

scrupulously clean, and the food that was supplied to the convicts was of the same quality as that served out to the soldiers—soup, boiled beef, heavy rye bread, and rather insipid kvass.

There was not a knout in the prison, though this merciless scourge of cowhide thong knotted together is still used, and with advantage, I am told, upon the more hardened criminals at Nicolaieff and Sakhalin. The convicts and prisoners I found uniformly cheerful, apparently in good spirits and in good health. There was not a dark cell in the whole prison, and the punishment of solitary confinement, not unknown to our own penal system, was abolished here many years ago. The only punishments, in fact, practiced in the prison at Khabarovka are the putting on of the chains and the manacles, and an occasional sentence upon some incorrigible to a diet of bread and water. In the prison there were men of all nationalities—Japanese, Chinese, Koreans, Goldies, and Russians—and they messed and roomed together, receiving absolutely the same treatment and the same food.—*Harper's Magazine.*

The Turks Like the Israelites.

Turkey, we are informed, has now but one class of people that stands between Turk and Christian, who hate one another furiously just now, and these are the Israelites. The Turks like the Israelite because he is no Christian, and the Christian does the same because he is no Turk. He is just now the neutral ground. This is the reason that the Turkish government now appoints as many Jews to public offices as are able to fill them. There are not very many among them who possess the required ability. They have committed the same blunder as did their co-religionists in Russia, Poland and elsewhere; they neglected the language of the people to which they belong. The Turkish Jews insisted upon speaking the Spanish jargon as those in Russia, Poland and elsewhere insisted upon speaking a German jargon. Their higher education consists in learning Hebrew, Bible, Talmud, and commentaries and codes. So it happens now that most of the Turkish Jews are not conversant with the Turkish language, therefore could not be placed in public offices. Those of them who can speak the language of the country are gladly appointed to posts of honor and profit. They are known as loyal men, less objectionable to the Christians than the Turk, and much less objectionable to the Turk than the Christian, with his foreign missionaries, who are the most outspoken enemies of the Islam.—*American Israelite.*

Jews in China.

According to a contemporary, Jews have resided in Tien-Tsing, the residence of Li-Hung Chang, since 1858. Although the foreign Jews who have settled at that port are, like all other Europeans, under the jurisdiction of their consuls; they yet owe much to

Li Hung Chang, who conceded to them the privilege of free residence in the town and unrestricted intercourse with the natives. Jews are believed to have lived in the Chinese Empire for upwards of two thousand years, and no statesman has ever put obstacles in the way of the exercise of their religious practices. The Chinese as a fact do not differentiate between Moslem and Jew, and regard all nonconformists with equal disdain though not equal dislike, as Christian missionaries know to their cost. The Jewish settlement at Kaefung-oo, in the district of Honan, has almost disappeared, and the Jews (known locally as Taou-kin-kedow—"who take out the sinew from the flesh") have become almost entirely absorbed in the surrounding population. Their synagogue was demolished about fifty years ago, and not a stone is now left. Their own traditions trace their descent from the tribe of Asher. Although they have forgotten Hebrew and have long since desisted from observing any distinctive Jewish rite, they still abstain from eating swineflesh, do not intermarry with other natives, and have a burial ground of their own. A slab of stone inscribed with Hebrew, evidently from the synagogue, is still preserved among this "Orphan Colony," now indeed but a remnant of Israel.

Founding a Fortune.

A curious anecdote is related by the *London Telegraph* of the first of the Rothschilds, who is said to have been a simple peddler. One day he was going to a neighboring town laden with a roll of cloth to sell at a fair, when he was overtaken by another peddler, who was journeying along the same road for the same purpose, but who was more fortunate, as he was driving an ass carrying his stuff.

A conversation began between these two honest tradesmen, when one said to the other, whom we call Rothschild I:

"Ease yourself of that burden and put it on the ass."

This was done, and they went on until they came to a deep and narrow ravine, across which a single plank served as a bridge. The ass was going over, followed by his master, when the prudent Rothschild said:

"Wait a moment, I will lift off my cloth; it is all my fortune, and accidents often happen at such places as this."

So saying, he took his load from the ass's back. While fixing it to his shoulder the ass and his master stepped upon the plank, which sank under their weight, and they disappeared into the chasm.

Rothschild remained in safety upon the bank, bearing with him that single bale from which the enormous fortune of his family grew in after years.

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