concern her directly. Even the editor of the *Hamagid* expressed his doubts of any success. So also did the poor sufferers of Roumania doubt whether America would consent to do anything in their behalf, and therefore they did not send an appeal to the United States Government, as I advised them to do. But my faith in the liberality of this blessed land, and above all in the mercy of the Lord my God, was not shaken. I knew that the Government of this country would not be deaf to any cry for help in the cause of humanity and justice. I was more encouraged in my belief when I had the honor of a personal interview with President Grant, which gave me the opportunity to see how truly honest and upright are his feelings in any matter that concerns oppressed and suffering human beings. I also relied on the assistance of my friends who are in Congress, and worked on with a cheerful heart.

When I succeeded in persuading my friend Benjamin Peixotto to quit his native shores for the sake of his brethren in Roumania, I perceived that the time of God's mercy had come. I worked harder still with supplications, interviews and exhortations, till I actually succeeded in arousing the sympathy of the liberal Americans for my suffering brethren in Roumania. Benjamin Peixotto was, through my efforts, appointed Consul of the United States to Roumania, with special instruction to work there for the alleviation of the condition of the Jews. The nobles of God's people of

San Francisco, and especially the renowned house of Seligman Brothers, of San Francisco and New York, started a society for the assistance of the Roumanian Israelites. My heart rejoices at the issue of things, and I have learned once more that the help of God does not depend either on power or on might.

May heaven and earth stand up as witnesses against me, and the One who "searcheth the heart and trieth the reins," He knoweth if I mention these things in pride of the work I have done! I only put it forward as an example of what can be accomplished by means of honest endeavors and an undaunted heart. If I, a poor, uninfluential stranger, as I am in this land, could accomplish this, how much more could be done by our truly great and influential brethren, if they earnestly took to heart the condition of their helpless co-religionists, and were resolved to exercise all their power and influence in their behalf? Let them all assemble in one council to devise means for alleviating the condition of their suffering brethren in Roumania. Let each and all of them resolve to do all that is within their reach in order to obtain the results that are wished for. There is no doubt that the spirit of the Almighty will manifest itself in such an assembly, and will bring new life into the dried bones of the house of Jacob. The saving arm of the Lord would then reveal itself in their actions, as it ever did when the chieftains of Israel were acting resolutely and united in the name of the Eternal. How long shall we appear before the world like stray sheep that have no shepherd? Or are our leading men so forgetful of their duty and of the good promises of

God to his people that they have no heart to undertake any resolute course of action, relying on His everlasting truth! Arise, ye shepherds, to whose charge the flock of the Almighty was entrusted, arise and answer, What has become of the flock? "Where is the glory of Israel and of what significance is Israel to-day?"

Let us search our ways by the luminous actions of our forefathers, the records of which history handed down to us. As long as the light of Israel continued in bright independence, before the last offspring of David was cut off, in all the great political evolutions we formed a selfstanding and united nation; there was not one of our rulers who bowed his head before the enemy of his people. Our kings and princes fought like lions for their nation and their land as long as their hands were able to wield the sword; and when they saw that their power was broken, and their situation past remedy and hope, they plunged that sword into their own breast rather than give it up to the enemy and acknowledge his superiority. Thus their last drop of blood which could not be spilt for the benefit of their people attested their unspeakable love and attachment to it. At the time when the Romans beleaguered the Holy City, when the tempest of war was raging around the walls of Jerusalem and the raving of hunger was within, when the heart of Jewish mothers forgot the feeling of tenderness and love toward their children and the ears of fathers were deaf to their agonies of death, when Jewish parents were worse than the wild brute devouring their own tender babes—at those horrible times when it seemed that

all feeling and thought had gone from Israel, the sense of honor was alive in the heart of our leaders; not one of them surrendered himself to the enemy, as did Napoleon III and his General in the recent war.

There were the glorious wars for independence in the time of the Maccabees, and there were the unparalleled examples of our spiritual guides who went through fire and water and all the agencies of torture for the sake of their principles, to testify to the fact that our race could maintain its cause or die for the sake of it. But what have we now in our principle or action to confirm that we are the offspring of our glorious ancestors? Let Israel of to-day say where is his valor, where is his sense of honor and duty, where is the slightest trait of moral dignity to identify him as a true descendant of his great predecessors? Shall we thus continue to be a reproach and byword to our adversaries? Shall we thus justify the assertion of our enemies who say: "The wisdom of their wise is lost, their chivalry is exhausted, and their heart has become so faint that it trembles at the noise which is caused by leaves that fall from a tree?" Alas! that the words of our prophet Jeremiah, "I have planted thee of a good stock, withal truthful seed, and how hast thou turned into the worst of wines of the strangest quality," have come to such a fulfillment! "Where is the glory of Israel and of what significance is Israel to-day!"

