

we conclude that then they were in comfortable circumstances, and met for the purpose of worshipping the one true God. Gozani's account remained as the latest and fullest that had appeared until the Missionary era of China commenced. As was natural when Protestant missionaries in considerable numbers arrived in China, inquiries were soon made regarding the moral and spiritual condition of the people in the various provinces of the Empire. As indicating the interest felt in this Jewish Colony, it may be stated that three deputations have gone to the Capital of Honan with a view to finding accurate information on the ground concerning this remnant of God's ancient people.

The first of these deputations was sent in 1850 by the Bishop of Victoria and the late Dr. Medhurst. The members of this deputation were native Christians from Shanghai. The men sent were ignorant of Hebrew, but had been instructed how to copy the letters. On inquiry being made it was found that all the members of the Colony were ignorant of Hebrew, and the great majority of them in abject poverty and dejection. Their Synagogue had suffered greatly during an inundation in 1848, and many of them had been compelled to sell their buildings for the materials to support their lives. The Christian visitors took away with them some portions of the Old Testament, written on Vellum—like paper of our old date, and were accompanied, on their return journey to Shanghai, by two members of the Jewish Colony. It was made clear then that a disintegrating process had begun, and was rapidly hastening the extinction of this Jewish remnant as a distinct class in China.

In 1866 the Rev. Dr. Martin, President of the Tungmen College, Peking, visited Kai-feng-fu, with the purpose of ascertaining then their condition, and to him Jews and foreigners owe a debt of gratitude for his valuable account of the visit made, and for the efforts he has since put forth to awaken interest in the colony. On making inquiries regarding them of a Mohammedan Mufti, the latter denounced the Jews as Kafirs (unbelievers,) informed the Dr. that their Synagogue had been destroyed, and rejoiced, rather than regretted, that such had been the case. The worshippers were now impoverished and scattered abroad. On seeking out the place where the Synagogue had formerly stood, Dr. Martin was directed to an open square, in the centre of which there stood a solitary stone. On one side of this stone there was an inscription commemorating the erection of the Synagogue in the period