

CONDITION OF THE JEWS TO-DAY

THEIR POSITION IN THE LEADING NATIONS OF THE WORLD AFTER CENTURIES OF PERSECUTION.

ZIONISM WILL NOT SOLVE THE JEWISH QUESTION.

BY RABBI MAURICE THORNER.

I was sitting one day last September in Rome before the triumphal Arch of Titus, which the Roman Senate had erected to the son of Vespasian in honor of his victory over the Jews. With intense interest I studied the bas-reliefs on the interior. There was the hero of it all—Titus, sitting on the triumphal quadriga, driven by the Goddess Roma. The seven branched candelstick and trophies taken from the temple were here represented. And there were the captive Jews bringing up the rear of this triumphal procession. I noted their bowed heads and dejected countenances. But something about these prisoners of war made me feel they had been vanquished in everything but spirit. Despite their lot, they looked proud as a Maccabean, serious like the Moses of Michael Angelo.

The day was fast fading, yet I lingered on the spot, for everything here was rich in historic associations. Yonder stood the Colosseum, which once ran red with the blood of thousands of Christian martyrs, who died for the religion the Jews had given them. In the distance rose the dome of St. Peter's, symbolizing, as it were, the spirit of Judaism triumphant over pagan Rome. Further on lay the Appian Way, along which came "the little Jew" St. Paul, a prisoner, to Rome. The Forum stretched before me—I could see the Roman populace assembled; I could hear their shouts of joy at the news that Jerusalem had fallen. Near by was the hill on which stood the palace of the mighty Caesars, those halls of splendor and crime now crumbled in ruins, the hiding place of bats. Yet that very day had I not seen near the Portico of Octavia, in the old Ghetto, the same race that had fought mighty Rome? It is strange, this story of the Jews; it is dramatic, interesting and pathetic.

THE DISPERSION OF THE RACE.

For thousands of years this race, whose history is bound up with that of nearly every nation of antiquity, has survived. On the monuments of Egypt and Assyria we find them. Cyrus and Alexander knew them, and the story of Jesus and Christianity, Mahomet and Islam forms also part of the story of the Jews.

And what are they doing to-day, the descendants of the captives sculptured there on Titus's arch?

Scattered all over the earth, we find the Jews to-day playing a more or less important role in the destinies of the nations among which they live.

Fully three-quarters of all the Jews of the world, or about eight million, have found their permanent abode in Russia, Austria and the Balkan States. In Russia the Jewish question is not merely one of religion and economics, but also of race and nationality. The whole fabric of Russia's power is built on a racial, national and religious basis, uninterrupted developed for many centuries. The introduction of a heterogeneous Jewish element into Russian national life was bound to meet with a violent repulse from the sovereign autocratic power, as well as from the people. The only European country (excepting Turkey and the Netherlands) which during the Middle Ages gave the Jews sufficient breathing space was the former kingdom of Poland. When, with the partition of Poland, this great and solid mass, constituting almost one-half of the world's Jewry, became subject to Russia, the latter had at once to grapple with a question for the solution of which it was less prepared than any other civilized country. Hence the adoption in rapid succession, on the part of the autocracy, of such extreme and diametrically opposed policies as was that of enforced assimilation under Czar Nicholas I on the one hand and of cruel exclusion under his recent successors on the other.

In Asiatic Russia there are forty-seven thousand Jews, chiefly descendants of such as have been settled from time immemorial in Caucasasia and Bokhara when they were still in the hands of ancient Scythians, Persians and Mongols. Being indigenous long before they came under Russian sway, the latter power is wisely treating them on an equality with the other natives of its comparatively recent acquisitions, in strange contrast to its conduct toward the Jews of Holy Russia proper.

IN SOUTHEASTERN EUROPE.

It was under the guiding spirit of Disraeli's diplomacy that the recognition of the independence of the small Danubian principalities, created by the treaty of Berlin in 1878, was conditioned upon the full emancipation and enfranchisement of their Jews. While Serbia and Bulgaria, with their twenty thousand and five thousand Jews, respectively, faithfully carried out their pledge in granting them equal rights the forty-fourth article of the Berlin treaty remained a dead letter in Rumania. There anti-Semitism is assuming its acutest forms. Its organized movement started as early as 1802, on the alleged ground that rich Rumanian Jews did not contribute toward the raising of an army to fight against Turkish supremacy.

