

The Modern Jew

The Modern Jew

By

Arnold White

Author of "Problems of a Great City"
"English Democracy," &c.

*"Israel hath cast off the thing that is good,
the enemy shall pursue him"*

HOSEA viii 3



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PREFACE

DURING the last ten years I have written on the subject of the Modern Jew for various periodicals—notably in the *Nineteenth Century*, *Contemporary Review*, *Chambers's Journal*, and *North American Review*. With the exception of the Statistics relating to the Russian Jews—for the republication of which I have to thank the Editor of the *Contemporary Review*—the following pages now see the light for the first time.

In the course of my investigations I have received much assistance from friends and others. I desire especially to acknowledge the aid of Major Sharp Hume and of Mr. Randolph L. Hodgson. To the latter's knowledge of Austrian peasant life I am indebted. I also wish to thank Mr. W. Heinemann, my publisher, for his courtesy in kindly seeing the book through the press during my absence abroad beyond the reach of posts.

Careful study of the Dreyfus affair convinces me

that in its main issues it illustrates the decadence of France rather than the phenomena of modern Israel ; and I have not, therefore, included any examination of the question in the following pages—the more especially as all unprejudiced people, who agree on the facts, are of one mind. Captain Dreyfus as a hero and a man adds one more to the long line of Jewish worthies whose annals adorn the history of the race.

APPENDIX

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PROPHECIES

IN the course of investigation for the purpose of writing this book I quickly discovered that very large numbers of Christians consider that the unfulfilled prophecies respecting the Jews are about to be fulfilled. Having no acquaintance whatever with hermeneutics, I asked my father, the late Reverend Edward White, the author of "Life in Christ" and "Conditional Immortality," to give me a brief conspectus of the present state of scholarship on the subject. He said (Oct. 14, 1897):

"People who are fulfilling the ancient Jewish prophecies are seldom aware of the fact that they are so occupied, which makes the fulfilment all the more remarkable. The history of the civilised world since the rise of the Babylonian Empire (i.e., B.C. 626) has been one long series of such 'fulfilments,' as anybody who will study Birks' 'Four Empires' will discover. (Birks was a Mill Hill boy, and afterwards Master, and then Senior Wrangler at Cambridge, and wrote the best and most learned extant books on the prophecies in English.)

"On these prophetic grounds of belief, I consider that we now have arrived at, or near, the end of the 'Seven Times of the Gentiles,' or 7×360 —(2520 years) since the rise of the Babylonian Empire in B.C. 626, during all of which time it was foretold that the Jews should be subject to those Powers,

and mostly 'scattered.' But they are to be 'brought back' at the end, and settled in Palestine.

"I am not surprised, therefore, that on quite natural and national grounds, the question of Jewish settlement has come up now, and that the Sultan will act a friendly part to his fellow anti-Christian Monotheists. But then things will be brought about by people who have no faith in 'Hebrew Prophecies' (as it was in relation to the manifestation and history of Christ 1900 years ago).

"Only those who have followed carefully what has been called the whole 'Calendar of Prophecy' can appreciate the astonishing conformity of Asiatic, European, and Jewish history to those predictions during these 'Seven Times of the Gentiles.' The fulfilled prophecies of the appearance of Christ, when He arose in Palestine, were only one section of a wider series, which series has now to be treated in its entirety and in relation to European history and power—the world-wide overthrow of paganism and superstition and the reconstruction of Asia. The fortunes of the Jews are in the Bible mixed up with those of the whole quadruple series of Gentile predictions. So called 'Miracles' have ceased, but the miraculous evidence of prophecy has always been steadily on the advance.

"I don't know whether you have my book on the 'Mystery of Growth.' If you have, you will find a note on these subjects affixed to the end of a lecture on the 'Great Asiatic Revolution in the days of Nebuchadnezzar,' which was written just thirty years ago, but to which I adhere at the end of this long interval, and at the end of so much subsequent study.

"That which gives so marvellous an interest to this Jewish re-occupation of Palestine is, that one part of the prophecies concerned affirms the reappearance of Christ to the restored nation—'His feet shall stand in that day on the Mount of Olives' (Zechariah xiv. 4), as if the Jewish nation is to be

converted to the faith (like St. Paul) by a visible reappearance of the Messiah, so long rejected.

