

70 families, all of the same name, which were soon dispersed into several cities, even in Peking¹. At length, according to Strabo, who wrote in the days of Pompey and Caesar, "the Jews were scattered into all the cities, and it was not easy to find a spot on earth which had not received them and where they were not settled."

Speaking only of Asia, we find that in 878 of the Christian era, Hoang-Tchas, the founder of a Chinese dynasty, having taken the town of Kahn-Fou, which had shut its gates against him, he put to the sword 120,000 of its inhabitants, among whom Jews and Christians are mentioned.²

Describing his vast dominions, the famous and somewhat enigmatic Prester John said in his letter addressed in 1165 to the emperor of Constantinople, and regarded by some as authentic: "Beyond that river are ten Jewish tribes who, although they choose their own kings, are nevertheless the slaves and tributaries of our Excellency³."

The great Kublai-Khan, though a Buddhist by religion, is reported to have been tolerant towards all creeds, notably that of the Jews. He said that there were four great prophets, Jesus Christ, Mahomet, Moses and Chakia-Mouni. His army, which was composed of troops from all the countries that paid tribute to him, counted Jews and Mohammedans who were numerous enough to be constantly mocking the Christians. Now his empire comprehended the whole of China, Corea, Thibet, Tonquin and Cochin-China, a great part of India beyond the Ganges, many islands of the Indian Ocean, and the whole north of the continent of Asia from the Pacific to the Dnieper.

Lastly, André de Pèrouse wrote in 1326 that in the empire of the great Khan, one of the latter's successors, there were men of all nations under the sun, adding that among the Jews no conversions had been made⁴.

Now, as the Biblical traditions accompanied the Jews in all their migrations, and as the latter were then, as they are now, very tenacious of their faith, if there were anything to be surprised at, it would be that after this, people should manifest surprise at finding among the Asiatic nations, and through them among the American aborigines, Biblical reminiscences either in their customs or in their mythology.

But I am drifting on to slippery ground. This is not the time to seek

¹ M. d'Escayrac de Lanture, quoted by *La France Juive*, by Ed. Drumont, Vol. I., p. 47.

² Christianity in China, etc., by the Abbé Huc, Vol. I., p. 85.

³ *Ibid*, p. 93.

⁴ Wadding, *Annales Minorum*, Vol. VI., p. 56.