



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

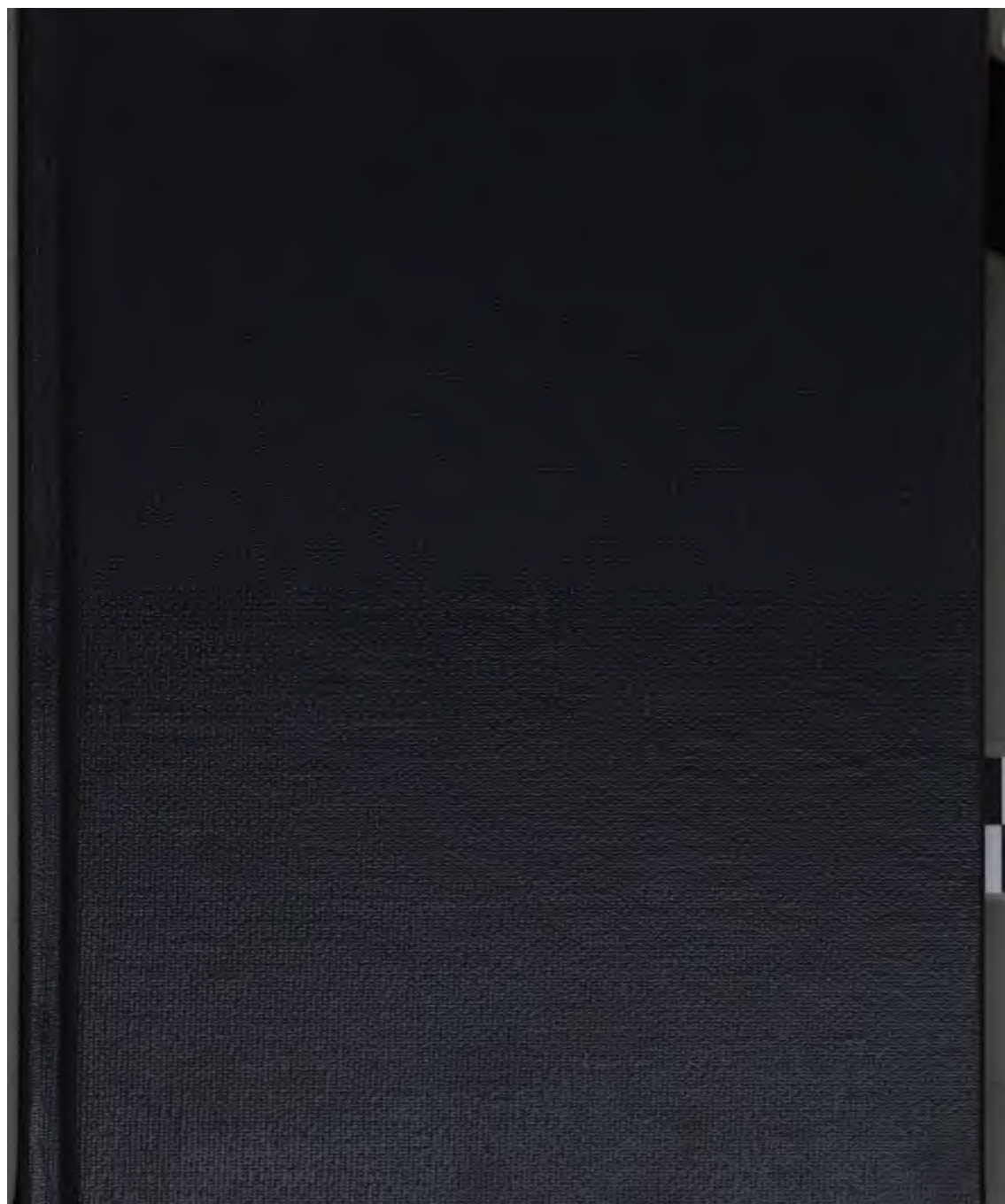
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





HARVARD
COLLEGE
LIBRARY

Preservation facsimile
printed on alkaline/buffered paper
and bound by
Acme Bookbinding
Charlestown, Massachusetts
2005

HARVARD COLLEGE
LIBRARY



BOUGHT FROM THE
AMEY RICHMOND SHELDON
FUND

開
封
府

THE ORPHAN COLONY OF
JEWS IN CHINA.

CONTAINING A LETTER RECEIVED FROM THEMSELVES, WITH THE
LATEST INFORMATION CONCERNING THEM.

BY

JAMES FINN, M.R.A.S.,

*And Member of the Asiatic Society of France. Late Her Majesty's Consul
for Jerusalem and Palestine.*

"And these from the land of Sinim."—*Isaiah* xlix. 12.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
MDCCCLXXII.

ch 235.8

PRINTED BY BALLANTINE AND COMPANY
EDINBURGH AND LONDON

PREFACE.

AT various times the public attention has been awakened to the subject of that small colony of Jews known to exist in a single city of the Chinese Empire. The reflections of the pious man, and the curiosity of the Oriental scholar, have all dwelt upon this special object, grouping in serious contemplation the Ho-nan son of Abraham with his brethren in every climate of the globe, all in connection with the records of those Jewish Scriptures, the Holy Bible.

The present writer took his own share in such considerations many years ago, and even addressed a letter to that congregation in the year 1845, which reached them in 1850, to which they speedily returned an answer, but, from a strange concurrence of events, their epistle has but recently come

to his hands. So interesting, however, does he feel its contents to be, that it seems desirable to publish it, and that in natural connection with certain accounts of a communication held with that people by means of Bishop Smith, of Victoria, in Hong-Kong, and a visit made to them by Rev. Dr Martin, from Pennsylvania.

It may be that more will hereafter be learned about this remarkable community—and it may be among the designs of Divine Providence to guard it from sinking into the quicksands of either Chinese Paganism or Muhammedanism—nay, even to enable it to accomplish yet some useful work among the general mass of mankind.

J. F.

THE Chinese characters on the title page form the name of the city, KAE FUNG FOG; and the symbol on the outside cover is merely a philosophical emblem of the Chinese, signifying the active and passive principles of nature. It is in very common use.

THE ORPHAN COLONY OF JEWS IN CHINA.



I.

“And these, where had they been?”—ISAIAH xlix. 21.

THE British-Chinese war was at an end in 1842, and the Pottinger Treaty with old Commissioner Ki-ying deposited among our archives of Downing Street, in its richly carved case of sandal-wood, with an ornament of Yu (jade-stone) upon its lid, where it lay slumbering side by side with the imperial epistle brought home by Lord Macartney in 1793, which is written on waxed cloth and rolled up into a hollow bamboo. The five ports were opened to our commerce, and, through us, magnanimously to the world. The islet of Hong-kong was appropriated as a petty British possession, and the richer islands of Chusan

and Kulang-su held in temporary pledge for fulfilment of the treaty stipulations. A novel impulse had thus been given to the mercantile enterprise of a rising generation, as well as to the literary aims of the learned in Europe, when, among the diverse speculations of others regarding China, my attention was called to the fact, not altogether unknown, of a Jewish colony reported to exist in the recesses of that wondrous empire.

The library of the British Museum was the quarry from which materials were hewn for an essay or digest, which appeared in 1843, under the name of the "Jews in China."

The foundation of this work lay in the Jesuit missionary reports of the seventeenth and eighteenth centuries, as "*Lettres Edifiantes et Curieuses*," together with some special essays written by the same hands; other books were also brought into service, chiefly dissertations of French and German critics upon the subject; and search was made for more recent intelligence among narratives of travels, or descriptions of manners and customs of the "flowery land," from which latter class, however, little or nothing was gained.

The little book commenced with the relation of a stranger visiting Father Ricci at Pe-king in the early part of the seventeenth century, announcing himself as a fellow-servant of the one true God, as distinguished from the idols of the country, and who in the chapel mistook the picture of the Virgin

and Child with the Infant Baptist for Rebekah with Jacob and Esau : he supposed also the twelve apostles, when mentioned to him, to be the twelve sons of Israel. From these misconceptions, and from his being able to recognise Hebrew print when shown him, though he could not read it, there could be no doubt that the visitor was an Israelite, although it is said the denomination "Jew" was unknown to him.

The narrative then stated that inquiries were made at this man's native city, a large ancient capital of the province Ho-nan, called *Kae-fung-foo*, situated on the Yellow River (Ho-ang-ho); and a further visit was received from three of these native Israelites, and thus proof was established of the existence of that peculiar colony, besides allusions being made by these men to other settlements of their people having been formerly made at Nan-king, Ning-po, and Hang-chow-foo.

Their city and colony was next visited in 1613 by Aleni, a good Hebrew scholar, but he was not allowed to see any of their books. Semmedo and Trigaut in China drew up for European curiosity all that was known about these people, though it does not appear that they personally repaired to *Kae-fung-foo*. Of their disposition of mind in such matters, we may judge from the latter speaking of them as "Jewish filth" (*Judæam facem*); and from the former, even when describing the neatness and decoration of the place of worship, adding the

words "*Si limpia ay sinagoga*" ("if any synagogue can be free from uncleanness").

At a later period (1704), they were visited by Father Gozani, and in 1723 by Domenge and Gaubil, who knew Hebrew. One of these latter obtained the sense of some passages in the public inscriptions upon the walls, the other sketched a plan of the edifice. Soon afterwards, however, all the Romish missions, as such, were expelled from China, though a few of their agents were received as mathematicians, &c., at Pe-king; and so the Chinese Israelites were seen no more.

About 1769 Kennicott of Oxford, while employed on his great work, endeavoured by means of correspondence to get a collation of their Hebrew Bible with our text. Also in 1777 and 1779, Tychsen forwarded letters to them through Batavia, but no result rewarded these efforts.

In 1815 some Jews of London dispatched a Hebrew letter to China, which is said to have been received in Kae-fung-foo, but not answered, as the bearer took fright at a report of approaching civil war, and made off to the coast.

Next year, during Lord Amherst's embassy, Dr Morrison heard in Pe-king of these children of Israel through a Muhammedan.

The next chapter of the little work furnished details of the house of worship, derived from the "*Lettres Edifiantes et Curieuses*;" a description of its ornamentation, such as flowers, trees, incense,

vases, and figures of lions; and the substance of some Chinese inscriptions upon the walls relative to the history and religious rites of the sect.

Within the building, the largest inscription was (according to the custom or perhaps law of the country) the Emperor's name in gold letters; but above this was placed in Hebrew, most significantly, the universal watchword, "Hear, O Israel, the Lord our God is One," with other attributes of the Almighty.

An account was then given of the sacred books, which were all in Hebrew, with details even, very minute, as to peculiarities of handwriting, colophons, &c., also a simple table indicating festivals.

The inscriptions upon the walls contained a goodly number of Biblical historical names, as Adam, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Joshua, and Ezra, who was styled "the second lawgiver."

Also a sketch of the history of the city of Kae-fung-foo, as to its ancient importance, and the vicissitudes it had undergone.

Lastly, a review of the whole discovery, with appropriate reflections, which may be here summarised in the following points, as relating to the colony previous to the cessation of personal intercourse with it:—

1. That notwithstanding the handsome aspect of their house of worship, the colony itself was in a condition of decay, not only in respect of numbers,

but also as to intelligence and learning. The performance of their ritual was depending solely on the life of one very young son of a very aged Rabbi. Moreover, the sacred language of the law and of devotion was unknown but to a very few individuals, and several instances had been reported of apostasy to Muhammedanism. They had no knowledge of co-religionists subsisting in other cities of the empire, although the Europeans had heard of four such turning Muhammedans at Nanking, who were the last of their race in that city.

2. The Chinese included both these and the Muhammedans under the one designation of *Hwuy-hwuy*; but this people (for convenience' sake we may call them Jews rather than Israelites), named themselves the *Taou-kin-keaou* (the extracting-sinew sect) a designation peculiarly or exclusively applicable to the descendants of Jacob (Gen. xxxii. 32); also the *Y-se-lo-yel**-*keaou* (the Israelite religion), or the *Kew-keaou* (the ancient religion); but those terms are not to be found in Chinese dictionaries.

3. According to the inscribed marble tablets upon the walls, there may have been several immigrations of this people into China at different epochs:—(1.) In the Chow dynasty, between A.C. 1122 and A.C. 249; (2.) In the Han dynasty, between A.C. 205 and A.D. 220; (3.) In the LXV. cycle

* The Chinese only pronounce L instead of R, and P, T or Z, and K, instead of B, D, and G.

(A.D. 1163), when they brought a tribute of cotton cloth to the Emperor. There was also their own oral statement to the Jesuit missionaries, referring their arrival to a period shortly after the Roman dispersion from Jerusalem.

4. Their books contained mention of names and events since the Babylonish captivity,—such as Ezra, Esther, Haphtorah, and Rabbi, besides post-script notices in modern Persian.

These latter, however, may have come from importations of later date than the arrivals into the country; for it should be remembered that their sacred books have been often renewed from foreign countries, after losses sustained by fire or inundations of the great river.

Such facts, therefore, belonging to periods since the captivity of the Chaldeans, may not of themselves be sufficient to controvert the existence of a colony in China so early as the Chow dynasty, as asserted in one of the tablets. That dynasty, however, ranges over nearly nine hundred years, and thus the date is not very definitely expressed.

5. One of the inscriptions states that on the coming of this people in A.D. 1163 (*i.e.*, the latest one recorded), they were seventy clans (Tsung). When the deputation from Ricci in Pe-king visited them, they had but ten or twelve Tsung. A century later, when visited by Dominge, they had but seven Tsung, or a hundred families. On this last computation, a Tsung would at that

time consist of above fourteen families ; and so we may reckon that the seventy clans arriving in the twelfth century contained 980 families, a considerable body of people to augment a previous colony, if there were one, or, in any case, to increase the local population in that already crowded empire.

6. There is no trace discoverable of their having been more exposed in ancient times to persecution on account of race or creed than any other people; but, on the contrary, many of them reached the highest honours of the state, as testified by the marble tablets, which could only be allowed as a record by authority of central government, and which show by the terms employed that they were erected by non-Israelites.

"They built a house of worship, and in it laid up sacred books, which concern not only themselves but all men, kings and subjects, parents and children, the old and the young. Their summary is to worship Heaven, to honour parents, and to give due veneration to the dead. This people, excelling in agriculture, in merchandise, in magistracies, and in warfare, are highly esteemed for integrity, fidelity, and strict observance of their religion."

7. Among their observances we find mention of Circumcision, Sabbath, Feast of Tabernacles, Rejoicing of the Law, and the Fast of Atonement. The missionaries make no mention of Passover or

Pentecost being kept at Kae-fung-foo ; but surely these could not have been neglected. Indeed, we shall see at a later date, that both were celebrated there till recently.

8. They made no proselytes. They seem to have had no Talmud or code of authoritative tradition ; only they recited ancient legends, as Gozani says —“ Such foolish tales, mingled with even the law of Moses, that I could scarcely refrain from laughing.” In public prayer, they turned themselves in the direction towards Jerusalem. They took no oaths in an idol-temple, and never pronounced the Great Name יהוה,—substituting, as their people do all over the world, the word “Adonai,” or, as they pronounced it, “Etunoi.”

In these eight considerations we find subjects of considerable interest, all testifying to the reality of these people being children of Abraham, to whom the promises were made, that “in his seed all the families of the earth should be blessed”—long concealed though they had been from the view of those nations who held as a holy deposit the same standard books as they did—secluded also from the notice of their wide-spread and inquisitive race, and surrounded by forms and practices of the grossest idolatry. Well might it be said of them there, “Lo, the people shall dwell alone”—their only companions being the Muhammedans, who claimed the honour of being half-kindred with themselves.

As we have said before, all actual knowledge of them was lost after the year 1723.

In the conclusion of that small work, "Jews in China," embodying the above information and observations, some suggestions were offered to future investigators into matters of that peculiar people, —which topic leads us now to another stage of proceedings in connection with them.

II.

The mountain is crumbling,
The strong beam is yielding,
The sage is withering like a plant."

—CONFUCIUS.

AFTER publication of the work just mentioned it seemed but a natural consequence that, under the new relations of Europe and China, new efforts should be made for opening up a communication with the Jewish colony of the interior; or, at least, for inquiring what had become of them during the interval of a hundred and twenty years: all the more desirable, as our last intelligence as to their condition was rather of a discouraging tendency.

The religious world, in its just appreciation of all that may concern the future of Israel, seemed awakened to a new phase of speculation about them; and those who were diligent students of yet unfulfilled prophecy, cherished great expectations of discovering, in that far-off Eastern region, a considerable remnant of the ten lost tribes, if not in or about Kae-fung-foo, yet perhaps in more

secluded provinces ; and the words of Isaiah were frequently quoted respecting a recovery of the missing bodies of Israelites—"And these from the land of Sinim" (xlix. 12). Indeed, it must still be said that there is a difficulty in ascribing that national name of Sinim to any other people than the Chinese.

Investigation was in every case desirable, whether on the part of the Jewish nation residing among us, or on that of Christian Israelites, or on that of Christians in general : but among all who thought so, or said so, I could hear of none who then took action in the matter.

I therefore, after a time, appealed to my friend Bishop Alexander, in Jerusalem, proposing that he should write to them in Hebrew, and forward his letter through the Foreign Office to some consular station—he being himself a Hebrew of the Hebrews, and residing in the Holy City, which, as we had already learned, the Chinese as well as all other Jews regarded with special veneration. It seems, however, that that step was never taken.

I had no acquaintance with Rabbis or other leading personages of the Jewish people.

In June 1843, I learned, however, from Paris, that an Israelite, named Henri Hirsch, offered himself for a mission of inquiry to Kae-fung-foo, but he was detained by ill-health.

In February 1844, on hearing of the departure

of Mr Temple H. Layton, as Vice-Consul for Ning-po, I sought an interview with that gentleman, and delivered to him several copies of the "*Jews in China*," for distribution among missionaries or others likely to find means of communication with Kae-fung-foo; for it should be remembered that the recent treaty had provided no liberty for Europeans to enter the country beyond a very small radius around each of the trading ports. Mr Layton, with the utmost willingness, undertook the task, and I promised to send after him letters for the Jewish congregation there. This gentleman had been long before an established resident in China, and was familiar with the character of the people.

Two months later I recommended the learned Oriental Professor in Paris, M. Garein de Tassy, to move the "*Société Asiatique*" to send inquiries to agents at the five ports, whether consular or mercantile, for eliciting information upon our subject.