“Now I have given you gratis a brief conspectus of my belief on these matters, to which I was driven from more popular views by a connected study of the books concerned, and a connected study of part fulfilments.”

THE SEVEN TIMES OF NEBUCHADNEZZAR.

“Seven times shall pass over him.”—DANIEL, II.

“Eighteen years ago (in the year 1848), I addressed a letter to the — proposing some chronological questions bearing on the then prevalent and much-promulgated doctrine that the Popedom would come to an end in the present year 1866, or thereabouts. The general revival of this expectation under the sanction of some respectable names lends perhaps sufficient interest to the interpretation of the chronological prophecies to permit of the repetition of the conjectural statements offered in my former letter. As a partial excuse for this repetition, I may plead the request of some well-known scholars, who have thought the conjectures worthy of notice at the present time.

“All things considered, one naturally shrinks from the ill-repute attached to an appearance ‘among the prophets’; but when I say that the object of this communication is not to offer any predictions, but only to direct attention to the fact that, assuming the validity of the general principles of the ‘year-day’ school of interpreters, those principles are susceptible of another, and, perhaps, better application than that which brings all things to a crisis in 1866, the utility of such conjectures will be admitted; especially by those who reflect that, should the next few years pass, as I apprehend that they will, without bringing us to the ‘end,’ there will still be no reason for a violent sceptical reaction against historical and

chronological prophecy, but much reason for still 'waiting' patiently the promised arrival of a better time.

"The general principles to which I have referred, and which, although open to much objection on the part of learned opponents, I shall assume for the present object to be defensible against all comers, are these. I. The reality of definite historical prophecy, in contradistinction to the scheme of Mr. Arnold, Professor Godwin, and Mr. Porter. II. The correctness of the 'year-day theory,' in virtue of which the 'seven times' that 'passed over' Nebuchadnezzar in his bestial transformation are regarded as typical of 'the times of the Gentiles,' and as designed to represent two periods of three times and a half each, or twice 1260 years (2520 years), of which the latter is identical with the 1260 days (so often spoken of in the Book of Daniel and the Apocalypse) whose end is synchronous with the downfall of God's enemies on earth.

"I shall not trouble the reader with any detailed account of the more usual application of these two general principles. Let it suffice to say that from the days of Mede and Newton, down to those of Fleming, Faber, Elliot, Birks, Wylie, and Cumming, interpreters have been sorely put to it to discover a good beginning for the longer period of 2520 years, as well as for the second moiety of that period, the 1260 years whose termination is to see the end of the 'apostasy.' They have placed the beginning of the 'seven times' at different points in the history of the old Assyrian Empire, and the beginning of the latter 1260 years at the era of some obscure edict of the Emperor Phocas, in the year A.D. 606, with the result of bringing their 'calendar' to a conclusion in 1866 or 1867.

"My object is to show that, while retaining the fundamental idea that the 'seven times' of Nebuchadnezzar's bestial degradation are typical of 2520 years of the Gentile dominions, represented in vision under the emblem of four 'wild beasts,'

and that their termination will witness the end of the present 'age,' there may be conjectured a better beginning, a better middle, and a better end of this great secular period, than those which are now believed in by the generality of prophetic interpreters.

"The conjecture which I have to propose is this, that if the 'seven times' of Nebuchadnezzar's degradation symbolise the period during which the four great empires, resembling 'wild beasts,' should dominate over the world and oppress the Church of God, then it is probable that the commencement of those seven times is to be reckoned from the era of the rise of the first of the four empires, the Babylonian. In the measure in which it is probable that that era is the true turning-point of the chronological prophecies (a matter in which each reader must judge for himself according to his views), in the same measure it is probable that we determine the bisection, the commencement of the seven years, and the termination of the whole series.

"I ask then, is the year of the rise of the Babylonian Empire known with any degree of certainty, and, above all, is it a year in any way noted in the historical or prophetic Scriptures themselves as an era of great and world-wide revolution and change? For it seems to be probable that if the 'year-day' theory be divinely true, the point of departure in the secular prophecies would be noted in the Word of God as well as on the page of history.