If there is any spark of valor and dignity yet in the heart of Israel, if there are yet the undeniable traces of sharp intellect and benevolence left in him to vindicate his character before the world, alas, how

strange and peculiar are the manifestations of these good qualities! It seems that all the good that a Jew can accomplish is but for the benefit of others. It seems, in fact, that the Jew can live and die for any cause but his own, for anybody but his brother in flesh and faith. If tribulation befalls any tribe or nation in any corner of the globe, the scattered sons of Jacob take the deepest interest in the affair, they willingly sacrifice their goods and their blood for the help of their neighbors, and if misfortune befalls their own brethren, they look on despondently and are not able to do anything themselves, and among others, of course, there is none to lend them a helping hand. If a war breaks out between two nations, you will find Israelites in the army of either of the contending parties; thus one Jew is shedding the blood of another, both of them fighting for his adopted land (which only tolerates him and does not even accord him all the rights of citizenship). With all the bravery, wisdom and talent which he inherited from his progenitors, the Jew is thus working for the destruction of his brother for no earthly reason, and without any cause. We have witnessed such things in the Crimea, the Austro-Prussian and the Franco-Prussian wars of the latest times, and there were such examples in previous times. We have also seen Israelitish soldiers fighting for the liberation of the slaves in America; but we do not know of a Jewish warrior who has shed his blood for his own brethren for many centuries?

Was it ever heard in the world that a nation, a race, I may say a family (for all Israelites are but one

family), should do everything that is in its power for the weal of others, that it should sacrifice its bravest and best for the advantage of such as consider it a mere stranger, and not try the slightest thing for its own cause, wherein the life and property of hundreds of thousands of its own members are concerned! I compare my brethren with a rich man who forswore to himself the enjoyment of his property, setting it free to all who desire to take it. He sees others feasting themselves on his goods, satisfying all their wants and pleasures with what he called his own, while he must go around to beg of his friends a scanty meat to satisfy his hunger. He can hardly get anything from his friends, for they consider him a fool and unworthy of their assistance and respect. He fades away in misery and abject poverty, because he durst not touch anything of his own and can get nothing from others. Thus Israel is looking up for help to the mighty rulers of Europe, whose countries he is defending, whose industry he is promoting, whose education he is furthering; at their feet he kneels begging for the justice that is due to him. And all that those mighty rulers do to show their regard for their devoted subjects is that they write addresses, feeble protestations in a verbosity that can do no good whatever. And the eye of Israel is weak to see that there is as little to hope from the interference of the Kings as there is little to fear from the anathemas of their holy See in Rome.

Not through such means will come the help of our unfortunate brethren. Not by degrading ourselves with kneeling and supplications before those who have

no desire to do us justice will our restoration be accomplished. We must work for our cause with the same means as our ancestors did; with strength of arm, with the craft of wisdom and council which God has not deprived us of. Look up, Israel, to the rock from which thou art hewn; remember the source from which thou hast sprung! "How long wilt thou be a mock in the world and a prey to the teeth of thy enemies?" Where is thy glory, O Israel, and of what significance art thou to-day?

With regard to the Roumanian question that is now agitating the mind of our brethren, I can not forego expressing the opinion which I entertained two years ago, that it is not a thing which has sprung into existence by chance, and is standing for itself as an individual case before the world. It is the venomous outgrowth of the Eastern question which has played such an eminent rôle in the politics of Europe and Asia, and which is still not relinquished by Russia. The Roumanian question is united with the Eastern question just as the flame is united with the fire which generates it. It is one of the deep-laid political schemes of Russia, who is constantly looking toward the East with a devouring eye. There is, therefore, no hope for any change in the condition of our suffering co-religionists in Roumania as long as the Eastern question remains unsettled. This can be understood from the answer which Prince Gortschakoff gave to the address of England concerning the interference of the European powers in behalf of the Jews that are outraged there. The Russian statesman said, in plain terms, that he would rather have thousands