In Greece, too, the situation of the Jews is unsettled. Modern Pan-Hellenism is a hybrid creature, born of a dream of its devotees to revive ancient classic Pan-Hellenism, originally fostered by English liberalism for commercial and ideal reasons, and subsequently aided and abetted by Pan-Slavists who have learned to look upon it as a useful and helpful annex to their own imperialistic aspirations. Two of these elements, the classic dreamers and the Pan-Slavist partisans in Greece, are decidedly anti-Jewish, whereas the Anglophiles are more friendly disposed from combined motives of expediency, justice and humanity. The six thousand Jews of Greece (the majority of whom live in Corfu), are politically enfranchised since 1849.

In Austria-Hungary, owing to the noble spirit and enlightened mind of Emperor Joseph II, the emancipation era began to dawn for the Jews as early as 1783, a decade before the outbreak of the French Revolution. In that year Joseph II abolished the "Leibzoll," an ignominious poll tax, universally extorted from Jews in medieval Christendom to brand them as pariahs and outcasts. With the early demise of the Emperor and the beginning of the reactionary movement in Central Europe, following close upon the Napoleonic era, the political liberation of the Jews was suspended until 1867, when their last disabilities were removed by the co-operation of a liberal government and a popular representative Diet, though already in 1848 an Austrian Diet, created and moved by the revolutionary wave of the times, had elected a Jewish preacher, Josef Manheimer, as its president.

TREATMENT IN GERMAN STATES.

We turn now to the classic home of modern anti-Semitism, Germany. By virtue of her central position, she was, in respect to the treatment of her Jews, influenced favorably by the politically more advanced French and English peoples, and unfavorably by her semi-civilized Eastern neighbors. Of nearly one-half million Jews in Germany, two-thirds live in Prussia, and by far the greater proportion in the quarters formerly belonging to the kingdom of Poland. It was from these quarters, including the present provinces of Posen, Silesia and Prussia proper, that the progressive Judaism, inaugurated by Moses Mendelssohn, drew its vitality and gained its impetus. It is rather strange

that often among Jews a higher intellectual and spiritual life has gone hand in hand with political oppression when such was not immoderate enough to crush out all national hope and intellectual vigor.

For the West German Jews Frankfort-on-the-Main had been a religious and intellectual centre for several centuries. Many an embryo Börne or Heine first saw the light of day, and breathed his last in the Frankfort "Judengasse," as has many a renowned medieval Corypheus of Talmudic lore and Jewish learning. The revolution of 1848 brought also to the Frankfort Jews a breath of freedom, and most of the Western German States and principalities admitted them to citizenship. Prussia soon followed the example of South and West Germany respecting her Jews. Between 1850 and 1869 Frederick William IV and his successors, and William I removed all Jewish disabilities, and in the German imperial constitution, largely framed and consolidated by Jewish parliamentarians, among whom Lasker was most conspicuous, there was left no trace of the medieval legal status of the Ghetto Jew.

However valuable to the Prussian dynasty in particular, and to political German imperialism in general, the services rendered by Bismarck may have been, to higher German progress and culture the Russophile attitude of his policy, with its anti-liberal and narrow Protestant clerical spirit, proved a serious obstacle and hindrance. It opened the door to anti-Semitism, spreading from Russia and Rumania over Austria and Germany, counteracting the tide of liberalism that had swept over Central Europe from the west, and even investing the Occidental strongholds of advanced thought with its retrogressive and barbarizing tendencies. Still, the agitations of the Stoeckers and Ahlwards are fast losing their hold upon the German people at large. With the disappearance of Bismarck's personal prestige, true German culture and spiritual advancement once more is asserting itself, and now bids fair to regain the influence it lost with both people and government since the advent of anti-Semitism in the eighties of the last century.

ENGLAND A HAVEN OF REFUGE.

As to so many other heretics, so also to the Jews England has been an ancient haven of refuge. Under the mild and popular Anglo-Saxon rule, a considerable number of Jews (exceeding ten thousand in 1200), had made their home in Great Britain, and lived in peace with their Christian neighbors. The Norman-French and their Papal coadjutors brought with them the Continental epidemic of persecutions, and fair Albion became infected. In 1200 the crusade against Jews reached a climax with their total expulsion from England, to which the "peculiar people" were not readmitted until almost four centuries later under Oliver Cromwell. Though placed on the same footing as Catholics and other Dissenters from the Established Church, they were in their economic, social and religious pursuits left in peace and allowed to work out their own salvation. And soon we find them recovering the foothold they had lost through their expulsion by the priest ridden Edward I, and asserting themselves in the social and commercial life of the people.