"Now, the year of the destruction of Nineveh, and with it of the old Assyrian Empire, conforms to these conditions. It is the year B.C. 626. In that year, beyond any doubt, may be seen in the most recent works of Mr. Layard, and of Rev. George Rawlinson, the Assyrian Empire, after a long conflagration of its capital and the slaughter of its king. The agent of these awful judgments was the Chaldean King Belshazzar, the father of Nebuchadnezzar.

independent Babylon. From having been a satrap of the Assyrian Empire he became its conqueror, and made Babylon the capital of a new sovereignty.

"This great year, 626 B.C., which is known to have been the year of the rise of the Babylonian kingdom, both from historical and monumental evidence, is the same year in which Jeremiah was called to the prophetic office, with a speciality in his vocation as 'prophet of the kingdoms.' It was 'the thirteenth year of Josiah,' as may be seen by consulting any corrected table of the kings of Judah. 'The word of the Lord came to him,' he says in his first chapter, 'in the thirteenth year of the reign of Josiah, son of Amon'; and these are the times of his great commission, 'See, I have this day set thee above the nations, and over the kingdoms, to root out, and to spoken of, and to destroy, and to throw down, and to build, and to plant,' Jeremiah i. 10. It would seem, therefore, that as he was appointed to his office in the very year which saw

that revolution involved in the downfall of the Assyrian the Empire, through the rise of the Babylonian power. Those who will read his 25th chapter will see how extended were to be the political results of that revolution.

"The same year, B.C. 626, was the fortieth year before the destruction of the temple and city of Jerusalem by the Babylonians; thus forming apparently the first year of Ezekiel's 'forty years' prophetic 'siege' of the holy city.

"The year B.C. 626 is thus marked, both in history and in the future, as an era of remarkable importance.

of the law, if we reckon from this year 'seven times' of years (seventy times three hundred and sixty years) or 2520 years, we bring us to the year 1894, but 1894; and the point of bisection, and the commencement of the second 'three times and a half' of years is A.D. 634-35. This was the era of the dominion of Omar and the Saracens—a consummation of a vision under the domination of the Christian patriarch

of Jerusalem, as Gibbon relates, 'Now the abomination stands in the holy place!'

"I must now note one or two 'curious coincidences,' which will, I hope, experience some toleration, at least from those who have discovered so many others pointing to 1866 as the year of destiny.

"1 The carrying captive of Judah, and the commencement of the seventy years' migration to Babylon, was in the year B.C. 606, twenty years later than the era which I conjecture to be the starting-point of the 'seven times.' Now, from the year B.C. 606 to 1894 is exactly *Fifty Jubilees*.' There are those who will see nothing but that which is accidental in this coincidence; there are others who will be inclined to think that the termination of such a jubilee of jubilees will witness the end of the 'scattering of the power of the holy people' and their 'return to their inheritance.'

"2 Daniel adds seventy-five 'days' to the end of the 1260 during which God's enemies triumph, making '1335 days.' He adds, 'Blessed is he that waiteth and cometh to the thirteen hundred and thirty-five days.' Is it possible that these seventy-five years form a period of reconstruction of political power, both Jewish and Gentile, and of revelation, answerable to the seventy-five years that elapsed from the birth of John the Baptist to the destruction of Jerusalem by the Romans? Be this as it may, let me direct attention to the circumstance that if we add seventy-five years to 1894, the conjectured end of the 'seven times,' we reach A.D. 1969.

"The coincidence to which I refer is one that relates to this year 1969, and is derived from the study of the vision of the ram and the he-goat in the eighth chapter of Daniel. There has been great controversy respecting the true meaning of the 'little horn' in this chapter. I shall assume that its meaning was germinant, and was not exhausted in the history of Antiochus. The vision commences by representing the de-

struction of the Persian Empire by the Macedonian power, and it is for many 'days.' Its views extend over a period described as '2300 mornings or evenings.' I shall again, without discussion, assume the application of the year-day theory to this number. The year in which the 'great horn,' representing the 'first king' of the 'he-goat' empire (Alexander the Great) 'Smote the ram,' conquered Darius in the battle of Arbela, and burnt Persepolis, was B.C. 331.