At the same time I consulted with friends in England as to the expediency of addressing the Chinese Jews by a Hebrew letter—namely, Dr Wolff, on his return from Bokhara; Dr M'Caul; Mr George Borrow, the adventurous circulator of the Bible in Spain; Rev. Hartwell Horne, and others; but it only amounted to a mooted of the subject, and eliciting their approval of the idea.

In July of the same year, Mr E. Norris, the remarkable Oriental scholar, and librarian of the Royal Asiatic Society in London, offered to get letters of the contemplated nature, when once written, forwarded inland, by means of a "young gentleman of high station," who was proceeding to Hong-kong. Accordingly, I soon afterwards sent to him a series of questions such as it seemed requisite to have answered, and had a personal interview with the young gentleman, to whom the paper was accordingly delivered. He was a son of Sir Alexander Johnstone, lately returned from the Governorship of Ceylon.

Then I set myself to work alone in drawing up a Hebrew letter, accompanied by a set of queries, for transmission to Kae-fung-foo, by any means that might be found available. A copy of this I sent after Mr Johnstone, and on the 7th of November sent it in triplicate with an English translation to Mr Consul Layton at Ning-po—copy of which I here subjoin. It bore no signature, but requested that any answer it might obtain should be sent to Mr Layton, who engaged to send it to me.

It was my special endeavour to use as simple and distinct a style of Hebrew as possible.

The outside address in Chinese was furnished me by Mr (now Dr) Samuel Birch, of the British Museum.

"TRANSLATION OF LETTER AND INQUIRIES.*

	Honourable
	Plucking
	Sinew
Kae	Sect
fung	The Ceremonial
foo,	Temple
	Superior
	To open

"To the hands of the Maghid or Chief Rabbi of the Sacred Congregation of the Children of Israel.

" 'Peace upon Israel.'

"To the Sacred Congregation dwelling in Kae-fung-foo, in the province of Ho-nan. Peace from (certain) men in the islands of the English, which are large, and from your land are very far off.

"We have heard concerning you, and as at this day we seek your peace, as it is written that Jethro the Midianite said, 'And all this people shall also go to their place in peace.'

"By the favour of the Lord (He is One and there is none other; He putteth down one, and setteth up another), we English are a people strong and mighty, and learned in various ways, and we call on the name of the Lord. And there are among us many congregations of the children of Israel.

* The original Hebrew is given in the Appendix.

"Blessed be the God of Abraham, the God of Isaac, and the God of Jacob, and the blessing of the Lord be upon the peculiar people, to stand ever before Him, and to produce fruit of praise to His name, even amidst the worshippers of idols, the work of men's hands; but, 'Behold the days come that the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.'

"And, behold, there are many years that we have not heard concerning you, and all that we have heard in days of old, is it not small and as a very little thing?

"But forasmuch as ye have been these generations (who can number them?) separated from the Holy City, which is Jerusalem, and have been without companionship of your brethren, who are dispersed into all lands, tell us now of your ways, and, if it be good in your eyes, give answer speedily to our questions, and send your reply in the words of truth unto—

"(*The English Consul at Ning-po.*)

"And if ye will write upon six small tablets, on each one a verse from the book of the law in the holy language, also upon each one the name of your city in the language of your country, we will receive them with joy and gladness; and we expect it will be in the power of our hands to send you some chosen books, as by the favour of the Lord. Blessed be His name!

"And now we send you this communication of

our heart in three copies; and it shall be, if the first and second be lost or withheld, then peradventure the third copy may come to your hands."

"QUESTIONS.

"1. How many are the generations that ye and your fathers have been in the land of your sojourn? and are ye children of Judah and Benjamin, or children of the other ten tribes of Israel?

"2. Are ye few in number, or as the stars of heaven for multitude throughout the whole land of China? and what are the cities in which your brethren dwell, and are ye in the bond of peace with them all?

"3. Have you the 'book of the law' entire, and all the books of the 'former prophets' (these are Joshua, Judges, Samuel 1 and 2, Kings 1 and 2) —all the books of the 'after prophets' (these are Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi)? Have ye the 'holy writings' (these are Psalms, Proverbs of Solomon, Job, Daniel, Ezra, Nehemiah, and Chronicles 1 and 2)? Have ye the Meghilloth (these are Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther)?

"4. Have ye a formulary for worship of God for every day, for all days of ordinance, and for all the great festivals? Have ye a book of 'Haphto-

roth' for reading out of the prophets for every Sabbath and day of holy convocation?

"5. Have ye any other books in the holy language? Have ye the tradition called 'Mishna' and 'Gemara,' and 'Chapters of the Fathers?'—and what commentaries have ye on the law?

"6. Have ye in the Chaldee, that is the Aramæan tongue, the Targums of Onkelos and Jonathan, or other Targums, and the book Zohar?

"7. Have ye, in the language of the country, comments on the law and the prophets, or other writings relating to the service, or the fear, or the love of the Lord?

"8. Do ye observe the three great festivals—these are Passover, Pentecost, and Tabernacles? also Purim, and Ninth of Ab, and Day of Atonement, and Rejoicing of the Law, and Dedication, and New Year?

"9. Do ye strictly observe the Sabbath to hallow it, and circumcision of males on the eighth day? and do ye redeem the first-born, and practise the Yebamoth marriage?

"10. Is there a practice among you of sacrifice on behalf of all who breathe the breath of life, on account of sin, to atone for yourselves?

"11. Do ye, in distress of heart, entreat the Lord for the return of the captivity of Zion for His own name's sake? and have ye the custom of praying towards Jerusalem, the place of which the Lord has said, 'And my name shall be there?'

“ 12. How many are the desolations of the sanctuary in Jerusalem which ye celebrate ?

“ 13. Do ye wait and long for the coming of Messiah, Son of David, whom it behoved to be ‘ smitten of God and afflicted ’ for our transgressions, and afterwards to rise from among the dead, to save and to rule His people ; and behold, His name is ‘ Immanuel ’ and ‘ The Lord our Righteousness ? ’

“ 14. Do ye believe in the resurrection and living again of all the dead, and in the day of judgment for all the sons of men, and in life everlasting ?

“ 15. Do ye know the oracular saying of the house of Elijah, that ‘ there are 6000 years for the world, 2000 out of them in confusion, 2000 of them for the law, and 2000 years for the days of Messiah ? ’

“ 16. Who are they that minister among you in the service of God, and that bless in His name ? and what are the names of their fathers ?

“ 17. Have ye still any families of priests and Levites ?

“ 18. By whom are your litigations and questions judged ? and who are the givers of laws and decrees for Israel ?

“ 19. Are ye dwelling in safety and rest, without violence and oppression of the people, and without ‘ fear round about ? ’

“ 20. -What are the names of your months in the holy language ? and what do ye call this year ?

"And in that day ye shall say, 'Praise ye the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted.'"

Such was the document forwarded to Mr Layton for transmission to the Jews of Kae-fung-foo, and in perusing it after the lapse and experience of more than twenty-six years, it does seem that two or three of the questions might have been otherwise expressed with advantage of style. The points for information are, indeed, such as we needed to have brought to light; but events have since shown that the poor people were incapable of replying to them in the manner and to the extent desired. Some of the topics had been already affirmed as ascertained, in the "*Lettres Edifiantes et Curieuses*;" but it was desirable to have them established direct from themselves, and in our time. Others, again, were such as the Jesuit inquirers did not think it worth while to meddle with.

In less than three weeks after dispatching this letter to China, I was myself gazetted Consul for Jerusalem and Palestine, and left England for that post in February 1846. Whatever replies, therefore, might be obtained from China would have to be forwarded to me at Jerusalem *via* London; and this was notified to Mr Layton.

Bishop Alexander having lately closed his earthly career, his episcopate was vacant.

The active duties of my consulate, besides the interest attached to languages, customs, and even past history of the Holy Land, served, in considerable measure, to divert attention from China, and from whatever might be said or done in Europe in reference to the Jews there. No information of that nature reached us till 1849, when two welcome letters arrived from Mr Layton, who had in the interval been removed from Ning-po to Amoy. These letters recalled attention to those ultra-oriental Jews; and there are some minds at least able to appreciate our feelings while holding such documents in hand, within view of the Mount of Olives, and of that wailing-place which forms part of the inclosed site of the ancient Temple. It was a pleasing persuasion, too, that the writer himself would be one to sympathise in the intense satisfaction which it was ours to experience.

LETTER I.

“BRITISH CONSULATE, AMOY, :
15th January 1849.

“MY DEAR SIR,—After five years’ fruitless inquiries relative to the Jews at Kae-fung-foo, I have at last the pleasure of informing you that I have met with a Chinese Mahometan soldier, of the rank of serjeant, who is a native of Kae-kung,* and who

* It was a matter of surprise that in each of his letters Mr Layton wrote the name of the city both *Kae-fung* and *Kae-kung* indifferently. No Chinese scholar whom I have consulted in Europe knows,

has given me as concise and full information concerning this interesting branch of the Jewish family as I could expect to obtain.

"This man, whose name is *Teah-ting-an*, and who fought at Woo-sung against the English in 1842, by the side of the imperial general, is now upon the staff of the Admiral of Amoy; and, at my request, and in answer to my questions, he made the following statement. I took a note of what he said whilst he was speaking, and your little work, 'The Jews in China,' was lying before me.

"Teah-ting-an said—

" 'I am a native of Kae-kung, and a Mahometan. I lived for many years within half-mile of the synagogue of the Jews there. My mother used to walk and amuse herself near the synagogue in my youth. It is now five years since I was at Kae-kung. I am well acquainted with the Jews there. They are in all eight families, amounting probably to one thousand persons. Two families remain perfect.* These are Kaow (High) and Shih (Stone). The head of the Shih family, although he has forsaken the Jewish rites, has rebuilt the synagogue [perhaps repaired it]. One of the family of Kin

or can find in any Chinese dictionary or gazetteer, an authority for the latter way of spelling, which, of course, involves pronunciation. Inquiries from persons accustomed in China to hear that city spoken of, lead to the opinion that the change is merely that of the provincial dialect, and that in Amoy it is pronounced *Kae-kung*. The termination *foo* is one indicating a city of the second rank.

* "Those called in your book Tao and Chě.—T. H. L."

(Gold) has been promoted by the Emperor to a high military rank. Six families have intermarried with the Chinese. Two families intermarry with Chinese Mahometans only. The Jews give their daughters to the Mahometans; the Mahometans do not give their daughters to the Jews.

“The Jews do not know from whence they came, or the period of their coming into China. The Jews are quite Chinese in appearance. The women exactly resemble the Kae-kung women. They have all straight features like the people in the centre of China.

“In the Ming dynasty the Jews were rich, and their customs were as of old.

“One of the family of Kaow keeps a large spice and perfumery warehouse; and Shih (Stone) has a large silk shop. His name is *Brown Jade Stone*. Stone is the family name.

“The synagogue has eight corners. I do not know the name of the Emperor who gave the Jews the synagogue. Strangers and carriers of pork cannot pass near the synagogue. On the right hand of the synagogue is a tablet of inscriptions. There are two very large trees in front of the synagogue. All persons enter the synagogue by the two side-doors. The large door is only opened on the last day of the old Chinese year; it is then thrown open from New Year's-eve until the evening of (Chinese) New Year's-day. There is one large room in the synagogue no one dares to enter. There

is a high tablet with the names of all the priests; a tablet put up two hundred and fifty years since, with the names of all the priests, and the name of the reigning Emperor. Tchin-teih, grandson of Wan-leih, perhaps erected a tablet; but I do not know who he was who erected a tablet two hundred and fifty years since.

“‘The synagogue is walled round. There is no ‘Hall of Ancestors.’ The inscription over the synagogue is *Cheng-ching-se* (Quiet, pure temple). No one can enter the large doors. From the end of the street to the end of the Jews’ is 125 feet; from the lane to the synagogue is 80 feet. Two figures of lions are placed in the court, 80 feet long.* In the synagogue is a yellow bundle, tied up in satin, which contains all the books of the Jews. The length of these rolls is the length of this table [2 feet].

“‘I have not seen what you describe to me, the Jews dwelling, or affecting to dwell under bowers of trees and flowers at an annual festival. I have not seen any of their ceremonies. There are no priests; there is not any form of worship. One rich man only takes charge of the synagogue. No one Jew can read or write Hebrew at Kae-kung. The Jews would never allow a book to be taken away.

“‘Some of the Jews say they ought to worship

* This must mean the court, not the lions, to be of such dimensions.—J. F.

with both hands raised even with their ears.* Some say with their hands extended before them, and pointing to the earth. Others with their hands joined in front of their breasts.

“‘If new books and writings were given to the Jews they would be most gladly received. No one Jew can read or write Hebrew. I recognise *that* (a Hebrew inscription shown) to be their writing. Some of the Jews say the sixth, and some that the eighth day is their Sabbath (Le-pac-tih).’

“Such is the statement of this Mahometan soldier, who is a very respectable man, and a man of frank, open manners. I avoided to put any *leading* questions to him, and I implicitly believe every word he has told me.

“I scarcely think it necessary to make a single comment upon it; it speaks for itself, and fully confirms your book.

“The names of three families—the length of the rolls—the two lions—the position of the synagogue—the measurement (given at a guess) of the length of the street—the care taken of the sacred books—the one large room no one dares to enter†—are full and corroborative testimony of the Mahometan’s

* “I have seen, about twenty years since, a print of the manner of the Jews holding up the law at the synagogue in St Mary Axe; the person held the two extremities of a wooden board raised over his head, held in both hands even with his ears.”—[*Note*.—Mr Layton must have mistaken the extended *sepher-torah*, or roll of the law, for a flat board.—J. F.]

† “I presume since the loss of their priesthood.—T. H, L.”

veracity. And as you have the Kae-kung-foo Che in your possession, you may readily compare the sketch which I inclose with the site of the other buildings named in the *Che*; and this sketch, rough though it be, will, by its very roughness and *naturalness* (I thank Paley for the word) attest its truth.

“The Hebrew letter, with a Chinese translation, I have forwarded through a skin and fur merchant who trades extensively at Han-cow, in Shense, on the borders of the Ho-nan province: At Han-cow all the Ho-nan merchants meet, and the sixth brother of Le-sam goes annually to Kae-kung. Le-sam has shops at Chin-chew, Fuh-chow, and Amoy. He has taken charge of your letter, and any answers will be addressed to me at Amoy.

“I shall again see my Mahometan friend, and I will further question him; but I scarcely think that I shall elicit from him any more intelligence.

“As the existence of this branch of the Jewish family is now (to me at least) proved beyond a doubt, it will remain for you, and for the societies with which you may be connected in England, to proceed as you may judge right. You may ascertain their exact history by sending a learned Jew, disguised as a Chinese, to Kae-kung; or you may write again and again until you shall obtain some satisfactory answers.

“I will write to you any additional particulars which I may hear; and I will be obliged to you

to tell me to what expense I may go, if you wish me to send any special messenger to Kae-kung.

"Trusting that this account will prove satisfactory to you, and that your interest in these distant members of the Jewish church will be kept alive by it,—I remain, my dear Sir, most faithfully and truly yours,

"T. H. LAYTON."

LETTER II.

"AMOI CONSULATE, 20th Jan. 1849.

"MY DEAR SIR,—I feel it necessary to dispatch my letter to you with some apology, for it is due to yourself.

"So long a time has passed since I saw you that you must have despaired of hearing from me. A long and intermitting illness prevented my doing little more than my official duties for nearly two years. All my inquiries, too, about the Jews were unavailing. Your books, also, were in my possession with your first letter, without my knowledge that I had them. . . . I sent copies to the principal missionaries of your work. Not one has ever seen a Jew or a man who has seen one. Consul Thom, Gutzlaff, Medhurst, &c., &c., and myself all doubted their existence in China. All my inquiries at Ning-po were fruitless. Accident has brought to me the very people I wanted to find.

- "I think of trying to get down to Amoy a

Jewish (Chinese) scholar—a *Hebrew* scholar it would be vain to seek for.

“Money alone will obtain information, and perhaps Sir Moses Montefiore or some wealthy Hebrew will pay it.

“Teah has gone to Fuh-chow for a week or two. He is a very decent, gentlemanly-mannered man. The Mahometans of Amoy like us better than the other Chinese.—I remain,” &c.

These letters, interesting as they were, served to whet our curiosity to learn further particulars, and they were read at the meetings of our Literary Society in Jerusalem, besides being handed about from one reader to another.

The “naturalness” of the statements bespoke indeed their truthfulness, and left us no resource but to accept them as they stand.

1. It might be, however, desirable to know, when Teah-ting-an says the Jewish census was probably 1000 persons in eight families, whether for the word “families” he used the word “Tsung,” a term which, as we have seen before, comprises many families in our signification—seven “Tsung” to 100 families. It is probable that he did, seeing that each of these had but one patronymic (Kaow, Shih, Kin, &c.), and that the proportion was about 125 souls to each of them.

2. In regard to purity of family descent, we cannot but regret that the people should have aban-

doned themselves to intermarriage with other races—six of the families or clans mingling with Chinese idolaters, and two with Muhammedans. Surely this could not have been necessary or excusable among a colony of a thousand persons. In Palestine the Samaritan sect, much fewer in number, does not submit to that resource as a necessity.

3. Teah states that the Jews there knew nothing of where they came from, or of the date of their arrival in China. This only shows the depth of degradation to which they had sunk—for their own inscriptions would give the information ; but perhaps they were not in the habit of reading them, after the access to them had become blocked up by accumulations of rubbish, as we shall afterwards see to have been the case.

4. It is stated that they had been a rich community under the dynasty of "Ming," *i.e.*, the last native Chinese government. Their falling away thus seems to be synchronous at least with the accession of the present Man-chow Tartars.

5. I may also mention that the sketch of the temple (for our friend Teah seems never to have distinguished between the sanctuary or synagogue and the outer courts, forming one entire place of worship), mentioned in the first of these letters, as being sent inclosed, was not sent in it ; and moreover, that in Jerusalem I had no access to the Kae-fung-foo Che, or topographical guide to the city.

