

vidences. Many, indeed, in Jerusalem, entertain a species of sentiment (the English and foreign residents) respecting my exposure in such a *Palace* of solitude, (among surrounding wild Arabs, while others who desire to be admired for their simplicity, are struck with astonishment at my so-called undaunted courage, which is just this, that I depend upon "the divine assistance." In these characteristics I am here so known, far removed from their circle of dependence, or the concurring outreach of their malice. In these respects I can only humbly attach to my enterprise, and to the success hitherto realized, as the future offspring of patience, resignation, constancy, and perseverance, in living elevated amid the solitudes of a mountainous and lonely country, which has hitherto required all genius, labor, and constant attention, on the part of myself, to set it on its present prosperous basis; and, withal, being advanced in age, and much worn with toils and forethought, it ought to inspire all who wish well to this undertaking with true dependence on Providence, and to all the events it may require Him to bring about for the good both of him that sooths and him who may in future be caused upon to reap a harvest of blessing for Israel. *"His treasure"*

The country within which I am surrounded at the present time, has all the aspect of wild deserts. I am almost, with only my family and a few Arab servants. This being my position, I have full confidence of hope in the same "divine assistance" to prosecute our proposed plan with more patience and resignation to the will of God. The impulse given me from an unseen Providence does (notwithstanding all my many difficulties and trials) inspire me with encouragement and confidence, especially from such quarters as have already proved themselves disposed to sympathize with and animate me in my path of duty; yet the prospect before me is such as *does* require a decided token of disinterestedness from all who will come forth, either to do likewise, or to help me on in my weak efforts to cultivate the desolate land of my fathers.

In calling upon some of the intelligent Christian public to patronize this plan, I am not involved in views that are, in themselves, not appreciable, and which fall in the intended object I have set about; neither do I venture to ask co-operation and dispensing liberality for any incomprehensible object of fancy. My motive is not to imitate those who have long imposed upon the grandees of Europe, which has never been, either in fact or matter of intention, as can be clearly seen by the most superficial observers. My purpose is not equal with those who sit engrossed in schemes to reap a harvest of lively imagined success, and which will end at length, before the light of a simplified gospel-worship, in finding that they have neither had a real commencement nor any true-grounded purpose from beginning to end. But I trust in God that my object is real, my purpose pure, and my motives, views, and prospects are disclosed to all who will be inclined impartially to appreciate my undertaking as one, not of mere dependence upon others, but of united and indefatigable labor on my part. My means are, however, feeble and small, and my success, up to the present, but limited. My achievements hitherto have greatly reduced my own poor stock, but the means I had I have gladly laid out and expended in view of a plan which is reverent from its *right aim* and promising tendency, and if I am, at this juncture, humbly led to apply for the concurrent action of co-workers, and to the liberality of beneficent Christians, it is simply to take into their hands a cause from under my prostrate and enervated shoulders, in order to render more extensively independent *the end* it has purely in view; for all those who wish well to this desolate land, and its ancient but beleaguered people, must contribute their moiety of interested action, which is at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that with the restoration of the land, he would very shortly restore also the "remnant" of his people, (according to his sworn promise to our father Abraham), to reinhabit their pristine abode. And, for this end, that he will be pleased, "for the father's sake," to raise up sincere benefactors and workers, to assist in these glorious events—the spiritual and the physical salvation of Israel's sons. Artless in no way backward toward this result, I remain.

At the present time, (on account of the Sultan attempting to recruit his army from the tribes of Arabs, who, in consequence, have fled back towards the Desert of Arabia, and among them, those Arabs who inhabited and owned part of the valley, and left me infinitely the sole master of the valley.) land is for sale, with *oxen*, &c., for a mere trifle of ready money; yet I cannot venture to engage it upon credit until I know that some of my American Christian friends are arrived, but my hopes are centred in the Lord, upon the spirit of industry that so greatly characterizes Americans, who, in agency, when animated by Christ's spirit to feed, clothe, and open the field, and to sustain man from the fruits of his Master's brethren, is yet to be signally used by the Disposer of events for the future glory of this land, and to the saving of many soul who are ready to perish.—*Jewish Chronicle*.

THE JEWS IN CHINA.