The career of Sir Moses Montefiore (1784-1854) particularly exemplifies the assertion and rise of Jewish influence in modern England. The Jews of England were practically emancipated by popular consent long before Parliament gave its official sanction thereto. Benjamin Disraeli (1805-81), though baptized by his father when still an infant, never failed to take pride in his Jewish descent, and public English opinion, far from resenting this pride, honored and respected him for his racial fidelity. After Jews had held minor municipal offices in important English towns, Mr. Solomon was elected in 1855, the first Jewish Lord Mayor of London. In 1858 the last political disabilities against the admission of Jews to Parliament were removed, and in 1863 Baron de Rothschild was raised to the first Jewish peerage in England under the name of Lord Rothschild. Great Britain and Ireland now contains about one hundred thousand Jews and some fifty thousand more are scattered all over the English colonies. Outside of Cape Colony twenty thousand Jews have, during the last few decades, settled in South Africa, especially in the Transvaal and Orange States. They are chiefly Russian-Polish Jews, Anglicized in the London Ghetto, some of whom have made immense fortunes in the diamond fields and gold mines.

EMANCIPATION IN FRANCE.

The recent anti-Semitic movement in France is merely the bastard child of the Franco-Russian Alliance which, while still in its embryonic state, lent a new impetus to the waning feudal clerical influences still haunting the French national consciousness. In their mad assaults on the all-victorious liberal forces of the republic, these reactionary influences are fast spending their vitality and losing whatever ground is left them among the ever decreasing adherents of French mediocrity. Of the seventy-two thousand Jews who live in that country we find two-thirds in Paris. Though one may sometimes observe in Paris to-day "a has les Juifs" written on the walls in public places, it would still require the recurrence of many a Dreyfus affair before Jewish gratitude could forget the glorious part France has played in the deliverance of modern Israel from the medieval Ghetto with its misery, degradation and outlawry—a house of bondage far worse than that of ancient Egypt. The first Jewish emancipatory laws in Europe date from the great national assembly of the revolution under the leadership of Mirabeau (1789-91), followed up by the Napoleonic epoch. Since then the Jews in France have socially and politically become thorough Frenchmen and have played an important part in national affairs. They have rapidly risen to political and military careers, occupying positions in the civil service and the army quite out of proportion to their small numbers.

Under the regenerator of France after the Franco-Prussian War, Leon Gambetta (1838-82), himself of Genoese Jewish extraction, Isaac Adolph Crémieux acted as Minister of Justice. He had held the same portfolio in the provisional government after the flight of Louis Philippe in 1848. He was an ardent professing Jew, who, in conjunction with Moses Montefiore, founded the Alliance Israélite Universelle, an international Jewish institution for the education and betterment of the condition of the Jews in the semi-civilized countries in Eastern Europe, Africa and the Orient. Since 1848 French Jews have been members of the Chambers of Deputies, Life Senators, Cabinet Ministers and generals in the army. In the dependencies, Algiers and Tunis, where about eighty thousand Jews owe allegiance to France, French anti-Semites have recently made use of the religious fanaticism of the native Arabs and Moors to stir up anti-Jewish feeling. But the French Government is suppressing an agitation which might ultimately arouse racial and religious animosities against its new supremacy.

IN OTHER EUROPEAN LANDS.

Modern Italian science, literature and art count many a Jew among their prominent rep-

resentatives, and in the political field, too, Italian Jews have signally distinguished themselves as economic and financial reformers. Conspicuous among the latter is Luzzatti, Italian ex-Minister of Finance, whose eminent ability, skill and integrity have won for him the universal confidence of all political parties and factions in the Italian Parliament.