In my reply to Amoy, dated "Near Jerusalem, 29th June 1850," the following passages occurred:—

"Your letters always give me great pleasure and useful information. What would our grandfathers have said to the idea of posting a letter in China to go to Jerusalem, or in Jerusalem for China, and to pass, by English hands, through Egypt! Is it a dream or not, that I can, while within view of the temple site of Jerusalem, make inquiries about children of Abraham, Isaac, Jacob, and Levi, in Ho-nan?"

"This letter is written within a tent, for during the summer months we form our own encampment among the olive-trees. This year our position is in the upper part of the Valley of Jehoshaphat, near to its bi-section by the highway to the north, *i.e.*, to Shechem (Nablus) Nazareth, Tiberias, and Damascus; consequently we have frequent trains of camels, mules, &c., passing us. We are not far from the rock-sepulchre of Simon the Just (eulogised in Ecclesiasticus l.), and just beyond it is the road to the village of Anathoth. Many venerable rock-sepulchres are about us, especially those called the "Tombs of the Kings," and those called the "Tombs of the Judges." By rising from the table I can see Mizpeh; and I know all the old towns (now villages) of the tribe of Benjamin. In fact, all Palestine is now pretty well known to me, by obligation of duty. Poor Chinese Consuls, confined to one town apiece! . . .

"I need not ask now for whatever information you get about those Jews: your good-will is already well proved. But pray do not measure my gratitude by the length of this letter.—Yours very faithfully, J. F."

The next year (1850) brought us two more letters from Amoy—the first one merely on the subject of procuring mulberry seeds from China for Palestine; the next was of but two days' later date, and as follows:—

"BRITISH CONSULATE, AMOY,
24th March 1850.

"MY DEAR SIR,—I much regret the disappointment you must have felt at not receiving any news of an answer to your letter regarding the Jews of Kae-fung-foo. Even now I am unable to inform you whether it has been received, although I myself believe it has.

"For some months before the arrival of your last short note dated in October, the expected answer was a constant theme of conversation between Mrs Layton and myself; and it is to her unwearied interest in the subject that I am indebted for the progress which I have hitherto made, and for much of the light which is thrown upon the existence of the Jews at Kae-kung.

"I waited patiently for the return of the fur-dealers, and at length they came. Not waiting to

be questioned, they expressed regret at not being able to tell me more than that there was no letter at the appointed place on their return, but that I might feel sure that the letter was sent to the parties in Kae-kung, with the letter which the Mahometan serjeant sent to his friends.

"The particular brother of the firm to whom I had intrusted the packet, had fallen sick on the road from the north, therefore it was an elder brother who now came to me, seemingly a most respectable man; and he, of his own accord, offered to be the bearer of a second letter, saying, that on his return, instead of stopping this journey on the borders of the province, he should himself go direct to Kae-kung, and would with his own hand deliver it, and bring me an answer, about the same moon next year. Most thankful for this second offer, I gladly availed myself of it, and I placed the second letter in his hands; for all my endeavours to send an express messenger have, up to the present moment, entirely failed.

"The great difference of local dialects throughout the various provinces of the empire, the jealous and eager watchfulness of the mandarins over all travellers in the interior, the frequent questionings and searchings which a traveller is liable to, and the danger which he might incur should the real object of his journey be discovered, all combine to make me believe that it would be many years before such a person could be found

amongst the Chinese natives of Amoy who would successfully undertake the task of a special visit to Kae-kung. I assure you that I do not magnify the difficulty ; and were you a resident in China, and a Consul, you would find your every movement watched most narrowly.

“ I have just now met with a great loss in the Chinese Admiral of Fo-kien and Che-keang. This mandarin had great confidence in me, and the time might possibly have arrived when, through his influence, I might have sent a message to Kae-kung, perhaps through the Mahometan serjeant. The good old Admiral is now dead, and I can scarcely expect to find so kind and liberal a man in his future successor.

“ The late Admiral had recently obliged Mrs Layton by sending over to Formosa in order to assist her in her endeavours to procure a tree only to be found in that island, at least, so far as our present knowledge extends ; and I was strongly inclined to the belief that, after a few such friendly acts, from which no harm resulted, we might have ventured, in time, to get our messages conveyed even into Ho-nan province. Such was our idea ; but by this time you must have discovered that few things can be brought about in China but with the lapse of considerable time.

“ The Mahometan serjeant (like myself) is still without letters from Kae-kung, although he has written twice since the dispatch of the letter by

the fur dealers. He has asked his friends to send a drawing of the temple, &c., such an one as may be found in the shops of Kae-kung ; but I did not dare to give such a commission to the fur dealers, for I might excite suspicion of my having some design upon the city.

"Within the last year the serjeant has been on duty to Fuh-chow, and on his return he came to tell me he had found there a fellow-citizen, ten or fourteen years¹ older than himself, who said that he could well remember in his young days that the Jews had a priest—he had seen him on one occasion. He saw the priest (who was an old man), walking round the temple followed by the people, and he carried something before him in his hands, like a cap, which he bowed over.* He was almost sure they had more priests than one.

"It appears certain that some of the most wealthy and influential people of Kae-kung are Jews.

"The Chinese writer of this Consulate, who is an intelligent and respectable old man, is decidedly of opinion that the Jews would be afraid to receive a letter if it was known to be written by foreigners, as it might be the cause of accusations against them, but this point has been attended to.

"Your letter of March last was a great pleasure

* It can hardly be doubted that this was the roll of the law, with its silk covering, being carried in procession at Simchath-torah. If so, the doors were not closed against the public.—J. F.

to Mrs Layton and myself. The very names of the places you mentioned give an interest, and send a thrill to one's heart. I wish I could find in this people or country something very unlike the reality. The country does not improve upon acquaintance, and the people appear in each succeeding year more and more dishonest, vile, treacherous, and lying.

"Fortunately I have plenty to do, almost too much in the hot season; and although Amoy is the third port in extent of trade (and the two ports of Fuh-chow and Ning-po have literally no trade), yet I believe it is the most difficult to manage, after Canton.—I remain, &c.,

"T. H. LAYTON."

It should be understood that by the removal to Amoy, my kind correspondent was placed at a disadvantage for communicating with Kae-fung-foo. At Ning-po the distance had been less than half as great, and the vast "Yellow River" was there in itself a convenient highway for transit, offering fewer obstacles on the part of a jealous Government than might be met with in a long land journey. Our gratitude, therefore, was naturally enhanced by a calculation of the extra difficulties to be encountered.

The next letter, reaching me above a year later, brought the sad news from his widow in London of Mr Layton's death at his post, soon after his writ-

ing the above, and of a letter arriving at Amoy from the Jews of Kae-fung-foo, which had not yet been conveyed to England.

“LONDON, 12th June 1851.

“MY DEAR SIR,— . . . Permit me to express the interest I have, with Mr Layton, always felt in the inquiries you have been making, respecting the Jews in China.

“Nothing from my childhood has ever possessed such an interest to me as God’s wonderful dealings with this strange people, to-day as of old time.

“You have waited long and patiently for news of real import from Ho-nan, and I have now the pleasure to tell you that, at last, an answer has arrived at Amoy, brought by the fur merchant to whom the last of your letters was intrusted ; and I will await your instructions respecting its transmission to you by post, for it seems something to me so precious that I shall hardly like to risk it when once safe in my hand. . . . The letter has been opened, and a copy taken, for the purpose of being sent to the Bishop of Victoria.*

“ . . . We often talked about you, and longed to be likewise in your home of tents amidst such holy places. The very dating of your letters too made it seem a something sacred ; it could not be read without a thrill, and it gave rise to many

* This, however, never reached his Lordship.

thoughts, received as it was in such a land, and amongst such a people.

" The expected Chinese letter, I hear, is directed to Mr Layton, and does not say very much more than we have already been told, viz., that the community of Jews have arrived at nearly the last stage of decay, though less than forty years ago they must have been able to keep up the forms and ceremonies of their religion, perhaps but imperfectly, but they did keep them up some-way.—Believe me, &c.,

"S. D. LAYTON."

Such a letter as that here announced as coming from the interior of China, and from so remarkable a body of people, would be, of course, important and gratifying ; but, most strange to say, notwithstanding all our impatience for receiving it in Jerusalem, the letter did not come into my hands for nearly twenty years afterwards, namely, in London, in April 1870. The chain of occurrences which produced this delay surprises one to look back upon it. The principal circumstance being, besides much uncertainty as to my own movements and long succeeding illness, the utter inability after a certain period to discover the existence or whereabouts of my amiable correspondent, Mrs Layton. I have it now before me, a writing on most delicate paper, with the address upon a slip of bright red, gummed over the exterior.

The translation was made by Mr M. C. Morrison (son of the celebrated Dr Morrison), and who was engaged in Her Majesty's Consular Service in China until 1867. At the time of the receipt of the letter, he was employed under Mr Layton at Amoy.

III.

"As cold waters to a thirsty soul,
So is good news from a far country."

—PROV. xxv. 25.

TRANSLATION OF CHINESE LETTER FROM THE JEWS IN KAE-FUNG-FOO, ADDRESSED TO MR CONSUL LAYTON OF AMOY.

(*On the Envelope*)—"The inclosed letter to be delivered to His Worship Mr Layton, H.B.M. Consul at Amoy, in the province of Fuh-kien, for transmission to the chief teacher of the Jewish religion.

"Year, *Kang-siuh*, seventh month, thirteenth day. Sent from the street *Siao-kiai*."

"On the 23d of the month of the year *Kang-siuh* (1850), we received your valued letter, and acquainted ourselves with its contents.

"In reply to the inquiries which you therein make, we have to state, that during the past forty or fifty years, our religion has been but imperfectly transmitted, and although its canonical writings are still extant, there are none who understand so much as

one word of them. It happens only that there yet survives an aged female of more than seventy years, who retains in her recollection the principal tenets of the faith.

“Morning and night, with tears in our eyes and with offerings of incense, do we implore that our religion may again flourish. We have everywhere sought about, but could find none who understood the letters of the Great Country, and this has occasioned us deep sorrow. But now the unexpected arrival of your letter fills us with happiness. We heard that a letter had last year been received by one Tiě, from a country of the Western Ocean (Europe), but this to our regret we never got a sight of. However, the receipt of your present letter assures us that the holy religion (Shing-kiao) contains still a germ of vitality, and that in the great English nation the history of its origin has not been lost. If it shall be possible again to erect our temple, it will give joy not only to our own community, but likewise the holy men of *Tien-chüh* * will rejoice exceedingly. It will be needful, meanwhile, that the proceedings with a view to this end be conducted prudently and with caution.

“Our temple in this place has long been without ministers; the four walls of its principal hall

* *Tien-chüh* must here be intended for Judea, though it is properly the name used for Ceylon, the country of Buddhism, or for India, from whence the Jews probably came to China.—*Translator's note.*

are greatly dilapidated, and the compartments of the hall of the holy men are in ruins. The water-chamber (bath) and the treasury are in ruins likewise. Through the whole day have tears been in our eyes, and grief at our hearts, at the sight of such things. It has been our desire to repair the temple, and again to procure ministers to serve in it; but poverty prevented us, and our desire was vain. Daily with tears have we called on the Holy Name. If we could again procure ministers, and could put in order our temple, our religion would have a firm support for the future, and its sacred documents would have a secure repository. This it needs no divination to be assured of.

“In our community the family of Chao* has produced the men who have been most distinguished, who have held offices in the government, been eminent in the arts, and enjoyed the imperial confidence. One of its members in former times, Chao-yong-ko, was an intendant in the province of Yun-nan, and another, Chao-yang-shing, was a General in the province of Chě-kiang.—This is with the salutation of CHAO-NIEN-TSŨ.”

“Further communication is subjoined.

“The festival days and days of worship in the synagogue (Sze or She) are the following :—

* The family of the writer, and probably that which on page 33 is mentioned as the only one remaining entire, and still adhering to Judaism.

"Second moon, fourteenth day.—Feast of dry wheat, or unleavened bread. Cakes called *oil fragrant* (cakes) are distributed to friends.

"Sixth moon, tenth day.—Fires are not lit. This is called the fast of the Judges' gate.

"Eighth moon, twenty-fourth day.—The Scriptures are preached, in the temple; the doors being closed, the scroll is opened out, and the Scriptures read—money coloured red is distributed.

"Eighth moon, first day.—Festival of the greater patriarchs or prophets.

"Ninth moon, second day.—Festival of the minor patriarchs or prophets.

"Sixth moon, first day.—Festival of escape (or deliverance) from the sword.

"The holy personages of our religion are *A-tan* (Adam), *Nu-woo* (Eve), *A-woo-lo-han* (Abraham), *I-si-hia-kè* (Isaac), *Ya-ha-kowah* (Jacob), the twelve Patriarchs, *May-she* (Moses), *A-ha-lien* (Aaron), *Yue-shüh-wo* (Joshua), *Ai-tsze-lě* (Ezra).

"Our Scriptures (Tien-king) have fifty-three divisions, the letters of the sacred alphabet are twenty-seven in number.

"The greater Scripture forms a roll upwards of twenty feet long. The less Scripture is in one volume. In the synagogue are worn a blue cap and shoes with soft soles. Our religion came to China from *Tien-chüh* (India?), introduced by persons who brought tribute of cotton and cotton cloth. We have now in the synagogue a map of

the temple in Tien-chüh: at each of its nine gates are planted coloured standards; in the centre is a white jade stone, and in front are cotton trees. There is also a stream encircling the walls, near which are two large trees whose branches overhang the water. Daily at noon and midnight men climb the trees and cross the stream, in this way entering the temple for worship. This picture is preserved in our synagogue with great care; we should have wished to present our books and picture to the English, but we are unable to do this on account of our poverty. Should we be supplied with money, we would ourselves visit you, carrying with us these documents, and we should thus manifest our desire to recover the lost traces of our faith.

"When our ancestors came to China they consisted of seven families, having the surnames of *Chao, Kin, Li, Shih, Chang, Kao, and Chä*: an enumeration of individuals has not been kept, neither has any account been preserved of those who were separated from our community.

"Day after day, and year and year, have we maintained ourselves in the belief of the vitality of our religion, and the certainty that it would again flourish. How could any other than such a desire be entertained? And our sole hope was that after death our souls should return to the western region (Si-fang) and be blessed!

"It is well that your letter reached the hands of

the present writer: had it been carried to others it might have remained unnoticed—his thoughts have long dwelt upon this subject. It is to be desired that some person be early deputed hither, for if much longer delay occur, not only will the synagogue (*Sæ* or *She*) have fallen into ruin, but we fear that the holy books may likewise be injured by decay.

“The subjoined are the names of persons who would mortgage or sell the temple buildings and materials. *Chang-ching*, *Kao-my-fung*, and *Kao-kin-yin* (two brothers); *Si-sao-li* and *Chao-nin-tüh*, have mortgaged portions of the building. Those who have pulled them down to sell are—*Kao-poan*, *Kao-siao-tüh*, and *Chao-ta-kiö*. If any person be deputed hither, measures should be taken to put a stop to the scandalous proceedings of these people. (A postscript by *Chao-nien-tsu*).”

Upon this letter—the only one that has ever reached Europe from the Jews of Kae-fung-foo—the following observations should be made:—

1. It was in compliance with the request contained in the Hebrew letter sent to them, that the reply was addressed to Mr Consul Layton; and as no mention was made of the person for whom it was ultimately designed, it was very natural for the Chinese writer to imagine that his answer, in passing through Amoy, was to reach “the chief teacher of the Jewish religion,” wherever he might be.

There was certainly some difficulty in ascertaining who, in a literal sense, would be that "chief teacher." Neither the principal Rabbi in Jerusalem, albeit he rejoices in the title of "First in Zion," nor the head Rabbi in London, could have any claim upon the epistle, which was a reply to one received in China: it belonged evidently to the person understood by the writer himself, namely the correspondent to whom he was replying.

2. It is to be expected that the aged woman who retained some recollection of Jewish formularies, and who was more than seventy years old twenty years ago, is no longer living; or, if she be so, that her memory would be but of little service to present inquirers.

3. The letter received by Tiě was probably a former copy of our Hebrew letter, as several replications of the same were sent to Mr Layton. It has been doubted by Jews of London that any letter was sent from them to Kae-fung-foo.

4. It is surprising to what extent the existence of Jewish religion at Kae-fung-foo was made to depend upon the condition of the material temple, after all practice of devotional rites, and even a knowledge of the sacred language of the law and of devotional worship, had become extinct. This is scarcely in accordance with the sentiment of the ancient captives in Babylon, or of modern Jews within our range of observation; for a *Minyan* or

congregation of ten is independent of any particular house of assembly.

5. Concerning the festivals as described by the people themselves, the day of the moon is of course the same in both Chinese and Jewish reckoning, for new-moons must be identical in fact. But comparing this list with the festivals occurring in Western calendars, it is seen that the Chinese *New-Year* begins one month earlier than the Jewish ecclesiastical one; and these people, even for their religious feasts and fasts, count the months as the Chinese do, thus—

(a.) Passover is called “the second moon,” whereas in Hebrew law it is the first (Exod. xii. 2) —“This month shall be unto you the beginning of months;” and by that law the dependent festivals of Pentecost and Tabernacles are fixed.

The ordinance of unleavened bread shows that this “second month, fourteenth day,” is truly Passover. In other countries it is not unusual to mix pure olive oil or wine in the composition of *Matsoth*, or Passover biscuits, by way of festal indulgence, although this is not lawful for the special celebration of the first day of the feast.

(b.) “Sixth moon, tenth day.” This is the great annual fast in commemoration of the two destructions of the Holy Temple at Jerusalem, first by Nebuchadnezzar (Jer. lii. 12), and next by Titus Cæsar (Josephus’ Wars, vi. 4, 5).

The Western Jews, however, commemorate the same calamities upon the ninth day (Tisha' b'Ab).

(c.) "Eighth moon, twenty-fourth day." *Simchath-torah*, or "Rejoicing of the Law," which, however, in Europe is observed on the twenty-eighth day; but as this is not a Biblical ordinance, the variation of day is of little importance.

It is a peculiarity that in that country the doors are closed during the celebration.* As for the red money, whatever that may be, the custom must be one entirely local.

(d.) "Eighth month, first day"—is the civil New Year's-day, the beginning of Tishri.

(e.) The two last-mentioned feasts (ninth month, second day—and sixth month, first day) have no place in the Western calendars.

We remark that there is no mention made of Pentecost or Tabernacles or Purim, although so much is made of this anniversary in other countries. On a later page, among the journals, we shall however find mention of the Feast of Weeks, *i.e.*, Pentecost, and of Tabernacles.