"If you reckon 2300 years from this year, B.C. 331, you reach A.D. 1969, the same year which is obtained by a wholly different series of calculations, founded on the seven times, and the addition of seventy-five years to their sum, according to the suggestion in the last chapter of Daniel. I may add that Daniel declares that the 'cleansing of the sanctuary' will then occur; and it is synchronous with the time of 'blessedness' mentioned as following the '1335 days.'

"Let us end these assumptions (at which I know many able and worthy persons will smile serene derision) by saying that, 'if' these conjectural interpretations of chronological prophecy are correct, 'Babylon' will not fall in 1866, nor until 1894; and that then will occur also the return of the Jews ('if' they are to return to Palestine), and the beginning of the European 'end,' the centenary and frightful democratic completion of the Reign of Terror in the French Revolution. And up till that period we may expect no great crisis in European affairs, no permanent downfall of the Popedom (which has had many falls and many resurrections), no victory of either faith or infidelity, but only the 'growth' of all things, good and bad, 'until the harvest,' when the witnesses for truth and right will undergo a temporary defeat from the same victorious 'Beast' who will make 'Babylon' desolate, to be succeeded by a final and enduring triumph of righteousness on earth. I am not at all certain that my 'predictions' are correct, but I submit them to your readers as, perhaps, deserving of a little attention

at the present time. If the year passes without unfolding any remarkable passages in the page of history perhaps these suggestions may acquire progressive value in the years that follow.

"EDWARD WHITE.

"February 12, 1866."

PROPHECIES ABOUT THEIR DISPERSION AND
CONTINUED EXISTENCE.

By MOSES (Neh. i., 8).

Dispersion and desolation of country	Lev. . xxvi.	33
Yet not cast away	" xxvi.	44, 45
(Not to be reckoned among the nations)	Num. xxiii	9
Scattered among the nations	Deut. iv.	27
Into all the kingdoms of the earth	" xxviii.	25
Smitten with blindness	" xxviii.	28
To be oppressed and spoiled	" xxviii.	29
Objects of scorn and contempt	" xxviii.	37
The siege of Jerusalem (A.D. 70)	" xxviii.	49-57
Scattered from one end of the earth even unto the other	" xxviii.	64
Wandering and restless state	" xxviii.	65

BY THE PROPHETS.

Cities wasted without inhabitant	Isa. vi.	11
Universal dispersion	Jer. ix. 16	xv. 4
A reproach, a proverb, a taunt, and a curse	" xxiv.	9
Persecution, &c.	" xxix.	18
Punished but not destroyed	" xlvi.	27, 28
Dispersion	Ezek v, 10	xii-15
Without royal or religious privileges	Hos. iii.	4
Wanderers among the nations	" ix.	17
Sifted among all nations, but preserved	Amos ix.	9
Not consumed	Mal. iii.	6

BY OUR LORD.

Their vineyard let out to others	Mat. xxi.	41
Desolation	„ xxiii.	38
The city to be razed	Luke xix	44
Led captive into all nations, Jerusalem trodden down, <i>until</i> the times of the Gentiles be fulfilled	„ xxi.	24

RESTORATION TO THEIR OWN LAND.*

Prayer : Turn again our captivity, O Lord	Ps. cxxvi.	4
Promise : I shall bring again their captivity	Jer. xxxi.	23
	Zeph. iii.	20
Rejoicings at restoration	Ps. liii.	6
	„ cxxvi.	1
“Every man to his land,”	Jer. xii.	15
I will assemble all of thee	Micah ii	2
Again, the “second” time	Isa. xi.	11, 12
	Amos ix.	14
Tabernacle of David to be rebuilt	Acts xv.	16
	Amos ix.	11
To inherit the land for ever	Isa. lx.	21
To be no more pulled up out	Amos ix.	15
A delightful land	Mal. iii.	12
	<i>Cf.</i> Dan viii.	9
Judges of the restored tribes	Matt. xix.	28
	Luke xxii.	29, 30

OTHER PROPHECIES.