in plain terms, that he would rather have thousands of human beings sacrificed by the Roumanian barbarians than interfere in behalf of justice and have the Eastern question roused to active political consideration. It is his plan to have that question remain unsettled until he is well prepared to settle it to his advantage. But he does not want it to be forgotten altogether; hence the persecution of the Jews which is going on in Roumania by Russian wire-pulling, and which will keep on in the same way as long as the interest of Russia requires it. The fox having gone into partnership with the bear, Prussia being in alliance with Russia, no government in the world will dare to interfere with these two greatest powers of the world. Our brethren who are trying to arouse the sympathy of European monarchs for the sufferers of Roumania are laboring under a mistake, and consequently their work is going on in a false direction. They think that religious differences are the cause of the persecution of the Jews, and therefore do they try to dispel old prejudices by soft words and supplications in the name of justice. But the fact is that the religious difference, which *seems* to be the cause of the evil, is nothing but political wire-pulling, arranged by Russian statesmanship and sustained by the influence of Prussia. Even if the other powers see through the scheme, they dare not interfere with these two political giants, and all the supplications and addresses will not move them to do anything resolute in the matter. The whole affair can be explained in the following terms:

Russia said to her neighbor Prussia: "I will give

thee a chance to do to France whatever thou wilt, if thou promise to sustain me afterward, when I get hold of the sick man, to accomplish my design in the East."

"All right," says Prussia, "let us make an alliance and sustain each other. I will commence operations at once, because I have the means and the cause ready—the vacated Spanish throne and the Prince of Hohenzollern as a candidate for it. Napoleon, unsafe in his position among his people, will certainly seek his remedy in war; he will try a *coup-de-etat* which shall either restore him to the favor of his people or ruin the country with his fall. In short, he will seek glory or revenge. The last is the most probable, for I have been preparing myself for such a war whilst he had his hands full with his own people and had no time to think of meeting outward difficulties. Thus I will certainly succeed against France, if thou wilt hold the other powers in check while I am operating. I will take Alsace and Loraine as my immediate boons; better things will follow by and bye."

"I shall sustain thee," said Russia, "on the condition that thou promise to help me afterward. While thou art in operation against France I will procure for myself means and reasons for the work which I intend to accomplish in the East. There is the nationality of Roumania the constitution of which is most happily complicated with the Eastern question; but it seems to be quite forgotten by the other powers. I will revive their political memories by arousing the superstitious Barbarians of that little country against the Jews. My monks will be the instruments of exciting

the mobs of Roumania to maltreat the Jews. Prince Charles, who is under thy influence, must be taught by thee, of course, not to interfere in the matter. The Israelites of all other countries will raise a noise about it and bring the acts of the bonari to the notice of all other powers in Europe. The indignation of the civilized world will be roused, and they will protest in the name of justice and humanity. That will give me an opportunity to take the Eastern affair in hand when I am ready to do it. I will then help myself to the Black Sea and to Constantinople. The East Indies will follow."

"Give me your hand," said Prussia; "I understand thee, and will help thee as thou sayest."

Thus the compact was made, and the blood of our brethren are to serve the cause of Prussia's avarice. The address of Prince Gortschakoff, the re-erection of Sebastopol, and the lukewarm actions of Prince Charles in the outrages that are committed against the Israelites in his domains, attest the truth of this alliance!

Now, how can Israel hope for help through the intervention of any political power? Who will or can compel Russia to give up her designs if she is backed by Prussia? Or is it to be expected that the blood of the scattered and despised Jews will be dearer to her than the blood of the noble French? If there is no other hope for us than the mercy of Russia, it is better we give up all hope. For what purpose shall we seek help where we know that we can get none?

But God has not abandoned his people. We need not despair in the hour of tribulation, since we know

that the Almighty God of Abraham has promised, "and by all these, when they will be in the land of their enemies, I have not rejected nor abhorred them to extermination, to dissolve my covenant with them." He has ever been our guide and our stay, and so he will continue to be if we trust in him and do not rely on falsehood and deceit. Let us find out what we have to do, and endeavor to work in the right direction with undoubting reliance on Him, and we will surely succeed.

The internal position of our people present a heart-rending sight to a man who is able to contemplate it. Those men who should be our guides, and whose duty it is to care for our welfare, are engaged in party quarrels and difference of opinion, which serve only to turn away the heart of one brother from another. They thus promote discord and hatred instead of union and brotherly love. They rend the tent of Jacob in pieces instead of building it up. They are so much taken up with their petty differences that they forget the great principles which should be their only object. They promote disunion within and do not take to heart the danger which is threatening us from without. Look at the work you are doing and say: "Where is thy glory, O Israel, and of what significance art thou to-day?"