Sabbath we know to have been observed there till even recently—a religious rest-day "four times in every moon"—although in this letter they do not mention it.

The early Jesuit missionaries make scarcely any allusion to Passover in China. Gozani but slightly refers to it in passing. It may be that this neglect

* See however, page 34, note.

was intentional, for all the great medieval churches of Christendom have been accustomed to look upon that Jewish national festival with suspicion, as being hostile to us in principle, and abrogated by the Gospel: it was liable to be classed by Semmedo and Trigaut among what they esteemed "the Jewish filth."

The same with regard to circumcision. And even the Protestant deputies sent from Shang-hae a few months after the date of this letter, stated on their return that the rite had been discontinued, although it was discovered shortly afterwards that they had been mistaken on that point.

We note the practice of ceremonial bathing in the *Mikvath-mayim* previous to prayers.

6. In our Hebrew Bibles the law is divided into fifty-four sections for weekly public reading. In the Jewish leap-years, the sections 52 and 53 are read as one, and 54 is reserved for the feast of "Rejoicing of the Law." In common years, 51 and 52 are coupled as 51, and 53 and 54 are coupled as 52. These two last portions are very short.

The letters of the Hebrew alphabet are twenty-two in number, if װ and ן be considered as one (as they are in Psalms cxi. and cxix.), but with the twenty-two the five finals ך ם ן ף ץ make up the sum of twenty-seven.

7. As for the country from which the Jewish immigration into China took place, its designation of T'eën Chũh, or "Western Heaven," is usually

employed in China for India ; but when we consider the ignorance of true geography prevailing in those countries,* that name is quite as likely to refer to Tartary or Cabool. The early critics on this subject were unanimous in the idea that the colony arrived from Khorassan and Samarcand on the way from Persia : a conclusion derived from the fact of Persian words being found in some of the inscriptions and in the colophons of the Parashioth books. If they came from India, it must have occurred at a period comparatively modern, namely, that of the Mogul Empire, when Persian became the court language there ; but in a note to the Kae-fung-foo letter our translator considers the T'eën-Chüh to be Judea, and this seems to fall in with the next observation.

8. The pictured design of the temple which they possess as being that of T'eën Chüh, seems really to represent an indistinct reminiscence of the Temple at Jerusalem. The number of its gates is nine, as stated in Josephus ; and the white jade-stone at its centre may be an exaggeration of the *אבן שתיה*, or "foundation-stone," upon Moriah, supposed by some to be the foundation of the

* "Il est inutile de dire qu'en général, les Tartares ne poussent pas fort loin leurs études géographiques. L'occident est simplement pour eux le Thibet et quelques pays environnants, dont ils ont entendu parler par leurs Lamas qui avaient fait le pèlerinage de Lhassa : ils croient fermement qu'après Thibet il n'y a plus rien : c'est là que finit le monde, disent-ils—plus loin il n'y a qu'une mer sans rivages."—*L'Abbé Huc, Tartarie*, vol. i. p. 361.

“ holy of holies,” and which we now know to be the native rock or “ Sakhrāh ” in the Hharam.

The cotton-trees of the picture may be olive-trees.

The two hours of prayer denote probably those of the morning and evening sacrifice.

9. It is painfully affecting to read the expressions of yearning for a revival of religion, coupled with the hope that at least after death their souls may reach the promised land, from which the people feel themselves to be exiled, and this although the names Jerusalem and Zion never once occur among existing documents.

This desire for the return of the soul is not the same sentiment as the terror of European Jews at the expected torture of the “ Tola’ath ” (worm) for driving the body through the earth to Jerusalem, from any other land in which they may die.

Surely the longing must still be harboured among the Jews in China, if we could but arrive at discovering it through any competent visitor—some equivalent to the feeling, “ If I forget thee, O Jerusalem,” &c. ; but we have no evidence that up to this date (1870) the prophecies of the future have been mentioned to them. And who can tell us how long in Kae-fung-foo the Passover aspiration was repeated there ?—“ Next year in Jerusalem—this year in slavery—next year free men.” At what time and under what circumstances did the condition of “ hope deferred ” fail to be soothed by the promises of a better time to come ?

IV.

צור שוכן עלי שמים
זכור את ירושלם
זכור את ירושלם

“ O Thou Rock that dwellest above the heavens,
Remember Jerusalem,
Remember Jerusalem.”

—*Hymn of Sephardi Jews.*

THE epistle from the *Taou-kin-keau* sect, or Children of Israel in China, with some remarks upon it, has now been given in due sequence of the letter to which it was a reply, although out of its place as regards the time of its receipt by the person in search of information. Opportunities, however, were early embraced in other quarters for instituting inquiries at Kae-fung-foo itself, and those proceedings amply merit our careful attention.

Although the Chinese Government had in no degree relaxed its law and policy for exclusion of foreign intercourse, yet the simple daily communication with natives at the licensed seaports and at Hong-kong, could not but divest the old state of

things of many of its difficulties in detail. Familiarity among the people (a different matter from dry diplomacy with corrupt and timid officials) was in itself an advantage, which, if improved, must, in process of time, by the sheer force of the "invincible logic of facts," lead beyond—slowly indeed, as may be believed, in the face of a wrongly-founded conservatism.

The increased movements of religious missionaries among the people had, doubtless, a considerable effect upon their understanding, as well as upon the heart and belief—and so opportunities would be gained for useful investigations.

On the establishment of the Anglican Bishopric at Hong-kong, the London Jews' Society, whose attention had been drawn to the subject by my book, which they had published, conferred with Dr Smith, the first Bishop, previous to his leaving England, he having already had some practical acquaintance with China; and they placed at his disposal certain funds, given by Miss Cook of Cheltenham (a liberal donor in other respects to that Society) for carrying on researches about the Chinese Jews. Arriving at his post, his Lordship made inquiries on the subject at all stations, among both civilians and missionaries. It was during a visitation at Shang-hae that Dr Medhurst, of the London Missionary Society, recommended to him the sending up the country of two Chinese converts to Christianity in

the service of his Society ; and that proposal was adopted.

One of these, K'hew-t'heën-sang, had been educated by the Mission at Batavia, and was familiar with the English language. The other, Tseang-yung-che, was a Chinese teacher to the Mission at Shang-hae, and literary graduate of the fourth or lowest degree. There could be no doubt of the competency of these men for such work as was required of them ; and the facility of reaching Ho-nan from their city, both in point of distance and in mode of conveyance, was greatly in their favour over any messenger that could be sent from Amoy. Moreover, they would, in several respects, be aware of the kind of information desired by Christians about Jews, better than could be expected from any traveller who had had no Christian education, such as our friends the fur-merchants, notwithstanding all the good will of the latter to subserve the proposed inquiry.

The messengers left Shang-hae in November 1850, carrying with them a letter in Hebrew, written by a person of the Jewish firm of Sassoon & Co., established there ; and in less than a month they reached Kae-fung-foo, a river journey of seven hundred miles.* There they saw the people to whom they were commissioned, and their place of wor-

*The Abbé Huc speaks of the decided partiality of the Chinese for travelling on rivers.

ship. They copied inscriptions—inspected the rolls of the Hebrew law—and succeeded in purchasing eight small books in Hebrew, of the Parashioth, or weekly allotted portions of that law for reading in synagogue services. They left the city, however, in alarm at the suspicions of the local authorities being excited, and reached Shang-hae on the 8th of January 1851, after an absence of nearly eight weeks.

Each man drew up his separate report of occurrences, and these are of remarkable interest. The one, written in English by the Batavian student, conveys his information in the shape of a plain, sensible journal, embracing the whole expedition, with curious notices on the geography and manners of the country as they advanced along the river, as well as the discoveries made about the Jews. The other, by the literary graduate, in Chinese, but afterwards translated, furnishes a short journal, then a condensed account of the Jews there, and their worship as it had been; with copies of lengthened inscriptions found in the temple, from which the inscriptions, as given long before by the Jesuits, were but brief summaries.

The two reports, with a preface by the Bishop of Victoria, were published in a pamphlet at Shang-hae in 1851.

The report of Tseang-yung-che concludes with the following notice:—

“In the year 1849, on the 1st day of the second

month (1st February) corresponding to the 20th day of the 12th moon of the Chinese year, the Consul at Amoy, Mr Layton, sent a letter to the synagogue of the Jews at K'hae-fung-foo, which was received four months afterwards. This letter was merely one of compliment, containing a request for some Jewish books. It was also accompanied by one in the Hebrew character."

This must have been the same Hebrew letter of which the people told them orally, as we shall see afterwards ; and the statement is definite as to the fact of the communication having been received by means of the fur-dealers ; but even this I did not learn till December 1869.

It does not appear that the Jews acquainted their Christian visitors with the fact of their having already answered those letters, and forwarded the reply to Amoy.

Within the same year, however, 1851, the same messengers were dispatched once more to Kae-fung-foo, and, on their return, they brought with them six of the twelve synagogue rolls of the law, which had been sold to them ; and they were accompanied by two members of the Israelite body, who stayed a few months with the Mission in Shang-hae, but then becoming unsettled in mind, returned to their home. Of this I was informed by the Bishop in 1863, on the occasion of his sending me from Hong-kong a mother-of-pearl seal, engraved with the name of the city Kae-fung-foo,

in return for an agate, engraved with a Hebrew verse, from Jerusalem.*

Intelligence of the arrival of these rolls of the law at Shang-hae was received in Europe with enthusiasm, but not more than the circumstance deserved. One of them was forwarded to the London Jews' Society, one to the British Museum, one to the Bodleian at Oxford, and one of them I saw in the University Library of Cambridge in 1866. This was on white parchment, and, as Dr Schiller pronounced it, the work of an ignorant scribe.

No variations, however, of any consequence, not even for gratification of curiosity, have been detected in the text of these differing from those of Europe or from the printed Bibles. And as for marginal notes or colophons, it is well known that all such are legally prohibited from the rolls used in public worship, in literal conformity with the command of Deut. iv. 2, and xii. 32, "Thou shalt not add thereto, nor diminish from it." The handwriting is good, but occasionally verses or words having suffered damage from accidents, have been supplied by patches of the skin, in a later and different writing from the rest. This, however, may happen anywhere, and, indeed, is not uncommon.

* The Rev. Mr Milne, in his "Real Life in China," describes these men as entirely Chinese in costume, speech, customs, &c., one of the two having, however, a decided Jewish cast of countenance. One was aged forty, the other about forty-five.

It is generally supposed that these manuscripts had been supplied to them from other countries.

Of the Parashioth, or separate sections of the law in small books, which were purchased in the first expedition, lithographic facsimiles were taken at Shang-hae, and copies sent to Europe (I have four of them now before me*). The writing of these is very rude in style, and the vowels or accents often incorrectly written; and each one is concluded with the words, "Holiness to the Lord," probably signifying that the book is dedicated by vow, as an entail upon the synagogue; and two of them have colophons, also in mingled Hebrew and Persian words, recording the names of the scribes and the donors, with a short verse taken from some part of the law—one has "I have waited for Thy salvation, O Lord;" and another has "He believed on the Lord, and it was counted unto him for righteousness."

No apology will be necessary for repeating from the reports contained in the Shang-hae pamphlet whatever bears upon the inquiry made at Kæfung-foo, seeing that that publication must necessarily be extremely rare in England. They, including the inscriptions on the tablets, provide topics for deep consideration, and are the more valuable, since we cannot but fear that those tablets are now lost or destroyed.

I give, however, my own annotations to the jour-

* ראה—and קדושים—פקודי—שמות.

nals, &c., instead of those supplied in that publication, as believing them to be more trustworthy, and in no way interfering with the text of the reports or inscriptions, but the contrary.

JOURNAL OF K'HEW-THEËN-SANG.

(After describing the long navigation of the Hoang-ho, or Yellow River, and affording many curious notices of the cities and inhabitants along its banks.)

Page 22. "Dec. 7, Saturday.—We started again to Luy-chow-pa, where we arrived about five in the evening. We saw many professors of the religion of Mohammed, with whom we had the opportunity of conversing, by asking them questions about the Jews, and also what they called Him whom they worshipped—they said *Chò* (Lord). We asked again, What is His name? but they could not tell. They said also that they retained the name of a religion, they had lost the substance. . . .

"Dec. 9, Monday.— . . . After which we started for Pëen-lëang-ching, or K'hae-fung-foò. About four in the evening we arrived at that provincial city. Before we reached the Tsaou-mûn (east gate), the pagoda of *Fhë-ł'hä-she* was in sight, and the walls looked very beautiful and wide. As soon as we arrived at that city, we stepped out from the cart to look out for an inn. After we had found one, and put all our things in order, we immediately sallied forth in quest of the Jewish synagogue. We

did not at once inquire of the Chinese, but went into a Mohammedan's shop to take our dinner. While eating, we asked whether they belonged to the religion of the Mohammedans or the Jews? They said, We are Mohammedans. After that, we asked whether the *T'eaou-kin-keáu* or Jews were here? They said, Yes. We asked them again, where they lived, and where was their *shé* (temple)? They said, The Jews are very few here, not more than seven families, and their *sze-fò* (teacher) is now no more. Some of the sect are very poor, and some having a little money have opened shops to support their families. They told us also that the temple was situated close by the south-west corner of the Hò-shin-meaóu.

"Following their directions, we soon discovered the place, which we found to be in ruins. Within the precincts of the temple were a number of small apartments, all inhabited by the descendants of the ancient people, who had spread out a great quantity of cabbages in the open air, just by the side of the temple. The residents there were mostly women, some of whom were widows. On asking them, How many people live here? and is the *sze-fò* (teacher) still alive? they said, We, who belong to this religion, are the only people who live here, and our teacher is no more; our temple is all ruined, and we are nearly starved. We asked them, Are there any who can read the Hebrew character? They said, Formerly there were some

who could, but now all have been scattered abroad, and there is not one now who can read it. They said also, A teacher of our religion sent us two letters some time ago. You bring your letter to-morrow,* that we may see if it is the same as his handwriting. Whereupon we took our leave and returned to our inn. The Jewish synagogue at K'hae-fung-foò resembles a Chinese temple, with ornaments, &c., and many Chinese characters are written there by the front and over the doors.

"*Dec. 10, Tuesday.*—To-day, about eight o'clock in the morning, we went to the temple of the Jews to do our appointed duty. At the first entrance before the door, there were two stone lions with pedestals, and some characters to point out the name of the temple, '*T's'hing-chin-she.*' The space within the gate was inhabited by the professors of Judaism, who lived in a sort of pavilion, with a mat and straw roof. On each side of this there was a small gate, at one of which the people went in and out at leisure, or during the time of service,† the other one being choked up with mud. Over the second entrance were written the characters, '*K'ing-wet-haou-t'heen*' (venerate Heaven). This inclosure was also inhabited by the Jewish people. On the right side of it there was a stone tablet, engraved with ancient and modern Chinese letters. After

* The Hebrew letter brought from Shang-hae.

† What service? Surely the writer must have been alluding to prior times.

which was placed the *pae-fang*, or ornamental gateway, with a round white marble table in front of it. In front of the *pae-fang* was written 'Füh' (happiness); and below it, 'Leng-t' hung-woo-müh' (the mind holding communion with Heaven). On each side of the *pae-fang* there were various apartments, some of which were broken down. On the back of the *pae-fang* were written the characters, 'K'hin-jò-haou-t'hëen' (reverently accord with the expansive heavens). Below these, on the ground, stone flower-pots and tripods were placed. After passing which, we came to the third court, where we saw a marble railing, with steps on each side; having entered which, the temple itself appeared, with two stone lions in front. Finding that the front door of the temple was shut, we tried to open it, but could not, when several of the professors came up and entered into conversation with us, questioning us about our object. So we told them we came from a distance to bring a letter. They then let us see two letters, one from a rabbi, and the other from Mr Layton, Consul at Amoy, requesting them to send some Hebrew tracts: it was written half in Chinese and half in Hebrew.

"They told us also that they had been nearly starved since their temple had been neglected, and that their congregation consisted now of only seven clans (or *sings*), viz., Chaou, Kaou, Le, Shih, Kin, Chang, and Gae. Most of the men were acquainted with letters.

"After conversing some time with them, one of the men opened the door for us, so we took advantage of the opportunity to go in and examine the sacred place. The men told us that several strangers had before tried to enter,* but they would not allow them to do so, because many of them were merely pretended professors of their religion; but finding that we had been sent by some of their own people, and had a letter in their own character, they allowed us to see the place.

"The following notes will give some idea of the interior. Directly behind the front door stands a bench, about six feet from which there is a long stand for candles, similar to those usually placed before the idols in Chinese temples. Immediately in connection with this there is a table, in the centre of which is placed an earthenware incense-vessel, having a wooden candlestick at each end. In the centre of the edifice stands something resembling a pulpit,† behind which there is another table, having two candlesticks and an earthenware incense-vessel; and after that the *Wan-suj-pae*, or Emperor's tablet, placed on a large table in the shrine, inscribed with the customary formula, 'May the Man-chow (or reigning dynasty) retain the imperial sway, through myriads and myriads and ten thousand myriads of years.'

* Were these the Jesuit missionaries of the previous century?

† This is elsewhere denominated "the seat or pulpit of Moses." It had an embroidered cushion, and was covered by a canopy.

"Above the Wan-suy-pae is a Hebrew inscription—

שמע ישראל יהוה אלהינו יהוה אחד:
ברוך שם כבוד מלכותו לעולם ועד:

(Hear, O Israel, Jehovah our God is One Jehovah.
Blessed be the name of His glorious kingdom,
for ever and ever.)

Next to this is the *Tà-ming-wan-suy*, or the imperial tablet for the Ming dynasty,* having before it a small table, with two candlesticks and an incense-vessel. The *Tà-ming-wan-suy* is written in Chinese, but scarcely to be seen on account of the temple itself being so dark. On each side of the *Tà-ming-wan-suy* there is a tripod, just at the back of the pillars. Behind the *Tà-ming-wan-suy* is a cell, in which are deposited *T'heen-king-shih-ürh-tüng*, the twelve tubes containing the divine law. Before this there is a door, or ornamental frame (*pâe-lôw*), at the front of which is written in Hebrew letters—

ביכי שמו כיהוה אלהי האלים

(*Ineffable* is His name, for Jehovah is the God of gods.)