Lev. xxvi. 40-45 ; Deut. xxx. 1-5 ; Isa. xiv. 1 ; lviii. 12 ;
xi. 21 ; Jer. iii. 16-18 ; xvi. 14-15 ; xxiii. 3, 5-8 ; xxx. 3, 18 ;

* Some of these Prophecies were fulfilled at the first Restoration, B.C. 536, but, as that was only partial and temporary, and the Jews are again in dispersion, these passages probably await a complete and lasting fulfilment.

xxxii. 10-14; xxxiii. 37-44; xxxiiii 7, 10, 11; xli. 27, 28, Ezek xi. 17; xvi. 53; xx. 34, 42; xxviii. 25, 26, xxxiv. 13; xxxvi 34, xxxvii; Joel iii. l. 20; Zach. i 17.

THEIR FUTURE NATIONAL CONVERSION

"IN HIS DAYS" (Jer. xxiii. 5, 6).

The receiving of them	Rom xi.	15
All Israel shall be saved	" xi	26
	Isa. lix.	20, 21
They shall look upon Him	Zech. xii.	10
	Rev. i.	7
Comforted and redeemed	Isa. lii	9
A cleansed nation	Jer. xxxiii.	8
	Ezek xxxvi	24-28
Pardoned	Micah vii.	19-20
All righteous	Isa. lx.	21
A new spirit within them	Ezek. xi.	19
God is with them	Zech. viii.	8
The new covenant	Jer xxxi.	31-34
	" xxxii	37-40
	Ezek. xvi.	60
	Heb viii.	7-13
Saved from their enemies	Luke i. 71, 74, 75	
The kingdom to come to	Acts i.	6
	Micah iv.	8
Their welcome to their King	Luke. xiii.	35
	Isa. xxv.	9
They shall fear Him	Hos. iii.	5
He shall reign over them for ever	Micah iv.	7
He shall reign before His ancients gloriously	Isa. xxiv.	23
No end to this Kingdom	Luke i.	32-33
	Isa. ix	6-7

The glory of His people Israel	Luke ii.	32
	Isa. lxii.	2
	Zach. xiv.	9
All nations call them blessed	Mal. iii.	12
	Isa. lvi.	9
	Zeph. iii.	19
Gentiles rejoice with them	Rom. xv.	10
Symbolical number of the redeemed nation	Rev. vii.	4-8
Times of refreshing and restitution . . .	Acts iii.	19-21

JEWS TO BE A BLESSING TO THE WORLD. •

(Deut. xxxiii. 29)

Gen. xii., 3 ; xviii., 18 ; xxii., 18 ; xxvi., 4 ; xxviii., 14 ; Acts iii. 25 ; Gal. iii, 7-9, 16

Ye shall be a blessing	Isa. xix.	* 23
	Zech. viii.	13
Shall fill the face of the world with fruit .	Isa. xxvii.	6
As dew from the Lord	Micah v.	7
Ministers of our God	Isa. lxi.	6
Shall declare His glory to the Gentiles .	„ lxvi.	19
All flesh shall worship before Him . . .	„ lxvi.	23
We will go with you	Zech. viii.	23
Life from the dead	Rom. xi.	15*

ST. PETERSBURG, *June 27th, 1891*

DEAR BARON DE HIRSCH,

I arrived yesterday back in St. Petersburg after a tour of inspection and investigation, the object of which was to study the capacity of the Russian Jew for agriculture and colonisation, and, incidentally, to see with my own eyes what

* Missions to Jews: Rev. W T. Gidney, M.A.

the effect has been on the Jewish population of the recent events.

In pursuing these studies I have visited the following places :

Moscow	Kieff
Varoshba	Berdicheff
Baromla	Odessa
Bolrovo	Kherson

The Agricultural Colonies of

Dolraye	Kremenschug,
Yeffingar	Homel
Novaia Poltavka	Minsk
Nicolaiëff	Wilna
Ekaterinoslaw	

I had great advantages in my journey. M. Pobedonosteff gave me an autograph letter describing my mission and your objects, and the Minister of the Interior wrote to all the governors. You will see from this that I enjoyed exceptional advantages in learning the official view of the case. I must say that, although I found the higher officials very frank and courteous, they—with a few exceptions—took their colour from St. Petersburg, and I attach, therefore, more importance to the views of tchinovniks not so highly placed as to come under the direct influence of the capital. These latter almost invariably spoke the whole truth. The others told part of the truth—which, after all, is what one expects from a witness personally interested in a case.