The history of the emancipation of the Jew in Italy is correlative with that of Italy's political unification and its own spiritual emancipation from the sway of Papacy. The enfranchisement of the Jews followed step by step the advance of the former and recession of the latter. Tuscany and Lombardy set the example in breaking down the walls of their Ghettos and liberating their Jews in 1859. Naples and Sicily soon followed in 1861. Then came the turn, in 1869, of the Ghetto Vecchio in Venice, the reputed home of the much maligned Shylock, and, last of all, Rome itself, the Holy See, the centre, for a millennium, of religious persecutions and spiritual thralldom, opened the gates of its tiny Ghetto. In all of Italy's dominions Jews to-

imperial positions, and several of them acted as grand viziers, the most renowned among whom was Don Joseph, or Yussuf Nassal, a Portuguese Jew, nominated by Selim II (1524-74) as Duke of Naxos. The Jews of Turkey enjoy the same privileges of representation in the Divan, or Imperial Council of the Porte, as the Greek and Roman Catholics, although they have no powerful foreign influence to back them. The present Sultan's Jewish sympathies are well authenticated, and may be testified to by the two Jewish Ministers who have successively represented the United States at Constantinople since 1887. Nevertheless, the three hundred thousand Jews of the Turkish Empire, where about two-fifths live in the European part, have economically and spiritually degenerated simultaneously with the decay of the once so energetic and promising Mahometan power.

The extension of French and English influence over North Africa has been a strong uplifting power also for the Egyptian Jews, who had long suffered by both Christian and Mahometan fanaticism. To-day they are commercially very

considerable significance to the Jews of Russia. The Jewish Colonization Society, founded by him and endowed with his millions, has since the eighties succeeded in transferring about ten thousand Russian Jews to the agricultural settlements in Argentina under a special contract with the government. The great difficulties of importing large numbers of so radically foreign an element into the sparsely settled country appear to have been overcome at last, and, if recent reports are to be trusted, the Russian Jewish farmers are becoming rapidly acclimated in Argentina, and are doing good work in developing their new homeland.

The status and economic position of the Jews in the United States peculiarly reflect the features of the westward march of progress. Of the one million Jews in the United States one-third inhabit New-York State; Pennsylvania and Illinois have about 130,000; Ohio, 50,000; Maryland, 35,000; California, 35,000; New-Jersey, 25,000; Missouri, 25,000; Massachusetts, 20,000, and the rest are distributed in the other Southern and Western States and Territories, in proportions closely following the historical development and cultural advance of the various sections of the country.

On the ladder of political distinction, too, Jews in the United States are rising quite out of proportion to their numerical strength. They are holding municipal offices, have been State Governors, are Congressmen and United States Senators, and occupy a considerable number of higher or lower seats on the judiciary bench.

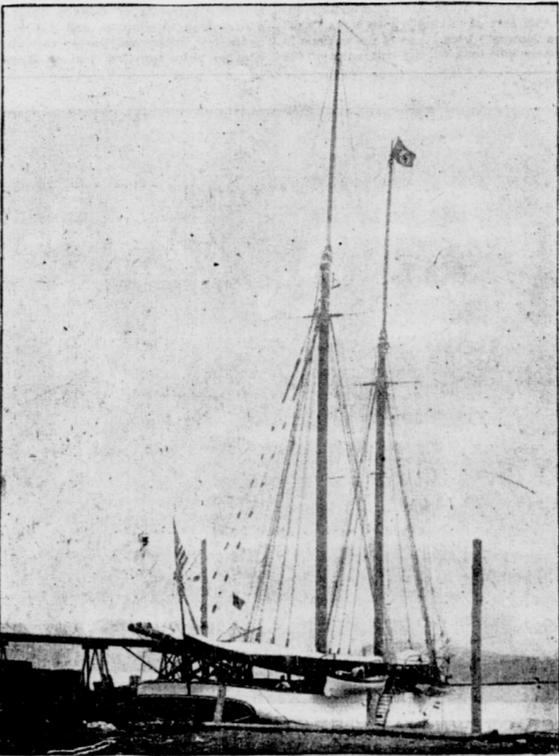
THE ZIONISTIC MOVEMENT.

And lastly, a word on Zionism. Intoxicated by their sudden political emancipation and rapid material and social advancement, a goodly number of Jews soon lost their moral moorings, cast their national and religious history to the winds, and played the repulsive part of upstarts. Slumbering religious and racial animosities were soon aroused, finding their expression in anti-Semitism. It is to this cause chiefly that modern Zionism owes its origin, though more profound and ingenious Jewish thinkers, like Samuel David Luzzatto, of Padua; Moses Hess, of Frankfurt, and Dr. Edward Pinsker, of Odessa, had already, in the sixties and seventies, before modern anti-Semitism came to the foreground, boldly anticipated the new Zionist programme by declaring the practical realization of Jewish national aspirations, so long and so intimately bound up with Jewish religious faith, to be the only historically consistent aim that politically emancipated Judaism should pursue in the Diaspora.