We are happy to be able to lay before our readers the following additional particulars respecting the efforts which have been made to arrive at correct and full information relative to the descendants of Abraham in the Chinese empire. The Bishop of Victoria writes, in a letter dated Hong Kong, August 22—

"I write a few lines to inform you that our two Chinese travellers returned last month to Shanghai, from their second trip to Kae-fung-foo, having succeeded in their mission as far as we could have expected.—

They have brought with them six of the twelve rolls of the law. They had the whole synagogue assembled, amounting to about three hundred persons, and it was decided, in full convocation, that the rolls should be given up. The price demanded was equivalent to about \$533, which was mainly paid, and the rolls forthwith conveyed, in open day, to their holdings. They obtained, besides, about fifty smaller books, which may possibly contain some records of their early history and migration to China.

Our friends at Shanghai were at first disposed to lament that only half the number of the rolls had been procured, but, on examination, each was found to be a complete copy of the Pentateuch, so that the other six would probably have been of no additional value.

They are written on cat, strong sheep's skin, without joints, and no division into sections, or even books, so that (in the opinion of our friends at Shanghai, they may have been brought into China before the modern divisions were invented. They are beautifully written, and very legible. One of the rolls is defective, and very much injured, having been as the Jews state, immersed in the flood which occurred during the Mong dynasty. It is, however, apparently the oldest, and critically considered, the most important. The MSS. are probably now on their way to my home from Shanghai, there being about to be sent in each of two different vessels, to insure us against total loss in case of shipwreck. They will be sent forward to you by an early opportunity to England.

The last, though not the least, important circumstance, is the arrival also with them of two native Jews, who are now diligently studying Hebrew under Dr. Medhurst's roof. They seem very alive to the humiliation of having lost Hebrew from amongst them.

ON THE SOCIAL CONDITION OF THE ENGLISH JEWS.

In externals, and in all secular thoughts and actions, the English naturalized Jew is an Englishman, and his family is reared with the education and accomplishments of other members of the community. Only in some private and personal characteristics, and in religious belief, does the Jew differ from his neighbors. Many of the British Jews are descended from families who resided some time in Spain; others trace their origin to families from Germany. There have always been some well-defined differences in the appearance, the language, and the manners of these two classes. The Spanish Hebrews had occupied so high a position in Spain and Portugal, that, even in their compulsory exile, their pecuniary high and honorable principles; their hatred of all meanness, either in thought or act; their wealth, their inclusiveness, and strong attachment to each other, caused their community to resemble a little knot of Spanish princes rather than the cowed and bending bargain-seeking individuals, usually known as Jews.

The constant and enduring persecution of the German Hebrews had naturally enough, produced on their characters a very different effect. Nothing degrades the moral character more effectually than debasing treatment. To regard an individual as incapable of honor, chastity, and truth, as always seeking to gratify personal interest, is more than likely to make him such. Confined to degrading employment, with minds narrowed as the natural consequence; allowed no other pursuit than that of usury, with its minor branches, pawnbroking and old clothes-selling; it was not very strange that when the German Hebrews did make their way into England, and were compelled, for actual subsistence, still to follow their occupations, that their brethren from Spain should keep aloof, and shrink from all connection with them. True, however, looks on many curious changes; not only are mutual prejudices of the Jews subsiding, but the position of the two parties is transposed. The Germans, making good use of peace and freedom, have advanced not in wealth alone, (for that, even when oppressed, they contrived to possess) but in enlightenment, influence, and respectability. Time and closer connections with the Spanish Hebrews, will, no doubt, produce still further improvements.

These distinguishing characteristics, which we have just pointed out, being, with some modifications, to the poor as well as the rich of these two Jewish sects. The fruits of the Spanish and Portuguese Jews are so exactly similar to those of the lower orders of native Spaniards, that they can easily be traced to their long naturalization in that country. Pride is their predominant and most unhappy failing; for it not only prevents them from advancing themselves, either socially or mentally, but renders powerless every effort for their improvement. The Germans, more willing to work and push forward their own fortunes, and less scrupulous as to the means they employ, are more successful as citizens, and, as a class, are less difficult to guide. Both parties would be improved by the interchange of qualities. And, comparing the present with the past, there is some reason to believe that this union will be effected on British ground; and that the idle distinctions of Spanish and Portuguese, Dutch and German, will be lost and consolidated in the proud designation of British Jews.

The domestic manners of both the German and the Spanish Jews in Great Britain are so exactly similar to those of their British brethren, that were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household. The characteristics so often assigned to them in tales professing to introduce a Jew or a Jewish family, are almost all incor-