

also. When Dr. Martin visited them the number in the colony was estimated at from three to four hundred. Unlike their brethren in many western lands, the sun of prosperity had ceased to shine on them, and the cold winds of adversity had well nigh left them homeless. Not one of their number could be pointed out as a wealthy man. They had taken to various occupations to earn a livelihood, some were money changers, others kept fruit stores and cake shops, while a few were engaged in military service.

What of their relation to Jewish history and usages? They were unable to trace their tribal pedigree, kept no register, had lost all knowledge of the Hebrew language, had ceased to observe their ritual worship, and were not transmitting the traditions of the fathers. The names of some of their feasts were remembered, but the feasts were not observed. Their loss of the Hebrew language rendered useless the copies they had of the Law and the Prophets. It was actually proposed to expose their parchments for sale in the market-place, with the hope of attracting the attention of some wondering Jew who might be able to restore to them the language of their fathers. Their sacred books had never been translated into the Chinese language. In what relation do they stand to the heathen around them? They were being gradually assimilated to them. Their ritual worship having ceased circumcision was not observed, and their children thus grew up without the Seal of the Covenant. Some of their number intermarried with the heathen, and no attempt was made to prevent the intermixture of Jewish and Gentile blood. Having lost Judaism, a few of their number had turned to Buddhism, one of them actually being a priest of Buddha, having for his title *pen tan* which signifies "One who is rooted in the knowledge of truth." The gilded tablet that once adorned the entrance of the synagogue had been appropriated by one of the Mohammedan mosques, and efforts were made to win some of them over to the faith of Mohammed. Others had studied Confucianism and were literary graduates. Such was their condition when visited by Dr. Martin in 1866.

Since that date they have been visited by one of their own race, Bishop Schereschewsky, of Shanghai. On account of the opposition of the literati of the city, and if report speaks truly, injudiciousness on the part of the visitor, the Bishop's stay was a very brief one, and his visit has added but little to what was known previously on the subject. A company of the colony has since that time visited Peking, the capital, but finding that no money could be obtained for their support, they soon went back.