Modern Zionism, however, in its present phase will hardly solve the difficult problem presented by the universal Jewish question. Conducted, as the new movement actually is, by emotional enthusiasts rather than by men of action and practical insight, and counting now among its chief leaders such as had long been out of touch with the Jewish masses, religiously and socially, Zionism for some time to come cannot be expected to make any considerable headway toward the consummation of Jewish national hopes and dreams. Religious and even racial Judaism has never been dependent for its existence upon Jewish nationalism, but vice versa. History shows that religious revivals were strongest among Jews while in exile or when their national unity was nearing its dissolution.

COSMOPOLITANISM OR NATIONALISM?

The Jews of to-day are lacking many of the advantages necessary for their national regeneration. Their very cosmopolitanism stands in the way of their nationalism. Instead of having given a centre, a solid geographical and political foothold, whence the movement could draw its vital powers and where its efforts of unification could converge, there is given a large number of politically and geographically disconnected sections of a circle held together only by an historical and spiritual central force. The ever potent issue of "To be or not to be," it would seem, resolves itself for Jewish nationalism into the alternative of either a narrow uncompromising and self-absorbed spirit, indifferent to other and larger world interests, the assumption of an attitude of selfish national egotism on the one hand, or, on the other, the final and irrevocable adoption of a policy shaped by the iron logic of its history, a broad all harmonizing ideal cosmopolitanism, ready even to suffer national annihilation if necessary for a world's redemption.



THE COAST SURVEY YACHT EAGRE. Now at work on the Hudson River.

day are in possession of all civil and religious rights and liberties. Of its fifty thousand Jews the majority live in the northern and central parts.

Switzerland, Belgium, Holland and Scandinavia have been largely influenced in the treatment of their Jews, numbering about 125,000 in all, by their mightier neighbors, Austria, Italy, France and Germany. These minor countries, having often themselves been victims of oppression at the hands of the greater powers, had been taught the lesson of toleration somewhat sooner than the rest of medieval Europe, so that their Jewish population, particularly that of the Netherlands (about 100,000), attained their freedom at a comparatively early date.

Unfortunate Spain, the birthplace of Jesuitism, once the home of Jewish and Arabian poets and sages, had been turned into the dismal stillness of a churchyard by the body and soul crushing policy of the Church, its Alma Mater, to which it has so long sacrificed its best and highest interests. After Spain had lost all of her glory and had been compelled to cede successively the bulk of her world empire to her

active and serve as valuable agencies to the civilizatory missions of the great European powers in North Africa. They number about twenty-five thousand.

Palestine, the land of ancient Israel, the battleground of the bloodiest racial and religious wars known in history, presents a deplorable picture, also, in regard to its Jews. Having time and again been exiled from and forbidden access to their native country by invaders and conquerors of almost every race and nationality, only forty thousand are now found upon their ancient mother soil. Christian religious jealousies, even more than Mahometan, have been and still are at work perpetuating the stagnancy in the development of a strip of land that appears to have no earthly value, nor to be of any material interest to any but its own original inhabitants. Their economic status is of the very lowest. We see there about twenty-two thousand huddled together in the dirty Jewish quarters of Jerusalem, wasting their life in idle religious lip service, and supported, in a way, by the charity of pious Jews from all over the world. But since 1880 a change

for the better is being effected through the rise of the Zionist movement, that received its chief momentum from Russian persecutions. The progressive Jewish element thereby introduced into Palestine at once began to cultivate the land that had lain waste for centuries. By the aid of Jewish philanthropists whose interest had been enlisted in the growing movement several agricultural colonies have been called into life. They contain at present about four thousand souls, originally hailing from Russia, Rumania and Galicia.

The seventy thousand Jews of Arabia, Syria, Mesopotamia and Persia live in a precarious state, which is being relieved by the gradual advance of European civilization into these once glorious homes of ancient culture. The same is true with Morocco's two hundred thousand Jews. Much cultural work is being done there through the educational efforts of the Alliance Israélite Universelle.