My object in uttering these painful cries of my heart, is to take off the veil that covers the eyes of my brethren, and when they are clearly shown their disgraceful position in the world, that they will be prompted to seek for a remedy in the right way. My words I address especially to the nobles of my people, who are

endowed with the spirit of wisdom and understanding, and who have the fear of the Lord in their hearts. I direct my words to the men who are standing at the head of the "Alliance Israelite," of Paris, for since they have appeared before the world as the champions of Israel they have proved equal to this noble task. The work that the renowned A. Crémieux has done for his brethren in Damascus, and the actions which the illustrious Albert Cohen has done for the poor of the Holy Land, bear witness that the spirit of the Lord is with them. The noble idea which you have conceived of establishing an "Alliance" for the purpose of saving the oppressed and crushed down, to strengthen the hands of those who are scattered all through the world and differing in thought and conceptions—the conception and execution of this noble thing shows that the spirit of our God is with you. His light is shining upon you in order that you should diffuse that light on the house of Jacob and that you should lead them on to prosperity and truth. Because the mercy of God is great upon his people He therefore has chosen you for this great work. And therefore you, the noble associates of the "Alliance," are in duty and honor bound to pursue the work which God has entrusted to you. You know how great a thing is unity and brotherly love. Call together a conference of all the prominent men of our race throughout the world, and devise means of establishing peace among our brethren within and of bettering their position in the world among the other nations of the earth. Your objects of consideration should not be the individual cases of Roumania, Western Russia, or Persia. Take

up at once the great cause of establishing a Jewish independent commonwealth in the land of our forefathers. Hoist up the flag of Jehudah on Mount Zion, and return the scattered sheep of Jacob to their rightful pasture.

The difficulties of the Eastern question are to be settled by you, and all the other nations of the earth will be thankful to you for the service. Present to the political convention the great advantages which such a newly-created political power in the East will have. It will check the avaricious endeavors of Russia, and, introducing civilization and activity into the heart of barbarous Asia, it will benefit the other parts of the world in a most signal manner. There is no doubt that many powerful nations will lend us a helping hand to accomplish this great work, and Turkey will have no objection whatever to grant us the possession of our land, seeing that it will free and protect her against her enemy of the North. If such a political Jewish existence is once established all the misfortunes of our race throughout the world will cease. Russia and Roumania will have to honor the Jewish flag, and our famishing brethren of all parts of the world will flock together to their land to cultivate the soil and to live in prosperity under their own vine and fig-tree.

The time has arrived when Jerusalem shall awake from her ashes and the mount of Zion shall become once more, and forever, the centre of our glory. We do not want now to renew the institution's sacrifices, or to waste our time in casuistic controversies about an anointed high-priest. These things remain mysteries

to be solved by the revelation of the Lord. Our duty is to help ourselves in the way we best can and leave the other things to the will of the Lord our God, in whose power we trust and rely.

Do not object to my plan because some of our brethren believe that the restoration of our glory ought to be established in a different manner. I am certainly not one of those who have no faith in the prophecies of our Bible, or who reject the wisdom of our wise. But for the present state of things I do believe (and hope that every right-minded brother will coincide with me) that it is better for us to learn how to handle the spear than to waste our time in mourning over our vanished glory. It is better that we study the science of politics, than to waste our brains with the sharp casuistic dialogues concerning sacrifices and feast-offerings. It is better for us to unite in one council and devise means of bringing new life into the dried bones of Israel than to make synods for the purpose of establishing new ceremonies and abolishing old ones in our synagogues. It is better that we should have to sing songs of victory in the streets of Jerusalem, than to hear strangers sing their songs in the place of our sanctuary. It is better for Israel to dwell in their own land, work their own soil and have their wants satisfied by the blessings of God, than to go astray in the world like birds that have not their nests. And who will tell me that we have not the means of establishing a government of our own?

There are four things required for the establishment of a prosperous commonwealth: Wisdom, power,

riches, and harmony among the constituents. The first three things, which are in the power of the Almighty alone, God has not withheld from us. It depends now upon ourselves to work in unity and harmony, and our designs can be accomplished by the aid of the eternal, our God. It is on you, the foremen of the "Alliance Israelite," that I call in the name of the Lord to establish this much-wanted harmony among our brethren, and to work for the restoration of our glory. The Lord will help you in your sacred endeavors if you will try to act in accordance with the noble appellation you have assumed.