* The prior, the native dynasty of Chinese, before the conquest by the Man-chow Tartars.

† This ביכי, made from initial letters of words, has long ago exercised the skill of European scholars. Gaubil and Domenge copied the tablet differently from the above, and, no doubt, with more exactitude, thus—

ביכי יהוה אלהי האלים
ואדוני האל הגדול הגבור והנרדף

And so spelling the word האלים correctly, with the addition of
"The Lord is a great God, mighty and terrible." "The *Rashé-*

"In front of the sacred cell, a little on each side, there is a high tripod for burning paper that has had writing on it. To the right and left of the principal cell there are other two cells with Hebrew characters inside, each of which bears the following inscription, surmounted by gilt circles—

קמון
שמע
 שמע ישראל יהוה
 אלהינו יהוה אחד
 ברוך שם כבוד
 מלכותו לעולם ועד *

(*Translation.*)

Kamon.

Shemesh.

Hear, O Israel, Jehovah,
 Our God, is One Jehovah.
 Blessed be the name of His glorious kingdom
 For ever and ever.

"In front of the left hand cell there is a table with a stone tablet engraven in Chinese, 'The hall of perfect instruction.' Before this there is an incense-tripod, but no candlesticks: the tablet *tevoth*, בכיכ, cannot mean *ineffable*; but, as Tychsen conjectured, may well signify—

ברוך יהוה כל יום כי

"Blessed be the Lord daily, for"

or rather—

ברכן יהוה כל ישראל כי

"Bless ye the Lord, all Israel, for"—

The words *Kamon* and *Shemesh*, within the gilt circles, are cabalistic names of guardian angels.

* This is a literal passage in Talmud Berachoth 13, 3, and said to have been the formula used in the first temple at the end of prayers, instead of *Amen*.

is, however, broken in two. Before the right hand cell stands another stone on a table, on which is a Hebrew inscription—

כי על כל מוצאמי
 יהודה יהודה הארם
 כודאו בוי כא כהן אך נץ בשבח מאהי סיון דר
 רחסח אלך תש

“Who is He that is above all outgoings?
 Even Jehovah, Jehovah, the Most High.

“The sacred incense which the elders only offer up at the feast of weeks, on the second day of the month Sivan, &c., &c.*

“While engaged in copying the above, before I had quite finished the sentence, a man of the name of K’heaou, who had attained a literary degree,† came and drove me unceremoniously out of the temple, telling me to be careful of what I was doing. I civilly inquired his surname in order to pacify him, but he would not listen to me, and ordered me immediately out of the temple, telling the men to shut the door and to let no man come in any more. After the men had shut the door,

* The Shang-hae editor apologises for the Hebrew transcription as being abruptly broken off by the incident occurring at the time, while placing full confidence in the accuracy of the copyist ; which, however, we cannot do, and, therefore, do not wonder at the puzzle experienced to make sense out of it. The third and fourth lines are Persian in Hebrew characters, and signify something like the translation given by the Shang-hae editor.

† Literary degrees are recognisable by the colours of buttons upon the caps usually worn.

he told them that the two men which had come thither were not of the same religion as they were, and added, raising his voice, "they are sent from the English missionaries to examine our establishment, and you must not let them come here any more." After the man had gone, one of the professors, named *Chaou-kin-ching*, came to our inn, and told us all about what K'heaou had said. Finding ourselves thus shut out from the temple, we requested him to procure for us a copy of all the inscriptions, and also such of the Hebrew books as might be attainable, desiring at the same time to enter into some negotiation for the purchase of the rolls of the law. He said, 'I cannot get the rolls, but can give you some of the small books,' at the same time giving us one which he had with him. In the evening, when he came to visit us, we asked him, 'What do you call your religion?' He said, 'Formerly we had the name of *T'hëen-chüh-keabu* (Indian religion), but now the priests have changed it into *T'heaou-kin-keabu* (the religion of those who pluck the sinew), because everything that we eat, whether mutton, beef, or fowl, must have the sinews taken out; and because formerly the Jews of K'hae-fung-foo came into a tumult with the Chinese, therefore the priest altered the name of the religion to the one above mentioned.' Some persons are likely to mistake the sound *T'ëen-chüh-keabu* for *T'ëen-chòò-keabu*. So when we heard the sounds we

asked him to write down the three characters, whereupon he wrote T'ëen-chûh-keaóu, then we understood that he meant the religion of India, and not the religion of the Lord of heaven (or the Roman Catholic religion).

"The letter which we brought from the Jews at Shang-hae was received by this same *Chaou-kin-ching*. We asked him, 'Are there any who can read Hebrew?' He said, 'Not one now among the residents is able to read it, although formerly there were some ;' he said, also, that our letter very much resembled those which they had received before, and had the same kind of envelope, but their letters had seals and ours none.

"The temple with the *Wan-suy-pae* and all the sacred furniture faced the east, so that the worshippers, during divine service, have to turn their faces towards the west, which is also in the direction of Jerusalem. The priest, when going to perform service, wears a blue headdress and blue shoes ; but the congregation are not allowed to go in with their shoes, nor the women with their head-napkins. Before entering the holy place, they have all to wash their bodies, both men and women. On the two sides of the temple there are baths and wells, in which they wash, and after making themselves clean they enter the holy place.

"The Jews at K'hae-fung-foo are not allowed to intermarry with heathens and Mohammedans,

neither are they allowed to marry two wives; they are forbidden to eat pork, as also to mix with the Mohammedans; but they are required to be strict in the observance of their religion, and to keep the Sabbath holy.

“Some of the materials of the houses round the synagogue, such as bricks, tiles, wood, &c., have been sold by the professors to supply the wants of their families. We heard that the Emperor had refused to rebuild the temple, until it was rotten and come to nought, so that the temple must remain in its present state until the Emperor issues a command to repair or rebuild it. For this the professors were waiting, with earnest expectation, that the time of rebuilding might not be delayed, else they would be starved.

“They told us that some of them daily lifted up their hands and prayed to Heaven, because since the temple was neglected many had gone astray; but now having heard that two men from a distance were come, bringing a letter, they were willing to receive it, and wished to follow the old religion of their own priest, and thus be reconciled to Heaven. Their speech and conduct, as it seemed to us, was very sincere.

“We heard also that whenever any one was known to belong to the Jewish religion, they were soon despised, and became poor; none of the Chinese would make friends with them, and they were treated as outcasts by the common

people. Many of those who professed the same religion did so in secret, and not openly, lest they should be despised also. This was the case with the Mohammedans at K'hae-fung-foo, who never knew what day of the week it was. When asked, they could only answer, 'Five days make one week,' and that is all.

"The temple of the Jews was called by the professors Yéh-sze-lo-něč * (the joyful inheritance conferred by the Great One), but these four characters are not written over the door of the temple (perhaps they had them inscribed somewhere else)—some people said they were given by the Emperor, and therefore they kept them in secret, and gave out the name of the temple as *Ts'hing-chin-she* (true and pure temple), which was also the name by which the Mohammedans at K'hae-fung-foò called their temple. . . .

"*Dec. 13, Friday.*—Yesternight we had great fear and trouble on account of the Jews who came to our inn to visit us. In the inn we had many of the Canton men who sold opium, and some Szechuen men belonging to one of the magistrates' offices, who overheard that we were talking with the Jews about our and their religion. As soon as the Jews had gone we went to bed, and about eleven at night we heard them talking loudly about our business. . . . So they wrote down the accusation paper, 'These people are come here to excite

* Israel. See afterwards, pages 76 and 87.

and deceive,' &c. That whole night we could not sleep for pondering upon this matter, . . . with our hearts quaking with fear and consternation, not knowing what evil would come upon us."

[On the third day afterwards they commenced the return journey to Shang-hae, where they arrived on the 8th of January, having been absent fifty-three days.]

JOURNAL OF TSEANG-YUNG-CHE.

Page 46. "Meeting another Mohammedan, I inquired what he knew of the T'heaou-kin-keaou of K'hae-fung-fod, and learnt that they had been without a Rabbi for a long while, but there was still a house of worship there at the *Chaou* Gate."

[Most of this journal as regarding the Jews is identical with that of his companion, though not so ample.]

"Dec. 14.—At 8 o'clock in the morning we took tea and luncheon with Chaou-kin-ching and Chaou-wăn-kwei of the Jewish sect, expending 500 cash.* Chaou-wăn-kwei then taking the key of the great chapel of the pure and true synagogue, gave it to Chaou-kin-ching, who opened the great chapel, and sold us Jewish books, eight in number, large and small. He gave them into my possession, and we returned to our lodgings."

* Less than eighteen pence—30 cash to a penny English.

[From the summary of remarks on the Chinese Jewish religion as it had been previously learned, and the account of their public inscriptions by this writer, we select the following particulars :]

. . . . "The Sabbath-days observed by this sect occur on the four following days among the twenty-eight specified in the Chinese calendar, named after the twenty-eight constellations, viz., *Te*, *Nyu*, *Wei*, and *Lew*, which severally fall on the days previous to the Christian Sabbath. The time of the introduction of the Jewish religion into China is stated by themselves to be about 1850 years ago. This religion was first established in Pëen-lëang or K'hae-fung-foò, and the synagogue was built in the Súng dynasty, as stated in the inscription found on the tablet. Those who introduced it brought with them five kinds of variegated cotton, and foreign cloth of five different colours as tribute to the Emperor. At first the professors of Judaism amounted to seventy families, but when K'hae-fung-foò was invested in the beginning of the present dynasty, the professors fled in various directions ; and afterwards the clans of *Chaou*, *Kaou*, *Le*, *Shih*, *Kin*, *Chang*, and *Gai* again entered the city, and were called the *Tseih-sing-hwuy-tsze* (Mohammedans of the seven clans). The family of *Chaou* was originally called *Yen* ; but because one of its members had attained high rank, and became skilled in archery and horsemanship, the Emperor bestowed especial favour upon him, and changed his surname to *Chaou*.

"In this religion, the Jews have three kinds of office-bearers—the Rabbi, the sinew extractor, and the propagator of doctrines. Whenever the day arrives for honouring the sacred writings, the disciples must all bathe in the place appointed for that purpose, after which they may enter the synagogue. The Rabbi then takes his seat on an elevated position, with a large red satin umbrella held over him. This umbrella is still preserved in the synagogue. When they bow down to worship, they face the west, and in calling upon God in the Chinese language, they use the word T'héen (Heaven).

"On the 8th Chinese moon, and the 24th day, they hold a great festival (corresponding to September or October) which is perhaps the Feast of Tabernacles,* called by them the *Chuèn-king-tsë* (the festival for perambulating round the sacred writings), because they then walk in solemn procession round the hall of the temple.

"The reason of the present neglect of the Jewish religion is, because for these fifty years there has been no one to instruct the professors in the knowledge of the fifty-three sections of the divine classic and in the twenty-seven letters of the Jewish alphabet. The Rabbi is called *Mwan-la* or Mullah."

The inscriptions in the temple or synagogue were numerous, some being mere single mottoes, others were sentences of literary composition, and others

* This is the annual "Rejoicing of the Law." The month is tenth in the Jewish calendar (Tishri), and the celebration is held the tenth day after concluding the week's "Feast of Tabernacles."

again, especially two of them, were narratives mingled with didactic teaching.

1. Among the first class of these—

“The Temple of Truth and Purity.”

“Venerate Heaven.”

(With a date corresponding to A.D. 1670.)

“Happiness.”

(With a date corresponding to A.D. 1797.)

“Reverently comply with Heaven.”

“To the Lord of the Religion of Truth and Purity.”

(With a date of A.D. 1688.)

“This religion is in accordance with Heaven the True.”

(With a date of A.D. 1657.)

“In obedience to Heaven proclaiming reformation.”

(With a date of A.D. 1662.)

“Venerate Heaven, and pray for the country.”

(With a date of A.D. 1567.)

“The most Holy place.”

“The Hall of the most excellent religion.”

“The Hall of the bright mirror.”

[Besides some inscriptions in Hebrew.]

2. Inscriptions of the second class, or literary maxims—

“The intelligent mind penetrating to that which is profound and distant.”

(With a date of A.D. 1658.)

"If you acknowledge Heaven, earth, prince, parent, and teacher, you will not be far from the correct road to reason and virtue. If you cultivate the duties of benevolence, righteousness, propriety, wisdom, and truth, you have just hit upon the first principles of sages and philosophers."

"When looking up you contemplate the all-creating Heaven, dare you withhold your reverence and awe? When looking down, you worship the ever-living Lord, you ought to maintain purity of body and mind."

"From the time of Nyu-wo, when the beauteous creation sprung into being, up to the present time, Western India * has had men of natural talent, who have inquired into the Great Original that produced heaven, earth, and man.

"From the time of Abraham, when our religion was first established, and ever afterwards, the central land (China) has diffused instruction, and obtained the knowledge of the whole system propagated by Confucius, Buddha, and Taou."

"His presence is not impeded by visible form : His absence does not imply an empty void ; for Eternal Reason is unbounded by the limits of existence or non-existence.

"Worship consists in honouring Heaven, and righteousness in imitating ancestors ; but the human mind must have been in being before either worship or righteousness could have been practised."

"Before the wide empyreal we burn the fragrant incense, without the slightest reference to name or form.

* The T'een-chüh before commented on, pages 40 and 48.

"Tracing up religion to the Western world, we resist our evil desires, and alone maintain truth and purity."

"Te's (*i.e.*, Shang-te's, or God's) decrees may be called clear and bright; and so, while the silver candlesticks give forth their splendour, we look up as if we saw the glory of His august presence.

"The divine blessing is fragrant and pure; and so, while the red sandal-wood sends up its fumes, we adore as if we felt the adorning of His excellent majesty."

"Our first ancestor received his religion from Heaven, and honoured Heaven alone; which feeling we carry out to the venerating of our forefathers.

"The Living One prohibited killing, and forbade murder, to show His regard to human life."

[Over the Emperor's name.]

"May the Emperor of the great Ts'hing (Tartar) dynasty reign for myriads and myriads of years, with ten thousand myriads of years."

"The divine writings are ~~fifty-three~~ in number: these we recite in our mouths, and meditate on in our minds; that the imperial domain may be firmly established.

"The sacred letters are twenty-seven in all: these we teach in our families, and display in our dwellings; hoping that the interests of the country may continually prosper."

3. With regard to the much longer inscriptions contained within the two pavilions, there was a difficulty in getting them copied. As before related,

the doors of the innermost sanctuary had been closed against the messengers by violence, and an elder of the congregation had prohibited future access to these strangers. There would thus appear to have arisen a positive barrier to their obtaining further documentary knowledge about the religion or history of the place. At length, however, one of the men was induced to effect an entrance through the dilapidated walls of the pavilion, and by means of candles (for the usual access of light was blocked up by masses of rubbish) to copy the long records, which was the work of several days.

Of these we extract the most interesting passages in a Jewish sense, from the complete transcription in the Shang-hae pamphlet.

FIRST TABLET.

"It has been said that the sacred writings are for the purpose of embodying Eternal Reason (Taou) and that Eternal Reason is for the purpose of communicating the sacred writings. . . . With respect to *Yěh-sze-lo-ně-keou** (the religion taught in the happy establishment conferred by the Great One), we find on inquiry that its first ancestor *A-tan* (Adam), came originally from Thēen-chūh (India), and that during the Chow state †

* *Yěh-sze-lo-ně* is the Chinese way of writing Israel. *Keou* is a religious sect. The whole phrase given above, when the characters are rendered as separate words, signify "the religion taught," &c., as in the parenthesis.

† Not the Chow dynasty between B.C. 1113 and B.C. 242, but the petty kingdom of that name spoken of in the days of *Shun*, B.C. 2254.—*Translator*.

the sacred writings were in existence. The sacred writings, embodying Eternal Reason, consist of fifty-three sections. The principles therein contained are very abstruse, and the Eternal Reason therein revealed is very mysterious, being treated with the same veneration as Heaven. The founder of this religion is *A-woo-lo-han* (Abraham), who is considered the first teacher of it. Then came *May-she* (Moses), who established the law and handed down the sacred writings. After his time, during the Han dynasty (from B.C. 200 to A.D. 226), this religion entered China. In the first year of *Lung-hing* of the *Sung* dynasty (A.D. 1164), a synagogue was built at Pëen (*Kae-fung-foo*.)* In the sixteenth year of *Che-yuen* of the *Yuen* dynasty (A.D. 1296), the old temple was rebuilt as a place in which the sacred writings might be deposited with veneration.

“Those who practise this religion are to be found in other places besides Pëen ; but wherever they are met with throughout the whole world, they all, without exception, honour the sacred writings and venerate Eternal Reason. The characters in which the sacred writings are penned, differ indeed from those employed in the books of the learned in China : but if we trace their principles up to their origin, we shall find that they are originally none other than Eternal Reason, which is commonly followed by mankind.” [Here follows a description of the effects of Eternal Reason produced on the moral nature of man, and in his conduct towards fellow-creatures.]

* Respecting this ancient city Gibbon says [Ed. 1797], vol. xi. p. 414 (on the northern empire of China being subverted by Cublai Khan, the son of Zenghis Khan, and Pekin being destroyed)—“The Emperor had fixed his residence at Kai-fong, a city many leagues in circumference, and which contained, according to the Chinese annals, 1,400,000 families of inhabitants and fugitives.”

. . . . Let them, in the first place, avoid complying with superstitious customs; and, in the second place, not make molten or graven images,* but in everything follow the ceremonies that have been introduced from India Looking around us on the professors of this religion, we find that there are some who strive for literary honours, aiming to exalt their parents, and distinguish themselves. There are some who engage in government employ, both at court and in the provinces, seeking to serve their prince and benefit the people; while some defend the country and resist the enemy, thus displaying their patriotism by their faithful conduct. There are others again who, in private stations, cultivate personal virtue, and diffuse their influence over a whole region. Others there are who plough the waste lands, sustaining their share of the public burdens; and others who attend to mechanical arts, doing their part towards supporting the state; or who follow mercantile pursuits, and thus gather in profit from every quarter. But all of these should venerate Heaven, obey the royal laws, attend to the five constant virtues, observe the duties of the human relations, reverently follow the customs of their ancestors, be filial towards their parents, respectful to their superiors, harmonious among their neighbours, and friendly with their associates, teaching their children and descendants; thus laying up a store of good works, while they repress trifling animosities, in order to complete great affairs. The main idea of all the prohibitions and

* The necessity for this injunction in China, as well as elsewhere, will be understood from the following passage in Gutzlaff's "Three Voyages in China," on his approaching Pekin:—"On the opposite bank we observed a shop having a sign with this inscription, 'Idols and Budhas of all descriptions newly made or repaired.'"

commands consists in attending to these things. This is in fact the great object set forth in the sacred writings; and the daily and constant duties inculcated by Eternal Reason. . . .