In the middle of the last century about three hundred thousand Jews, called Falashas, most likely descendants of Jewish-Arabian tribes that flourished before Mahomet, were discovered among the natives of Abyssinia. Again, some Jesuit missionaries chanced upon a few hundred native Chinese Jews at Kai-Feng-Fo, the ancient and now to be redempted capital of the Celestial Empire, in the Hoo-Nan Province. But for the efforts of Anglo-Jewish residents at Shanghai in rescuing this castaway remnant of Israel it would have fast become extinct.

LIBERALITY IN THE WESTERN WORLD.

And now let us follow the wandering Jew into the New World.

Through the philanthropic efforts of Baron de Hirsch the republic of Argentina has grown into

throughout Spanish America, whither Jews could more easily repair and live unmolested by the Church of the homeland, over four thousand have gradually formed commercial settlements and appear to prosper. Upon the planting of the United States flag in the Philippines, both Anglo and Spanish-American Jews seized the favorable opportunity of installing themselves. At present they constitute a community at Manila already amounting to a few hundred souls. Satan in the disguise of St. Torquemada, when he sowed the storm of the Inquisition in the Spanish Church militant, little imagined that four centuries later Jews would invade Spanish dominions amid the victorious shouts of "Hail Columbia!"

CONDITIONS IN THE ORIENT.

And now a glance at the Jews of the Orient. Whatever atrocities the "unspeakeable" Turk may have committed against his rebellious or seditious Armenian, Hellenic or Slavic subjects or vassal States, he has always treated the Jews under his sceptre with humane consideration, and never denied them a shelter when knocking at his doors, stripped of their all and hounded to death by medieval Christendom. In the flourishing era of the Osman régime Jews held high



OVER THE DRAUGHTING BOARD. On the after deck of the Eagre.

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CHARTING THE HUDSON.

WORK OF THE EAGRE, THE OLD YACHT MOHAWK, NOW ANCHORED OFF OSSINGING.

Passengers on trains of the New-York Central and Hudson River Railroad have recently noticed near Ossining a blue flag with a red triangle in a white circle, flying from the foremast of a large schooner yacht. That flag, according to the statement of a conductor, has excited more speculation and caused more questions to be asked than anything else along the line in the last year. It has been mistaken for almost everything, from a yacht club pennant to a signal of distress. It is the flag of the United States Coast and Geodetic Survey, and flies from the Treasury Department yacht Eagre, which for more than twenty years has been sailing the waters along the Atlantic coast with a party of government engineers, whose business it is to chart the waters and the adjacent land for purposes of navigation. The ship has an interesting history. It was once the flagship of the New-York Yacht Club. Its name was then the Mohawk. In 1877, while lying at anchor with all sail set in a dead calm off Staten, Staten Island, her officers and crew and Commodore Garner and his family all below, the yacht was struck by a sudden squall and capsized. The commodore, his wife and his niece were drowned, but the other members of the family and the officers and crew were saved. The yacht was soon afterward raised and was sold to the Treasury Department purchasing her for the Coast Survey service and renaming her the Eagre, which means the tidal wave. She is one of four sailing vessels in the fleet of about a dozen ships engaged in the service. She has spent the last two winters in surveying the waters on the east coast of Porto Rico, and came North about two months ago. After some surveying in Chesapeake Bay she was sent to New-York Harbor, and having lately finished a survey of the waters about Shooters Island was detailed to chart the Hudson river. Interesting as is the ship, the work of her officers and crew is even more so. The Eagre carries eight officers, all trained engineers and a crew of twenty-three men, who serve in the ordinary capacity of a schooner, but also assist in the work of surveying, which is the primary duty of the vessel. The present commander is J. B. Boutelle, assistant engineer. Executive officer is George B. Proctor, who will soon be detached from the Eagre and will be succeeded by Executive Officer on the Matchless, now engaged in the survey of Chesapeake Bay. Frank Alsworth is a watch officer; R. McD. Moser, deputy watch officer; R. E. Roeth, deck officer; E. F. Tilton, aid; J. E. Shepley, surgeon; J. H. Gillich, assistant surgeon. The post to be vacated by Executive Officer Proctor will be filled by O. W. Ferguson, assistant engineer on the Coast and Geodetic Survey. There are a cook and steward, a carpenter, a mess and a separate cook and steward for the crew.