By calling together a universal conference of all the leading members of our brethren, and devising means of establishing the unity and independence of Israel, not only the most of our brethren will work with you to attain this noble object, but even multitudes of other nations will come to you from every corner of the globe and will lend you their assistance. Princes and nobles will come to your help, and kings will aid toward the erection of the ruined Zion. Arise you noble champions of Israel, for your light has come and the glory of the Eternal will shine upon you. He will prosper your endeavors to bring everlasting redemption to Jehudah and Israel, and all those who will see your prosperity will say; "Behold, they are the seed that is blessed by the Lord."

PALESTINE AND ROUMANIA,

A DESCRIPTION OF THE

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AND

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ROUMANIAN JEWS,

BY

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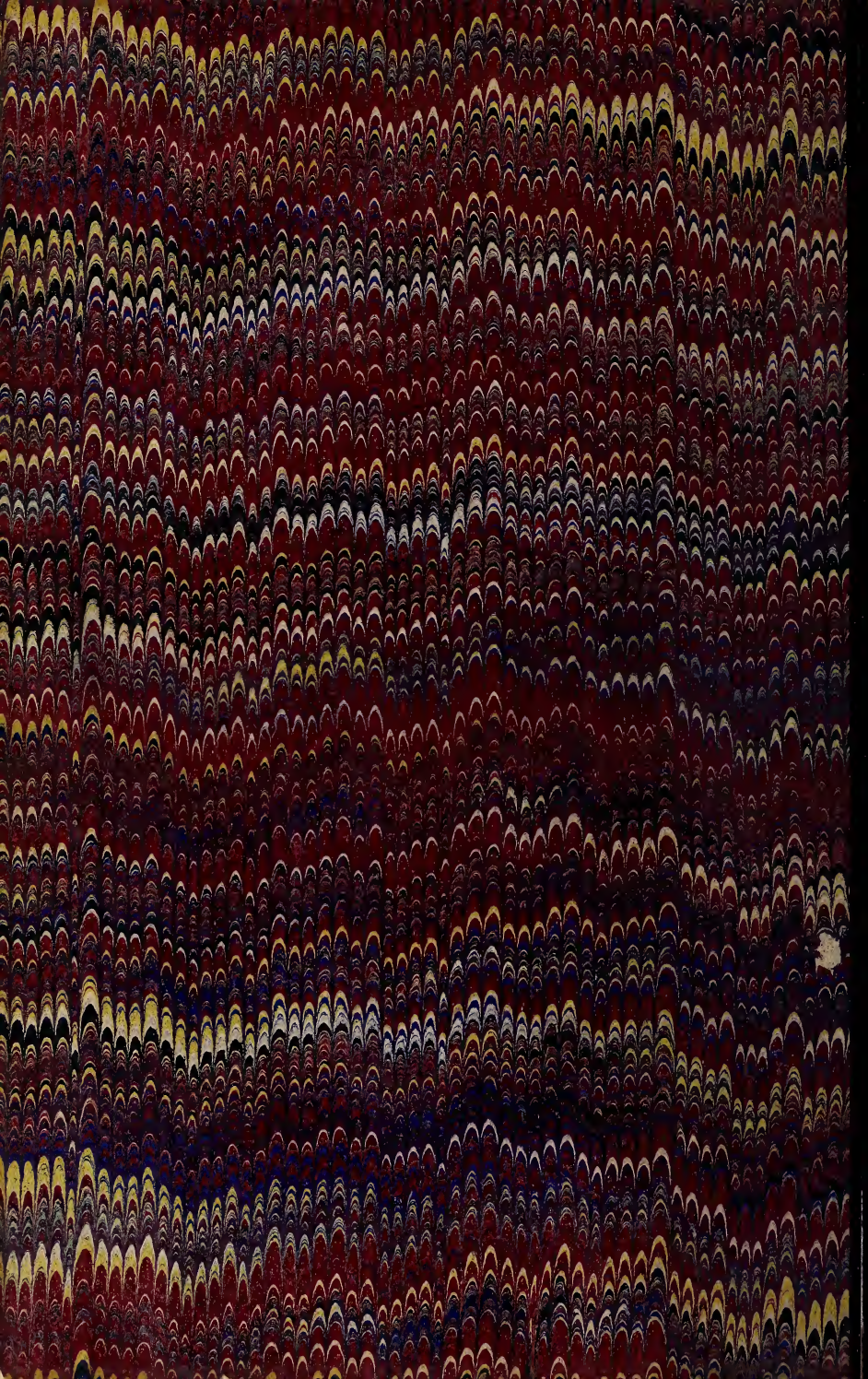
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