"From the beginning of the world our first father, Adam, handed the doctrine down to *A-woo-lo-han* (Abraham); Abraham handed it down to *I-sze-ho-kih* (Isaac); Isaac handed it down to *Ya-ho-keuē-wūh* (Jacob); Jacob handed it down to the Twelve Patriarchs, and the Twelve Patriarchs handed it down to *May-she* (Moses); Moses handed it down to *A-ho-leen* (Aaron); Aaron handed it down to *Yue-sūh-wo* (Joshua), and Joshua handed it down to *Ye-tsze-la* (Ezra), by whom the doctrines of the holy religion were first sent abroad, and the letters of the *Yew-t'hae* (Jewish) nation first made plain.*

"All those who profess this religion aim at the practice of goodness and avoid the commission of vice; morning and evening performing their devotions, and with a sincere mind cultivating personal virtues. They practise fasting and abstinence on the prescribed days, and bring eating and drinking under proper regulations. They make the sacred writings their study and their rule, obeying and believing them in every particular; then may they expect the blessing of Heaven will abundantly descend, and the favour of Providence be unfailingly conferred, every individual obtaining the credit of virtuous conduct, and every family experiencing the happiness of divine protection. In this way, perhaps, our professors will not fail of carrying out the religion handed down by their ancestors, nor will they neglect the ceremonies which they are bound to observe.

* Does this imply the common idea of Ezra first using the square Hebrew alphabet now in use? The name *Yew-t'hae* is evidently Judæa.

"We have engraved this tablet, placed in the synagogue, to be handed down to distant ages, that future generations may carefully consider it.

"This tablet was erected by the families Yen, Le, Kaou, Chaou, Kin, E, and Chang, at the rebuilding of the synagogue, in the first month of autumn, in the seventh year of *Ching-tih* of the *Ming* dynasty" (A.D. 1511).

The other long inscription is so full of matter, though expressed with Chinese diffusiveness, that extracts can scarcely be taken from it. It had better be given in full.

SECOND TABLET.

"*A-woo-lo-han* (Abraham), the patriarch who founded 'the religion of the joyful inheritance conferred by the Great One,'* was the nineteenth descendant from *Pwan-koo* or *A-tan* (Adam).

"From the beginning of the world the patriarchs have handed down the precept that we must not make images and similitudes, and that we must not worship *Shin-kwei*, superior and inferior spirits: for neither can images and similitudes protect, nor superior and inferior spirits afford us aid.

"The patriarch, thinking upon Heaven, the pure and ethereal Being who dwells on high, the most honourable and without compare, that Divine Providence who without speaking causes the four seasons to revolve, and the myriad of things to grow; and looking at the budding of spring, the growth of summer, the ingathering of harvest, and the storing of winter—at the objects that fly, dive, move, and vegetate, whether they flourish or decay, bloom

* Israel.

or droop, all so easy and natural in their productions and transformations, in their assumptions of form and colour, was suddenly roused to reflection, and understood this deep mystery. He then sincerely sought after the correct instruction, and adoringly praised the true Heaven, with his whole heart he served, and with undivided attention revered Him. By this means he set up the foundation of religion, and caused it to be handed down to the present day.

"This happened, according to our inquiry, in the 146th year of the Chow State.

"From him the doctrines were handed down to the great teacher and legislator *May-she* (Moses), who, according to our computation, lived about the 613th year of the same State. This man was intelligent from his birth, pure and disinterested, endowed with benevolence and righteousness, virtue and wisdom all complete. He sought and obtained the sacred writings on the top of Seih-na (Sinai's) hill, where he fasted forty days and nights, repressing his carnal desires, refraining even from sleep, and spending his time in sincere devotion. His piety moved the heart of Heaven, and the sacred writings, amounting to fifty-three sections were thus obtained. Their contents are deep and mysterious, their promises calculated to influence men's good feelings, and their threatenings to repress their corrupt imaginations.

"The doctrines were again handed down to the time of the reformer of religion and wise instructor *Yě-tsze-la* (Ezra), whose descent was reckoned from the founder of our religion, and whose teaching contained the right clue to his instructions—viz., the duty of honouring Heaven by appropriate worship, so that he could be considered capable of unfolding the mysteries of the religion of our forefathers.

“ But religion must consist in the purity and truth of divine worship. Purity refers to the Pure One, who is without mixture ; truth to the Correct One who is without corruption. Worship consists in reverence and in bowing down to the ground. Men in their daily avocations must not for a single moment forget Heaven, but at the hours of four in the morning, mid-day, and six in the evening, should thrice perform their adorations, which is the true principle of the religion of Heaven.

“ The form observed by the virtuous men of antiquity was first to bathe and wash their heads, taking care at the same time to purify their hearts and correct their senses ; after which they reverently approached before Eternal Reason and the sacred writings. Eternal Reason is without form or figure, like the Eternal Reason of Heaven exalted on high. We will here endeavour to set forth the general course of divine worship in order.

“ First, the worshipper bending his body, does reverence to Eternal Reason, by which means he recognises Eternal Reason as present in such bending of the body ; then standing upright in the midst, without declining, he does obeisance to Eternal Reason, by which means he recognises Eternal Reason as standing in the midst. In stillness maintaining his spirit, and silently praising, he venerates Eternal Reason, showing that he incessantly remembers Heaven. In motion* examining himself, and lifting up his voice, he honours Eternal Reason, showing that he unfailingly remembers Heaven. This is the way in which our religion teaches us to look towards invisible space and perform our adorations. Retiring three paces, the worshipper gets suddenly in the rear to

* The waving of the body practised by Jews in reading the Law or prayers.—J. F.

show his reverence for the Eternal Reason who is behind him. Advancing five steps, he looks on before, to show his reverence for the Eternal Reason who is in front of his person. He bows towards the left, reverencing Eternal Reason, whereby he admires the Eternal Reason who is on his left. He bows towards the right, reverencing Eternal Reason, whereby he adores the Eternal Reason who is on his right. Looking upward, he reverences Eternal Reason, to show that he considers Eternal Reason as above him. Looking down, he reverences Eternal Reason, to show that he considers Eternal Reason as close to him. At the close he worships Eternal Reason, manifesting reverence in this act of adoration.

“But to venerate Heaven and to neglect ancestors is to fail in the services which are their due. In spring and autumn, therefore, men sacrifice to their ancestors, to show that they serve the dead as they do the living, and pay the same respect to the departed that they do to those who survive. They offer sheep and oxen, and present the fruits of the season, to show that they do not neglect the honour due to ancestors when they are gone from us. During the course of every month we fast and abstain four times, which constitutes the door by which religion is entered, and the basis on which goodness is accumulated. It is called an entrance because we practise one act of goodness to-day, and another to-morrow. Thus having commenced the merit of abstinence, we add to our store, avoiding the practice of every vice and reverently performing every virtue.

“Every seventh day we observe a holy rest, which, when terminated, begins anew; as it is said in the Book of Diagrams, ‘The good man, in the practice of virtue, apprehends lest the time should prove too short.’ At

each of the four seasons we lay ourselves under a severe restraint in remembrance of the trials endured by our ancestors—by which means we venerate our predecessors and reward our progenitors. We also abstain entirely from food during a whole day, when we reverently pray to Heaven, repent of our former faults, and practise anew the duties of each day. The Book of Diagrams also says, 'When the wind and thunder prevail, the good man thinks of what virtues he shall practise; and if he has any errors, he reforms them.'

"Thus our religious system has been handed down and communicated from one to another. It came originally from India (T'hëen-chüh); those who introduced it in obedience to the divine commands were seventy clans, viz., those of *Yen, Le, Gae, Kaou, Müh, Chaou, Kin, Chow, Chang, Shih, Hwang, Nê, Tsò, Pih,* &c. These brought as tribute some Western cloth. The Emperor of the Sung dynasty* said, 'Since they have come to our central land, and reverently observe the customs of their ancestors, let them hand down their doctrines at Pëen-lěäng [or K'hae-fung-foo]. In the first year of *Lung-hing* of the Sung dynasty, in the twentieth year of the 65th cycle [A.D. 1166], *Lě-ching* and *Wò-sze-tă* superintended this religion, and *Yen-too-la* built the synagogue. In the reign of *Chě-yuên*, of the Yuên dynasty, or the sixteenth year of the 67th cycle [A.D. 1280], *Wò-sze-tă*† rebuilt the ancient Temple of Truth and Purity, which was situated in the *T'hòd-shè-sze* Street on the south-east side: on each side the temple extended 350 feet. When the first Emperor of the *Ming*

* Probably the Northern Sung, which flourished A.D. 419.

† This must have been another person from the one of the same name 126 years earlier.

dynasty established his throne, and pacified the people of the empire [A.D. 1390], all those who came under the civilising influence of our country were presented with ground on which they might dwell quietly, and profess their religion without molestation, in order to manifest a feeling of sympathising benevolence which views all alike. But as this temple required some one to look after its concerns, there were appointed for that purpose *Lè-ching, Lè-shih, Yen-ping-tò, Gae-king, Chow-gan, Lè-kang*, &c., who were themselves upright and intelligent men, and able to admonish others, having attained the title of *Mwàn-la* (Mullah). So that up to this time the sacred vestments, ceremonies, and music are all maintained according to the prescribed pattern, and every word and action is conformed to the ancient rule. Every man, therefore, keeps the laws, and knows how to reverence Heaven, and respect the patriarchs, being faithful to the prince, and filial to parents, all in consequence of the efforts of these teachers.

"*Yen-ching*, who was skilled in medicine, in the 19th year of *Yung-lö* [A.D. 1417], received the imperial commands, communicated through *Chow-foo-teng-wang*, to present incense in the Temple of Truth and Purity, which was then repaired; about the same time also there was received the imperial tablet of the *Ming* dynasty to be erected in the temple. In the 21st year of *Yung-lö* [A.D. 1422], the above-named officer reported that he had executed some trust reposed in him; whereupon the Emperor changed his surname to Chaou, and conferred upon him an embroidered garment and a title of dignity, elevating him to be a magistrate in *Chě-këang* province. In the 10th year of *Ching-t'hung* [A.D. 1465], *Lè-yung* and some others rebuilt the three rooms in front of the

synagogue. It appears that in the 5th year of *T'hiên-shún* [A.D. 1349], the Yellow River had inundated the synagogue,* but the foundations were still preserved; whereupon Gaé-king and others petitioned to be allowed to restore it to its original form, and through the chief magistrate of the prefecture received an order from the the Treasurer of Ho-nan province, granting that it might be done in conformity with the old form of the Temple of Truth and Purity that had existed in the time of Ché-yuên [A.D. 1290]; whereupon Lè-yûng provided the funds, and the whole was made quite new. During the reign of *Ching-hwá* [A.D. 1470], *Kaou-kien* provided the funds for repairing the three rooms at the back of the synagogue. He also deposited therein three volumes of the sacred writings. Such is the history of the front and back rooms of the synagogue.

"During the reign of *T'hiên-shún* [A.D. 1440], *Shih-pin*, *Kaou-kien*, and *Chang-heuen*, had brought from the professors of this religion at Ning-po one volume of the sacred writings; while *Chaou-yêng-ching* of Ning-po sent another volume of the Divine Word, which was presented to the synagogue at Pên-lêang, or K'hae-fung-foo. His younger brother, *Ying*, also provided funds; and in the second year of *Hung-che* [A.D. 1488], strengthened the foundations of the synagogue. Ying, with myself, Chung, intrusted to *Chaou-tsun* the setting up of the present

* The inundations of the Yellow River have been numerous and destructive. The annual government expense for confining its course, by strengthening the embankments, is enormous. The bed of this vast and rapid river is continually rising, from the inflow of silt from the plains of Tartary. Within the last three centuries the embouchure has been diverted by several degrees of latitude. What must have been meanwhile the sufferings of the provincial inhabitants?

tablet. *Yen-too-la* had already fixed the foundation of the building and commenced the work, towards the completion of which all the families contributed, and thus provided the sacred implements and furniture connected with the cells for depositing the sacred writings, causing the whole synagogue to be painted and ornamented, and put into a complete repair.

“ For I conceive that the three religions of China have each their respective temples, and severally honour the founders of their faith. Among the literati there is the temple of *Ta-ching* (great perfection), dedicated to Confucius. Among the Buddhists there is the temple of *Shing-yung* (the sacred countenance), dedicated to *Ni-mow* (Buddha); and among the Taouists there is the temple of *Yih-hwang*. So also in the true and pure religion there is the temple of *Yih-sze-lo-ně* (the joyful inheritance conferred by the Great One), erected to the honour of *Hwang T'heen* (the Great Heaven).

“ Although our religion agrees, in many respects, with the religion of the literati, from which it differs in a slight degree, yet the main design of it is nothing more than reverence for Heaven, and veneration for ancestors, fidelity to the prince, and obedience to parents; just that which is inculcated in the five human relations, the five constant virtues, with the three principal connections of life. It is to be observed, however, that people merely know that in the Temple of Truth and Purity ceremonies are performed when we reverence Heaven, and worship towards no visible object; but they do not know that the great origin of Eternal Reason comes from heaven, and that what has been handed down from old to the present day must not be falsified. Although our religion enjoins worship thus earnestly, we do not

render it merely with the view of securing happiness to ourselves, but seeing that we have received the favours of the prince, and enjoyed the emoluments conferred by him, we carry to the utmost our sincerity in worship, with the view of manifesting fidelity to our prince, and gratitude to our country. Thus we pray that the Emperor's rule may be extended to myriads of years, and that the imperial dynasty may be firmly established. As long as heaven and earth endure may there be favourable winds and seasonable showers, with the mutual enjoyment of tranquillity.

"We have engraven these our ideas on the imperishable marble, that they may be handed down to the latest generation.

"Composed by a promoted literary graduate of the professors of K'hae-fung-fod named *Kin-chung*, inscribed by a literary graduate of purchased rank belonging to the prefecture of K'hae-fung-fod named *Foo-jod*. Erected on a fortunate day in the middle of summer, in the second year of *Hung-che* [A.D. 1488], in the 46th year of the 70th cycle, by a disciple of the religion of truth and purity."

In review of this whole subject of the journals of the Christian envoys from the Bishop of Victoria and Dr Medhurst with the valuable inscriptions which they copied, the following points deserve our attention :—

1. Respecting the place of Jewish worship in Kae-fung-foo, the entire edifice is named by a conspicuous title at its entrance, "The Temple of

Truth and Purity;" and we cannot but remark in how many respects it has been planned to imitate the Jerusalem Temple as far as circumstances permit.

The whole edifice consisted of successive open courts, with a covered sanctuary at the end. These all face the east; so that the worshippers, in turning towards the most sacred recess, look towards Jerusalem in the west, as did the Prophet Daniel at Babylon, upon the same principle as those within Jerusalem itself or further west fronted the east—namely, in the direction of the city and the holy House with its presence of glory, in conformity with the original dedication prayer of King Solomon in 1 Kings viii. 48.

The successive courts were three in number, as at Jerusalem, and had in like manner baths or lavers on each side, namely, to the north and south.

The last court was partitioned from the sanctuary by an elevated marble balustrade, to which the ascent was made by some steps at each end—also reminding us of the temple on Moriah.

Within the sanctuary itself were tables, and lamps, and vessels for incense, suggesting the idea of the table of shew-bread, and the sevenfold golden lamp of the "most holy place," to which, indeed, the solemn gloom added a further resemblance, for both were without windows.

In or upon this building alone were inscriptions in Hebrew to be found. Gozani names it "The Bethel."

And in one of the Chinese tablets in the courts (see page 75), there is an allusion to the glory of the Shechinah as "the Presence," with incense to be burnt before it.

The most particular recess was appropriated to be a repository of twelve rolls of the law—in so far resembling what is called the "Ark" of a modern synagogue, for want of more sacred objects.

The ornamentation of flowers, dwarfed trees, stone lions, &c., about the several courts, are those most in conformity with the customs of the country.

2. The name "Israel" is not written among the many inscriptions about the courts and holy place, but is found on the first of the large Chinese tablets as the denomination of the sect to whom the temple belonged.

The four characters which represent this word are really words signifying "The joyful inheritance, conferred by the Great One"—which phrase we cannot doubt was intended by those who first adopted it as a reminder of the Holy Land—the land of Israel, the promised land.

In either way of reading it, the title would be specially applicable to this peculiar people—the former method belonging to them alone, in the manner of a *Rashé-tevoth*, or word composed of initials, so commonly employed in Hebrew writings.

3. The hours of prayer at Kae-fung-foo correspond with those of David in the Psalms, viz., morning, evening, and noonday: the fourth hour

A.M., the twelfth and the sixth hour P.M. (page 82). The noon-prayer, however, is not one of canonical appointment in the law of Moses.

4. The fact of Ezra, the restorer of religion, being a priest of the family of Aaron was known in China (p. 81). The colony, therefore, could not have been one derived from the period of the first Temple.

5. The usual denomination employed in these inscriptions for indicating the Godhead is T'een, which means, "Heaven." Now this is not alien from rabbinical usage, as, for instance, in the common expression, "the fear of Heaven," and may even be found in the New Testament: "I have sinned before Heaven, and in thy sight" (Luke xv. 18); in the term also of "the kingdom of heaven."

But although in Chinese literature and usual parlance there is no one standard word for "God," yet these inscriptions are at no loss for such terms as "All-creating Heaven," or "Everlasting Lord."

The name *Shang-te* for "God," is in vernacular use throughout the empire, and Choò (Lord), was found to be adopted in the interior for "God" by the Mohammedans, who require to be very precise in the term they employ for the only, the single object of prayer and praise.

6. These inscriptions contain frequently the metaphysical expression of "Taou," which is here translated as "Eternal Reason;" but this is in a

phraseology too high for current conversation, neither is it once used in the letter sent from Kae-fung-foo.

It is a technical name in the Buddhist philosophy (see Stanislas Julien's Translation of *Laou-tseu*), equivalent to the Greek λόγος of the New Testament and of the Alexandrian Jews, as well as to the מֵמְרָא of the Targums.