The officers and crew are neatly but plainly furnished, and each has a locker in the library aboard ship. All are appointed under the regulations of the Coast and Geodetic Survey, and are governed by Civil Service rules. The government provisions for the officers and crew are similar to that in the navy. The crew turns out at 6 o'clock in the morning, the officers breakfast at 6:30 o'clock and report at the ship's office at 7:30. They have in readiness their luncheons and prepared maps and charts, the weather permitting, until 6 o'clock in the evening. On rainy days office work, such as writing the records of the survey and preparing maps and charts, is forwarded to Washington, and the attention of the officers, while the crew is kept busy cleaning and overhauling the ship. After working hours all the officers are at liberty to accept the officer of the watch, and each member of the crew, which is divided into two watches, has shore leave every alternate evening.

The surveying includes three branches—topographic work on shore, hydrographic work with systematic soundings, and triangulation, by which objects ashore or in the water are accurately placed. Of course, the hydrographic part of the branch of the service when the ship is sailing from one assignment to another. On inland waters, such as those of the Hudson, the hydrographic survey extends from shore to shore, the water being traversed by a launch or a whaler in parallel lines at given distances apart and soundings taken at short intervals and carefully recorded. The same territory is then covered as carefully as possible by red dots and the depths and character of the bottom accurately noted. It is plain that by this method the only distance that can possibly escape discovery are such as are small enough to be wholly within the parallelograms bordered by the crossed lines of soundings. The topographic part of the work consists in accurately determining the contour of the shore and the altitudes of its sky line for a month or more, and will then again go South for the winter, continuing the survey of Porto Rican waters a distance of eight miles from the beach until next summer. Visitors to the ship generally comment before leaving it upon her orderliness and scrupulous cleanliness. She is as bright and spotless as any vessel in the water about this city. She is 150 feet over all, 30 feet beam, and has a draught of 9½ feet.

Two new steam vessels are under construction for the service—one at Port Jefferson, Long Island, and the other at Shooters Island.

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COSMOPOLITANISM OR NATIONALISM?

The Jews of to-day are lacking many of the advantages necessary for their national regeneration. Their very cosmopolitanism stands in the way of their nationalism. Instead of having given a centre, a solid geographical and political foothold, whence the movement could draw its vital powers and where its efforts of unification could converge, there is given a large number of politically and geographically disconnected sections of a circle held together only by an historical and spiritual central force. The ever potent issue of "To be or not to be," it would seem, resolves itself for Jewish nationalism into the alternative of either a narrow uncompromising and self-absorbed spirit, indifferent to other and larger world interests, the assumption of an attitude of selfish national egotism on the one hand, or, on the other, the final and irrevocable adoption of a policy shaped by the iron logic of its history, a broad all harmonizing ideal cosmopolitanism, ready even to suffer national annihilation if necessary for a world's redemption.

throughout Spanish America, whither Jews could more easily repair and live unmolested by the Church of the homeland, over four thousand have gradually formed commercial settlements and appear to prosper. Upon the planting of the United States flag in the Philippines, both Anglo and Spanish-American Jews seized the favorable opportunity of installing themselves. At present they constitute a community at Manila already amounting to a few hundred souls. Satan in the disguise of St. Torquemada, when he sowed the storm of the Inquisition in the Spanish Church militant, little imagined that four centuries later Jews would invade Spanish dominions amid the victorious shouts of "Hail Columbia!"

CONDITIONS IN THE ORIENT.

And now a glance at the Jews of the Orient. Whatever atrocities the "unspeakeable" Turk may have committed against his rebellious or seditious Armenian, Hellenic or Slavic subjects or vassal States, he has always treated the Jews under his sceptre with humane consideration, and never denied them a shelter when knocking at his doors, stripped of their all and hounded to death by medieval Christendom. In the flourishing era of the Osman régime Jews held high

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LIBERALITY IN THE WESTERN WORLD.

And now let us follow the wandering Jew into the New World.

Through the philanthropic efforts of Baron de Hirsch the republic of Argentina has grown into

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HAHNE & CO.

NEWARK

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is the order for this week.

Whatever we have to carry over with us into our New Building will be transferred or before Monday, Sept 2, on which day, from 8 P.M. to 11 P.M., the Public will be afforded an opportunity to inspect Our Beautiful New Home.

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Up to August 31st we shall be turning out hourly Unmatchable Bargains in Home Furnishings and Personal Supplies.

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