

# THE JEWISH SOUTH.

A JOURNAL DEVOTED TO THE INTERESTS OF  
JUDAISM.

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ON SUNDAY last the *Dispatch*, of this city, published an article upon the Chinese community of Richmond, in the course of which it was remarked several times that it was such a shame that no organized effort was put forth by the Christian churches to convert the Mongolians.

Now we have no idea whatever as to who was the author of the article in question, but we will venture the assertion that he has never read the first line of Confucius, and as a matter of fact has no earthly idea as to what the Chinaman does or does not believe.

Yet, in the teeth of this fact, he assumes as a matter of course that the Christian religion is the better of the two for the reason that it is his (the writer's) belief. He would probably hold up his hands in holy horror if told that there are some tenets in the Confucian faith equal, if not superior, to his own.

This arrogating to one religion all that is good without the trouble of research into another, and condemning that other unheard, is not new, but in these last days of the nineteenth century, when reason is the test applied in all cases, a little study in the premises would not be time lost.

Results are the proofs by which we are to be guided. During the twenty-five years that the Chinese have resided in this city, so far as we know, there has never been one of them convicted of a crime. In fact they are more sinned against than sinning, and the few times that they have figured in court was after an exhibition of patience towards provoking boys, in comparison to which the meekness taught by Christ sinks into insignificance. A religion with such results as this seems good enough for any one.

The fact of the case is the Christians have fallen into the habit of believing that their religion is the best the world ever saw, and that opinion they are striving to impress upon all. An incident which occurred at the World's Fair illustrates:

A young Brahmin, who spoke English fluently, was the centre of an interested crowd. Among them was a lady who, after listening to him awhile, remarked: "You speak and understand our language, of course you are a Christian."

"No, madam."

"Have you ever heard our missionaries preach?"

"Yes, madam."

"And do you mean to say that an intelligent man like yourself who speaks and understands our language and has heard our missionaries is not a Christian. Why is it?"

"Madam, I have studied your religion, and find that mine is superior to it in these points," and he went on to enumerate. "Now tell me in what way is Christianity better than mine?"

"Really," replied the lady, "I have never studied your religion."

"Then by what right, madam, do you ask me to change my belief? You admit that you do not know what it is, but ask me to give it up for yours, when I, who have studied both, know mine is the better of the two."

AMONG the bequests made in the will of Miss Martha E. Harman, who died in Harrisonburg, this State, a short time ago, was one of \$500 to be used in mission work among the Jews of the United States.

Exactly what is meant by "mission work" does not appear from the newspaper notice, but we would say to the executor that if he will turn that \$500 over to us we will do some first-class "mission work" among some of the best Jews in the United States.

If by "mission work" is meant conversion we would suggest that the money be thrown into the street. It will be less trouble and will accomplish as much, if not more good, for then some deserving person may get hold of part of it.

Miss Harman was evidently not well informed upon the subject of converting Jews. Up to the present time it has cost about \$30,000 per head for each renegade procured, so \$500 would convert a Jew for just about one week.

The work of conversion in both this country and