The Tao books employ the word very much as the Targumist Hebrews writing Chaldee did for "the Word," or "the Wisdom," or the "Son of God," in commenting upon Proverbs viii., and elsewhere. And these Chinese Jewish inscriptions have some most remarkable passages in them, implying personality of "Eternal Reason," not a mere abstract intelligence or understanding; and propounding this personality as the proper object of adoration.

V.

בורא עד אנה
יונה תוכח במצודה
תוך פח המוקש עניה ומרודה
ובלי בניה
ובלי בניה
יושבת נלמודה
זועקת אבי
זועקת אבי

" How long, O Creator !
Thy dove captive in a snare,
Within the fowler's net, poor and humbled,
And without her children,
And without her children,
Sitting desolate,
Crying, ' My Father !'
Crying, ' My Father !' "

—*Hymn of Sephardi Jews.*

OUR task would be but incomplete without recording the latest intelligence received in Europe concerning these Hebrews, long enshrined and now entombed, it may be, within the ancient and very peculiar empire of China,—sad though the description may be of their actual condition.

It appears—for the writer of these pages has to pick up piecemeal, as opportunities occur, what was said or done about them in Europe at the time—that the news of the renewed intercourse with Kae-fung-foo, and more especially the arrival of six rolls of the law, veritably imported from China, of unknown date, awakened much interest among the learned and religious of both Christians and Jews. Both parties deplored the unusual, perhaps unparalleled, event of a whole Jewish community dying out in sentiment and religion, perhaps also in actual flesh and blood.

The two men who came to Shang-hae were seen by the Sassoon commercial-house there, and some correspondence on the subject took place between them and Dr Adler, the chief Rabbi of London, in which the Sassoons represented that on account of the great Tae-ping rebellion then raging in the inland provinces, the attempt to send a religious teacher to Kae-fung-foo would be perilous in the extreme. The Rabbi of San Francisco (California), Dr Eckmann, on learning these events from the *Occident* (an American Jewish newspaper), wrote to Dr Adler, offering to repair personally to Kae-fung-foo, on the mere payment of his travelling expenses to Shang-hae. His plan was to stay among the poor colony for a few years, and by means of Morrison's Anglo-Chinese Dictionary, to educate the youth in Jewish religion through the English language; feeling persuaded that there was no

more danger to be apprehended for a Jewish than for a Christian missionary. His project, however, was not adopted, for which we can imagine two excellent reasons. In the first place, had he gone, he must have been distinctly a foreigner, and at that time there was no toleration of foreigners travelling within the empire. As for disguise of costume, that is but a small item in a journey requiring concealment; it is not given to every man to become so utterly Chinese in countenance and expression as Gutzlaff was; and besides, there would remain the obstacle of language (in which the Doctor acknowledged himself incompetent), and the minor habits of society, eating, compliments, &c., not to mention the difficulty for an American how to comport himself with a sufficient amount of servility towards corrupt officials of Government. And, in the next place, it should be remembered that the Christians who did twice reach Kae-fung-foo were not professed teachers of religion; they set up no pretensions of the kind, and they made but a short stay there. Both times they appeared only as travellers for curiosity; and, besides, they were truly natives, needing none of the constraint of a disguise.

About the same period (1852) a Jewish association was formed in New Orleans, for the encouragement of Jewish missions to distant and neglected settlements, by founding schools for the rising generation, and, in a general sense, for "rekindling the expiring lamp of religion" among such settlements.

Funds were collected, to which, as might be expected, Mr Touro largely contributed, and at his death he left a legacy to that institution of five thousand dollars. The *Occident* recommended that its operations should be particularly directed towards Kae-fung-foo ; but the utter confusion produced by the great civil war of the United States, especially in the South, diverted public attention from all such distant projects, and possibly even imperilled the existence of the fund.

After this date attention was spasmodically awakened to the subject by short and flying reports, given without sufficient authority—some of them downright fabrications—such as that of the *American Jewish Record* of November 14, 1862, purporting to come from a British officer, who during the Chinese war took prisoner a man speaking Hebrew, and afterwards accompanied him to a city containing over a million of inhabitants, all Jews ! Other accounts were at least hasty and exaggerated, such as that of a Mr Benjamin from Canton, who had heard of a people passing for Jews, and called *Havaia*, dwelling beyond the Yellow River, and sending a caravan to Canton every two or three years. This statement has never been confirmed, and may after all concern some Moslem colony, for these people are also called *Hwuy-hwuy*.

This same writer furnished a copy of a letter from a Jew in Canton to a Jew in Strasburg, with par-

ticulars of his having seen in Canton some Jews from Kae-fung-foo, who had been to visit some English missionaries (probably those of whom we have already heard at Shang-hae),—and these gave wonderful reports of Jews existing all over China : 10,000 in Kae-fung-foo ; 1000 to 2000 at Khang-chow in Che-keang, and a still larger number at Amoy ; some also in Pekin—but everywhere in a condition of ignorance and decay. They were said to have not only sacred books, but phylacteries, the fringes, and the garment called *Arba'-kanfoth*, like all other Jews. These said that their ancestors came from a land called Yu-tah (Judah) about 1850 years ago, and that 800 years after these were followed by another colony. They knew about the deliverance from slavery in Egypt, also the name of Jerusalem.

Now the numbers so given are untrue, as well as the statement that there were any Jews at Amoy (see Mr Layton's letters) ; but as for the colony at Khang-chow, it is certain that in the time of Father Ricci they were more numerous than even that at Kae-fung-foo. This is a matter worth inquiring into.

A more distinct account is furnished in 1863 by a M. Simon, who had been sent out by the French Government on a scientific expedition to China. He said that he had met with an Israelite in the north who assured him there were near three hundred of his people in *Tien-thien*, where they have a

Rabbi (but their prayers are in Chinese), and two or three families in *Han-thcou*. He knew of the Jews in Kae-fung-foo, and described them everywhere as a timid people, often seeking to be comprised among the Muhammedans, who are more numerous and prosperous.

It seems, indeed, that all the statements of this period exalting the numbers of Jews in China are inclusive of the Muhammedans, who bear the same designation of *Hwuy-hwuy*, though not that of *Taou-kin-keaou*, the distinctive title of Judaism.

The next event connected with this people is of great importance, and comes from the *New York Times* in the year 1866, being the journal of Dr W. A. P. Martin, an American Presbyterian missionary of celebrity before that period. On an expedition from Pekin to Han-ko, he intentionally called at Kae-fung-foo for the purpose of inquiring into the affairs of the Jewish colony there. Writing from thence he states:—

“Arriving in this city on the 17th of February, I inquired for the Jewish synagogue, but getting no satisfactory answer, I went for information to a Mohammedan mosque, of which there are no fewer than six. I was well received by the Mufti, and the advent of a stranger from the West, who was believed to be a worshipper of the ‘true Lord,’ soon attracted a large concourse of the faithful. At the request of the Mufti, holding a New Testament in my hand, I addressed them in relation to the

contents of the Holy Book of Jesus, whose name he pronounced with great respect, as that of the most illustrious of their prophets, Mahomet, of course, excepted. The Jews he denounced as Kafirs, and evinced no very poignant sorrow when he informed me that their synagogue had come to desolation. 'It was,' he assured me, 'utterly demolished, and the people who had worshipped there scattered abroad.' 'Then,' said I, 'I will go and see the spot on which it stood;' and directing the bearers of my sedan to proceed to the place indicated by the Mufti, I passed through streets crowded with curious spectators, until I came to an open square, in the centre of which there stood a solitary stone. On one side was an inscription commemorating the erection of the synagogue in the reign of the Sung dynasty, A.D. 1163, and referring the first arrival of the Jews in China to the dynasty of Hon, B.C. 200—A.D. 200. On the other side a record of its rebuilding in the dynasty of Ming, about 300 years ago; but in addition to these inscriptions it bore an unwritten record of decay and ruin—it was inscribed with *Ichabod*, 'The glory is departed.'

"Standing on the pedestal, and resting my right hand on the head of that stone which was to be a silent witness of the truths I was about to utter, I explained to the congregated multitude my reason for 'taking pleasure in the stones of Israel, and favouring the dust thereof.' I then inquired if there were any of the Jews among my hearers?

'I am one,' responded a young man, whose face corroborated his assertion, then another and another stepped forward, until I saw before me representatives of six of the seven families into which the colony is now divided.

"There, on this melancholy spot, where the very foundations of the synagogue had been torn from the ground, and there no longer remained one stone upon another, they confessed to me, with shame and grief, that their 'holy and beautiful house' had been demolished by their own hands. It had been long in a ruinous condition ; they had no money to repair the breaches of the sanctuary ; they had lost all knowledge of the sacred tongue ; the traditions of the fathers were no longer handed down, and their ritual worship had ceased to be observed. In this state of things they had yielded to the pressure of necessity, and disposed of the timbers and stones of that venerable edifice to obtain relief for their bodily wants.

"In the evening some of them came to my lodgings, bringing for my information a roll of the law ; and the next day, the Christian Sabbath, they repeated their visit, listening attentively to all I had to say concerning the relations of the law of Moses to the gospel of Christ.

"They were very ignorant, but answered, as far as they were able, my inquiries in regard to their past history and present state. Two of them appeared in official costume, one wearing a gilt, and

the other a crystal ball on the top of his cap ; but far from sustaining the general character of their people for thrift, they number among them none that are rich, and few who are not pinched by poverty. Some, indeed, true to their hereditary instincts, are employed in a small way in banking establishments (the first man I saw was a money-changer), others keep fruit-stores and cake-shops, drive a business in old clothes, or pursue various handicrafts, while a few find employment in military service.

“ The prevalence of rebellion in the central provinces for the last thirteen years has told sadly on the prosperity of Kai-fung-fee ; and the Jews have not unlikely, owing to the nature of their occupations, been the greatest sufferers. Their numbers they estimate, though not very exactly, at from two to four hundred. They are unable to trace their tribal pedigree, keep no register, and never on any occasion assemble together as one congregation.

“ Until recently they had a common centre in this venerated synagogue, though their liturgical service had long been discontinued. Now, however, the congregation seems to be following the fate of their building. No bond of union remains, and they are in danger of being speedily absorbed by Mohammedanism or heathenism. One of them, to my knowledge, has become a priest of Buddha, taking, not very consistently, for his sacerdotal name, the characters *Pen-tan*, which signify, ‘ One

who is rooted and grounded in the truth.' The large tablet that once adorned the entrance of the synagogue, bearing on it the name of *Israel*, has been appropriated by a Mohammedan mosque, and some efforts have been made to draw the people over to the faith of Mahomet ; from which their practices differ so little that their heathen neighbours have never been able to distinguish them from Moslems.

"One of my visitors was a son of the last of their Rabbis, who some thirty or forty years ago died in the province of Kan-suh. With him perished the knowledge of the sacred tongue, and though they still preserve several copies of the Jewish Scriptures, there is not a man among them who can read a word of Hebrew. Not long ago it was seriously proposed to expose their parchments to public view in the market-place, in hopes they might attract the attention of some wandering Jew, who would be able to restore to them the language of their fathers.

"Since the cessation of their ritual worship their children all grow up without the seal of the covenant. The young generation are all uncircumcised, and, as might be expected, they no longer take pains to keep their blood pure from intermixture with Gentiles.

"One of them confessed to me that his wife was a heathen. They remembered the names of the feast of tabernacles, the feast of unleavened bread,

and a few other ceremonial rites which were practised by a former generation; but all such usages are now neglected, and the next half-century is not unlikely to put a period to their existence as a distinct people.

“On the margin of the Poyang Lake stands a lofty rock, so peculiar and so solitary, that it is known by the name of the Little Orphan. Its kindred rocks are all on the other side of the lake, whence it seems to have been torn away by some violent convulsion, and planted immovable in the bosom of the waters. Such to me appeared that fragment of the Israelitish nation. A rock rent from the sides of Mount Zion by some great national catastrophe, and projected into the central plain of China. It stands there an ‘orphan’ colony, sublime in its antiquity and solitude. But it is now on the verge of being swallowed up by the surrounding flood, and the spectacle is a mournful one. The Jews themselves are deeply conscious of their sad situation, and the shadow of an inevitable destiny seems to be resting upon them.

“Poor, unhappy people! As they inquired about the destruction of the Holy City, and the dispersing of the tribes, and referred to their own decaying condition, what could I do to comfort them, but point to Him who is the Consolation of Israel? True, I told them, the city of their fathers was broken down, and their people scattered and peeled, but the straw was not trodden under foot until it

had yielded precious seed for disseminating in other fields. The dykes had not been broken down until the time had come for pouring their fertilising waters over the face of the earth. Christian civilisation, with its grand results, had sprung from a Jewish root, and the promise to Abraham had been already fulfilled, that 'in his seed all the nations of the earth should be blessed.'"

Thus far Dr Martin, and once more public attention was on the alert. His journal was copied into European newspapers and magazines, and sentimental opinions were again abundant about the poor Chinese Jews, but that seems to be all the effect that resulted from the publication.

Several articles appeared in the *Jewish Chronicle* of London, in one of which it was announced that the New Orleans Jewish Missionary Society still existed, with Rabbi Gutheim for its secretary : and the informant gave his opinion that the Tae-ping rebellion being by that time crushed out, there could be no reason for delaying to send a missionary up the country, and bringing away from Kae-fung-foo a few youths for Jewish education in England or America, who might, on their return, induce others to follow their example ; and for this enterprise the New Orleans Society ought surely to furnish part of the necessary expenses.

About the same time, a missionary of the Amer-

ican Episcopal Church, said to have been of Jewish origin, offered himself to proceed to Kae-fung-foo, with a view of intercepting the decadence of Judaism into Muhammedanism, and promoting Christianity among those children of Israel; but no more was heard of the proposal.

In the same year, a Continental journal suggested (as we learn from the *Scattered Nation*, a London periodical, the organ of Christian Hebrews) that funds should be furnished to European and American Jews now resorting to China, for assistance of the impoverished colony—means of subsistence ought to be provided; but, above all, there should be deputed thither “a thoroughly qualified teacher” to counteract the efforts of Christian missions in that direction.

It is not to be wondered at that, in a religious sense, each communion, the Christian and the Jewish, having respect to the honour of ancient patriarchs and prophets, and believing the true worship of God and the eternal interests of immortal souls to be concerned, should be most anxious to preserve and instruct the remnant of that remarkable population. But why is there not more actually done? Why has benevolence of that nature been hitherto confined almost exclusively to literary or newspaper writing?

Divine Providence will doubtless shape and work out its own ends, whatever they may be, by its own means of operation; and it may be that something

will yet be done through the increased formation of commercial houses along the coast, though this is hardly to be expected ; or by the more frequent visits of missionaries traversing China ; or indirectly through an increased attention being drawn to Chinese affairs in America, arising from the crowding of Chinese labourers into California, where, in course of time, the necessarily rough processes preceding civilisation will settle down into method and rule ; but, meanwhile, what will become of the individual living Jews of Kae-fung-foo ?

The latest notice concerning them that has reached the author's notice is that of the *Jewish Record*, London, June 17, 1870, to the effect that, at the Annual Convention of the Board of Delegates of American Israelites at New York, in May 1870, " Mr Halevy's mission to China had not yet, from some unknown cause, been undertaken."

Arrived thus at the last stage of information, we are now in a condition to review the whole of it, and to frame an opinion, so far as that information reaches, upon the past and present state of the Jews in China.

We have before us a vast dominion, numbering, it is said, four hundred millions of inhabitants, and now swarming beyond its own confines into other realms and continents—an empire of ancient date, and such strange characteristics, as to have long arrested the attention of the rest of the world ; its principles of government unique, its people indus-

trious and literary : but in one of its provincial cities there exists a cluster of about two hundred souls, and this small group, far from being overlooked by us amidst the mighty whole, claims our religious and philosophical regard.

What is the reason of this remarkable peculiarity—this pre-eminence in interest of a mere handful among myriads? It is one derived from the knowledge of a blessing that was conferred upon one man, Abraham, in a land very distant from both China and England, long agès ago. That benediction has never lost its efficacy along the stream of time, and humbled as may be now the state of this little colony, the persons who compose it are descendants of such legislators, poets, and warriors, as China, in all her largeness and antiquity, has never produced. The primitive Hebrew patriarchs, together with the Hebrew men of genius in our day, the old Maccabee patriots, together with these saddened Chinese Jews, all are members of a sole brotherhood, concerning whom, at least in a historical sense, it may still be said—*כלי ישראל ערובים זה לזה*—"All Israel is surety one for another."

The impoverished creatures whom our modern visitors saw crouching with their paltry vegetables amidst the courts of a venerable but fallen sanctuary, were brethren in truth with David the king and prophet, "the sweet singer in Israel;" and those who conceived the project of laying out

their *Sepher-torahs* in the public market, not for sale, though hunger was pressing, but under a despairing hope that some stranger might chance to recognise the holy language which they were unable to read for themselves,—these men were compatriots with that congregation which received at Sinai the stone tablets engraved in ten commandments by the finger of God; and more than this, they were men of the same family with Him who, emptying Himself of His eternal glory, took upon Him, not the nature of angels, but that of the seed of Abraham.

Placed among idolaters, they had long borne a testimony—a silent and passive one only, it is true—by means of their written text, “The Lord our God is one!” and in this sense it could be said of them, as in ancient time, “Ye are my witnesses;” while of their neighbours who worshipped the works of their own hands, it might be equally said, “They are their own witnesses” (Isa. xlv. 8, 9)—a people who, notwithstanding all their boasted learning, “became vain in their imaginations, and their foolish heart was darkened”—who “professing themselves to be wise, became fools.” The eye of God watched over both classes together; and, although jealous of His peculiar honour, He was yet long-suffering, and allowed ages after ages to roll on without penal interference. He permitted millions in each rising and falling generation to pass away deluded by the mere

maxims of Confucius, who taught that it was best to keep at a distance all inquiries into a divine nature!—a practical atheism!—while other multitudes allowed themselves to be fascinated by the speculations of the mystic Taou ; and millions more adored the triple image of Buddha, and sighed, as they still do, for the bliss of everlasting annihilation,—all the three great systems ignoring the existence of our heavenly revelation. God Almighty marked all this, and kept silence, but has in these latter days afforded us a glimpse of the passive protest which had been perpetuated there by means of a remnant of His ancient people ; yet only a glimpse, even now fading from our view, just at the very time when the light of Christianity is beginning to pour itself through the crevices and apertures of China.

Everywhere the Jew is an object of reverential study. Those sciences now so much pursued among us must always bear upon his nation—ethnology, philology, history, and geography—and while we look back upon the wondrous past of his national career, we have also to view the individual as no inferior mover of the present epoch, in every land where competition for eminence is open to him except in China, and then we give credit to the promises of revelation for even a better time hereafter.

In some lands, notably under Muhammedan rule, a struggle for toleration and bare existence has

still to be maintained, though the Jewish people exist there and are *legally* recognised as entitled to human rights. It is within one nation alone, and from some unexplained principle acting within the community itself, not from without, that the Israelitish people have been dying out gradually, ever since we had intimation of their existence there. Yet from China they are not liable to expulsion, as from Spain and elsewhere in former periods. China has never expelled its subjects from home. In China the Jews are not rebels crushed down by military force, as the patriots in Georgia and Circassia. They are not disappearing in numbers and property before an advancing civilisation, as are the men of New Zealand. They are not extinguished through physical debility, like the people of Australia, nor perishing from the effects of pernicious habits, like the red men of America. Yet they are disappearing before our eyes. The fact is so contrary to our experience of the same race elsewhere, that one is sometimes inclined to doubt whether these are really of the genuine seed of Israel, or are not rather a remnant of proselytes made by Jews in past ages. But of such conversion no mention, written or traditional, has reached us ; and the marvel would not be explained even by any such record if found ; for the question would remain still, What has become of the real Jews who made them proselytes ? for they must have died out, as these are fading away. Or again, we

should have to ask, Why are not those other populations "minished and brought low" who are apparently proselytes to Judaism, such as the black Jews of India, or the Falashas of Abyssinia?

As said before, the reason of their degradation does not appear. We are only driven back to the general principle contained in their law itself (Deut. xxviii. 62), "Ye shall be left few in number, whereas ye were as the stars of heaven for multitude, because thou wouldst not obey the voice of the Lord thy God." We have no desire to rejoice in their calamity, and we know not why they should have been visited by special afflictions, since we are unable to calculate the extent of true light which they may have received and abused above their kindred in other countries, and were we able to do so, it would ill become us to pronounce sentence upon them on that account.

It was on their own Sabbath-day that Dr Martin first saw this people and addressed them in the open air, leaning upon the large stone that marked the site of that edifice which had been named "The Temple of Truth and Purity." It was on the next day, the Christian Sabbath, that they came to him, bringing a roll of the sacred law for his inspection; and when, in a condition of poverty and depression, they listened to his discourse and answered his questions, can anything be pictured to the mind more melancholy than such an interview, in which they described, with shame and con-

fusion of face, their declension in religion, and their having despoiled with their own hands, for the sake of bread to eat, the pride of their ancestors, the house of God's worship? Yet despite that extreme poverty there was no mendicancy in their conversation; they listened to the visitor's narrative of the loss of Jerusalem, and with tears prayed for a restoration of piety and learning, but no meaner topic seems to have intruded itself on the occasion.

More truly than Joshua's stone erected at Shechem was that Hebrew Pentateuch in their hands a witness of the truth of God and the faithlessness of its custodians. The dead silence of the Hebrew characters, nay, the very correctness of the vowel points and accents, was a reproof for their having let slip the grand pre-eminence in that language which for thirty centuries has proved elsewhere the bond of the scattered nation. It is sometimes quoted from the traditions of the Talmud, "Every one that is bound to learn, is also bound to teach," a noble maxim, and the holy language ought not to have expired in China for want of professional teachers. What had become of the Chinese reverence for ancestors, of which the synagogue inscriptions make repeated boast, when a father would not teach his sons what he had received from his father?

But these Jews of Kae-fung-foo had not only neglected the Hebrew language. They had failed to

preserve their laws and religion, even in vernacular Chinese; nay, they had failed to preserve the marble records which make mention of their solemn principles in the language of the country. What had become of these?

And here we are led to speculate in a few bold outlines upon what might have been the effect produced upon the many millions of China and her surrounding nations, had Christianity enjoyed the same opportunity of several centuries of residence there, as the Jews have had. As a witness of God's truth, not toleration, not favour would have been necessary; for persecution, tribulation, and the sword have ever furnished occasion for the gospel to become "more than conqueror" over such, and the blood of martyrs has ever been the seed of the Church. The early Christians were an aggressive people, they assailed even the most pompous of all forms of idolatry when it was backed by the utmost concentration of power; they did it with their lives, as it were, carried in their hands, and so they triumphed. Such were Christians in the best of times, and zeal in that same object has never been quite extinct; we believe it would not have quailed in the Chinese empire. One thing seems evident, that Israel has not in that country fulfilled the high office of being "a kingdom of priests" in the public service of the one true God. The opportunity has been lost.

To return to the living people, subjects of our

present concern. It is to be regretted that visitors to Kae-fung-foo have not as yet been persons so familiar with Jewish customs and sentiments as to be able to elicit information upon points still unexplained, either by means of direct questioning, or by leading from one topic to another. In matters of doctrine we are still ignorant of their ideas, either at present or during the last two centuries, respecting Messiah or the promises made to the house of David—of the future restoration to their own land, or of the phrase so common in all Hebrew writings, “the kingdom of heaven,” or the resurrection of the dead, or the day of judgment. And in regard to habitual customs, we are not yet told whether the people use “Mezuzoth” at their house-doors, or wear phylacteries in their devotions, or keep double festivals for being “outside the land,” or employ Gentile servants upon the Sabbath, or are superstitiously addicted to the use of amulets, or to what extent their women are instructed in religion. Yet why should such inquiries be made among the present generation, except as to any traditional recollections preserved of their ancestors’ knowledge of such things?

It is painful to be made aware that even upon the marble tablets, written two centuries or more ago, notwithstanding a few bright gleams of revealed truth, a timid, temporising spirit is visible throughout—an effort made to assimilate their creed (if such be an appropriate expression) to the

national philosophy of the Mandarins. Thus, even the giving of the law upon Mount Sinai is there deprived of all its majesty and terrors, being attributed to Heaven's favourable notice taken of the virtues, the prayer, and the fasting of Moses; and the whole Jewish religion is untruly pronounced to be very little different from the learning of the literati of China. All essential peculiarities of Jewish history are omitted; no mention is made of God's choice of a separate family to be His nation; no such expression is used as that of עם סגלה (peculiar people) in both the law and the prophets;—no record is found of the deliverance from Egypt and passage of the Red Sea; nothing appears of the nature of that appeal made in Deut. iv. 34: "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God essayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a stretched-out arm, and by great terrors?" &c. No hint is found of the appointment to a higher office than others among the nations of the world, and no reference made to either miracles or prophecy. Indeed, it would seem that this was notwithstanding the antagonism which of old time opposed the Jewish looking after signs to the Grecian seeking after wisdom. The Chinese are eminently a nation of rationalists; but, as we see, the Jews, in order to conciliate their superior pre-

tensions, had sunk their own peculiar doctrines, founded on miracles throughout, into maxims of philosophy or traditional practices.

The natural effect of suppressing these important concerns in public notice must have been, in process of time, to neglect them in familiar converse, and next in personal thoughts. This, again, inevitably lowered their own estimation of the great trust committed to them, till in self-esteem they sank to the level of those about them. And so it would seem to be that, on the principle of retribution awarded to the servant who hid his lord's talent in a napkin, their doom has been more conspicuous than that of the pagan neighbours who knew not their Lord's will.

Upon this topic of privileges conferred, how different was the spirit of the primitive apostles of Christianity! They never lowered the grand prerogative of the Jewish race, even while asserting the equal responsibility of all mankind in the final judgment of the world. Even in an epistle sent to the Gentile Church in the proudest city of the world, the seat of the world's government, it was proclaimed, that because to Israelites pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises, therefore they had the advantage over others every way (Rom. ix. 1-4); and in every address spoken to the Jews, passages from their national history were recited.

At Kae-fung-foo no visitor from Europe or America has known how to move the tender feelings of the Jewish heart. That people, craving for a resuscitation of devotion and truth among themselves, took heart on learning that two strangers had come to them, bearers of a Hebrew letter: for a moment their hopes were revived, and they showed no little gratitude and friendly confidence on that account. Had those impulses been laid hold of, and carried further; had any one possessing the kindred tone of mind in himself but touched the chords of a future glory in connection with coming events to their nation as a nation; or had the promises of a freely-forgiving Father been held out, as expressed by the words, "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer;" and still more in the continued passage of Isaiah liv. 7, &c. ; or this, "I will betroth thee unto me for ever: yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord"—with abundance of equally cheering promises belonging to the children of Abraham, even after chastisement and dispersion,—who can tell what elevation of mind might not have been created anew? For is it not

a truth that awakened hopes planted strong within the future, have everywhere and always a more vivid effect upon a generous mind than any denunciations for past misconduct can produce ?

Alas! no bright expectations have been furnished us from the place itself. All the narratives received, and even their own epistle, convey but a prospect of ruin, or absorption into Paganism or Muhammedanism. How unlike to the previous history of their nation, beginning from a single person, "the Father of the Faithful," with his single heir, yet developing into a countless nation! How unlike in natural objects to the stream of a river, commencing in some tiny spring bubbling up within a wood or field, but at length conveying naval armaments or plenteous commerce to the mighty ocean! How much more resembling the foliage of a noble tree, although clothed in its whole expanse, yet afterwards showing the altered tints of a prophetic autumn before the fall in winter's close of the year! How much more like to the moon, at first a silver thread low upon the heaven's horizon, then expanding to a full broad disc high in the zenith, but afterwards dwindling to its pristine silver line; and during this later process, how melancholy, how ineffably mournful, plaintive, if we may use such a word, are her fading aspects! So this strange people, sojourners in the extreme East, strange to us, and aliens to China, remind us of the poetic lines applied to another nation, on which,

half a century ago, "decay's effacing fingers" were supposed to be laid. But whatever the issue of predestined events in their regard may be, our present desires may yet be cherished, that these representatives of Jerusalem in China may prove, like the mother city herself, entitled to the happy names of "sought out," and "not forsaken."

And we do still hope that other Jews may be found in the more remote provinces, just as of late a large group of cedars has been met with in a secluded recess of Mount Lebanon, unsuspected and undisturbed by those who have been long accustomed to grieve over the few such "trees of the Lord" that have been left near to Ehden, representing those glories of the great old time, those forests from which the king's palace and the more honoured Temple in Jerusalem were built.

APPENDIX.



שלום על-ישראל

לְקַחֲלָהּ חֲקִדּוּשָׁה שׁוֹכֶנֶת בְּמִדְיַת - - - - -
שְׁלֹם מֵאֲנָשִׁים בְּאֵיִם גְּדוּלִים - - - - - שְׁחָם רַחוּקִים
מֵאֵד מֵאַרְצָכֶם: אֲנִי שְׁמַעְנוּ אֶת שְׁמַעְכֶּם וְכִיּוֹם חִזַּח
נִשְׁאֵל אֶת-שְׁלוֹמְכֶם כְּכָתוּב שֶׁאִמְר יִתְרוֹ חֲמִדְיָנִי וְגַם
כָּל-הָעָם חִזַּח עַל-מְקוֹמוֹ יָבֹא בְּשֵׁלֹם:
בְּרִצּוֹן יְהוָה יְהוּא אֶחָד וְאִין זֹלְתוֹ זֶה יִשְׁפִּיל
וְזֶה יִרִים יֵאֲנַחְנוּ עִם חִזָּק וְגִבּוֹר וְחֶכֶם בְּרַגְלִים רַבִּים יְהוּא
וְאֲנַחְנוּ קוֹרְאִים בְּשֵׁם יְהוָה וְיֵשׁ בְּקִרְבָּנוּ קְהָלוֹת רַבּוֹת
בְּנֵי-יִשְׂרָאֵל: בְּרוּךְ אֱלֹהֵי אֲבֵרָחָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי
יַעֲקֹב וְיֵחִי בְּרַכְתֵּי-יְהוָה עַל-הָעָם סְגֻלָּה לְעַמּוּד חַמִּיד
לְפָנָיו וּלְעִשׂוֹת פְּרִי תוֹדָה לְשִׁמּוֹ גַּם בְּתוֹךְ הָעוֹבְדֵי
פְּסִילִים חֲמַעְשֵׁי יְדֵי אָדָם: וְהִנֵּה יָמִים בָּאִים כִּי
מִלֵּאָה הָאָרֶץ דַּעַר אֶת-יְהוָה כְּמִים לִים מְכַסִּים:
וְחִנָּה יֵשׁ שְׁנַיִם רַבִּים שְׁאִין לָנוּ שְׁמַעְכֶּם וְכָל אֲשֶׁר
שְׁמַעְנוּ בִּימֵי קֶדֶם חֵלָא כְּמַעַט וְדָק: וְלִמְעַן אֲשֶׁר
הֵייתֶם אֱלֹהֵי דוֹרוֹת מִי מִנָּה נִפְרָדִים מַעִיר הַקֹּדֶשׁ הֵיא
יְרוּשָׁלַם וְהֵייתֶם כְּלִי הַתַּחֲבֵרוֹת אַחֲיָכֶם הַנְּפוּצִים בְּכָל
לְאָמִים חֲגִידֵרְנָא אֶת דְּבָרֵיכֶם וְאֵם טוֹב בְּעִינֵיכֶם
תַּעֲנוּ בְּמַחֲרָה לְשִׁאלוֹתֵינוּ וּשְׁלַחוּ אֶת-יְשׁוּבְתֵיכֶם
בְּדַבְרֵי אִמַּת אֵל - - - - - וְאֵם רּוֹצִים אֹתָם

לכתוב על-שש לוחות קטנות על כל אחת פסוק
מן הספר-תורה בלשון קדש • וגם על-כל אחת השם
קריתכם כפי לשון הארצכם אנו נקבלם בגיל ושמחה •
ונקודה שחיה לאל ידינו לשלוח אליכם ספרים
בחורים כבוצון יהודה יתברך שמו :

ועתה נשלח • זה שיה לבנו בשלושת
מכתבים • והיה אם הראשון וחשני
יאבד או יכחד אז אולם המשולש יבא
אל-ידיכם :

שאלות

א - כמה הדורות שהייתם אתם ואבותיכם בארץ
מגוריתם • ואם אתם בני יהודה ובנימין או בני
השבטים עשרה אחרים של ישראל :

ב - האם אתם מתי מעט או ככובי השמים לרב
במשללת כלילה שנקרא - - - - ומת הערים
שאחיתם יושבים בהן • ואם אתם באגדת השלום
לכלם :

ג - חיש לכם הספר תורה בכלילתו • וכל כתבי
הנבאים ראשונים • הם יחשוע • שופטים • שמואל
א • ב • ומלכים א • ב • כל דברי נבאים אחרונים •
הם ישעיהו • ירמיהו • יחזקאל • חושע • יואל • עמוס
עבדיה • יונה • מיכה • נחום • חבקוק • צפניה • חגי •
זכריה • ומלאכי • חיש לכם המגלות הן שיר
השירים • רות • איכה • קהלת • ואסתר • חיש לכם
הכתובי קדש • הם תהלים • משלי • שלמה • איוב •
דניאל • עזרא • נחמיה • ודברי-הימים א • ב :

ד - חיש לכם סדר עבודת אלהים לכל יום לכל מועד ולכל החגים: חיש ספר הפטורה לקריאות מן הנביאים לכל יום שבת וכל מקרא קדש:

ה - חיש לכם כתובים: אחרים בלשון קדש: חיש חתניא שנקראה משנה וגמרה ופרקי אבות: ומח לכם כתובים מפורשים לתורה:

ו - חיש לכם בלשון הכשרים היא ארמית התרגמים של אוגלוס ויונתן ותרגמים אחרים וגם חספר צהר:

ז - חיש לכם בלשון ארצכם מדרשים לתורה ולנביאים או כתובים אחרים על-עבודה ויראה ואהבה את-יחודה:

ח - האם שומרים את-שלש רגלים: הם פסח ושבעות וסוכות וגם פורים ותשע באב ויום כפור ושמיחת-תורה וחנוכה וראש השנה:

ט - האם זכור תזכרון את יום שבת לקדשו: וחמולתם כל-זכר ביום השמיני: ועשיתם פדיון הבן הבכור: ואישות יבמות:

י - חיש בתוככם המנהג לטבוח מכל אשר בו נשמת-רוח חיים לחמאות לכפר עליכם:

יא - האם בצוקה לב מתחננים אתם לפני יהוה בעד התשובת שבות ציון למען שמו: ויש לכם המנהג להתפלל דרך ירושלם המקום אשר אמר יהוה ויהי שמי שם:

יב - כמה היו בדעתכם שממות בית המקדש בירושלם:

יג - האם מקוים ומוחכים אתם לביאת המלך המשיח בן דוד אשר לו יאתה להיות מוכה אלהים ומצונה בפשעינו ואחר לקום מעם המתים לחושיע ולרעות את-עמו: והנה שמו עמנואל ויהוה צדקנו:

יד - האם אתם מאמינים בתקומת ובתחיות כל-המתים
 וביום הדין לכל בני אדם ובחיי עולמים :
 טו - חידעתם את-אשר אמרו כדביר בית אליהו ששת
 אלפים שנת היו לעולם - שני אלפים תוחו - שני
 אלפים תורח - ושני אלפים לימי המשיח :
 יו - מי חם המשרתים בקרבכם לעבודת אלהים
 ולברך בשם יהוה - ומח שמות אבותם :
 יז - חיש לכם עוד משפחות כהנים ולויים :
 יח - במי נשפטו ריביכם ושאלותיכם : וממי נשפטו
 דינים ונזרות לישראל :
 יט - האם אתם שוכנים לבטח ולמנוחת בלי לחץ
 וחמס לאמים ובלי מגור מסכב :
 כ - מה שמות החדשים לכם בלשון הקדש : ומח
 קראתם את-השנה הזאת :

ואמרתם ביום ההוא חודו ליהוה קראו
 בשמו חודיעו בעמים עלילותיו : הזכירו
 כי נשנב שמו :

THE END.

PRINTED BY BALLANTYNE AND COMPANY
 EDINBURGH AND LONDON



3 2044 025 690 942