The Jews also gave me the best credentials, and everywhere I went I met the most respectable Jews, and I also tried to see the worst and poorest. By this means I not only sifted the Government evidence in the Israelite sieve, but also was able to weigh the value of the Hebrew evidence in the Government scales. I examined over two hundred witnesses, whose testi-

mony, together with my own careful observations, lead me to the following conclusions. I think it better to give you at once a rough *précis* of the views I have formed than to let you wait for an elaborate report. During the journey I was accompanied by a Russian-Jewish gentleman named Feinberg, who speaks the "jargon"—half Hebrew and half German—of the Chosen People, and to whose loyal help and ever ready energy I am deeply indebted. I quite expected that he would often be insulted, but this only occurred once, at Kieff, where he was ordered to quit the hotel on the ground of his religion. I am bound to say that even on that occasion a visit to the Governor soon put matters right.

Assuming two things—(1st) That the Jewish population of Russia amounts to 5,000,000; and (2nd) that the Jews I *have* seen are a fair sample of the Jews I *have not* seen. I do not consider more than 20 per cent. of the adult males, *at the present time*, to be physically fit to bear the strain inseparable from settlement in a new country, under strange conditions, and with physical hardships to endure. As a whole, the sedentary Jews are physically inferior to the sedentary Russians. Indeed, I can remember no country in Europe the town population of which does not excel, in physique, the poor Russian Jew townsmen. When, however, I contrast the Jew townsmen with the Jews settled by the Emperor Nicholas in the Government of Kherson, the difference is amazing. I found them an active, well set-up, sunburnt, muscular agricultural population, marked by all the characteristics of a peasantry of the highest character. There are 30,000 of these people. So far as I could learn from the neighbouring proprietors—Russians who employed them—they have no vice, unless early, improvident, and fruitful marriages can be deemed a vice.

Besides these agriculturists, there is a population of 300,000 able-bodied men who are engaged in arduous manual labour in or about the towns. As instances of this class I may cite

the 10,000 labourers and artisans of Berdicheff, the wharf labourers of Odessa, the corn porters of Nicolaitch, and the agricultural labourers of Kremenschug, of whom at least 4000 are hired out at harvest time by neighbouring proprietors. All these men are fit for colonisation, though all are not equally fit.

But as a set-off against the physical inferiority to which reference has been made, two elements must be taken into consideration in any analysis of the worth of the Jew as a colonist, and which, in my opinion, more than compensate for his poverty in muscle. The first of these elements is the highly nervous temperament of the average Jew, which is not only the source of all the accusations of cowardice brought against him, but at the same time gives him an astounding capacity to sustain exertion for lengthy periods of time impossible to the stolid beer-drinking Englishman, or equally self-indulgent Russ. This quality of "last" is an atonement Nature has made to the Jew for denying him a coarser fibre and a larger build.

The second element in the problem is a factor the value of which can only be assessed by those who have actually undergone the heart-breaking task of planting poor unemployed Englishmen on unemployed colonial acres. I refer to the high moral tone of the average Jew. With one exception (Admiral Selenen, Governor of Odessa), the whole of my evidence points to the fact that the Jew is habitually temperate; he rarely drinks alcohol, rarely smokes, he is a good husband, father, son; he is not addicted to the use of filthy or blasphemous language, he is patient in trouble, and is most industrious in his work. Faults he undoubtedly has, but they are not of a nature that enter seriously into the question of colonisation, provided the dilemma of "work or die" is sternly presented to him, and provided he is not surrounded by a well-to-do population of an alien faith and of another race.

Of the typical Jew, as I so often heard him described in

St. Petersburg—a compound of thief, usurer, and pimp, I have not met an instance—of course many such men must exist or how could the fiction have been floated? M. Pobedonosteff said to me in one of our conversations: “The Jew is a parasite—remove him from the living organism in which, and on which, he exists, and put this parasite on a rock, and he will die.” The fact is M. Pobedonosteff has created for himself a Frankenstein of a Jew in his own imagination. He has been very civil and kind to me, and I certainly shall never abuse him behind his back, but he really does not know what he is talking about when he calls the Jew a helpless parasite. I shall tell him this to his face, if I have a chance, for it is better to do this than to retire to a safe distance, and there to institute invidious comparisons between M. Pobedonosteff and Caligula. The fact is, that in Russia the Jew has been forced into commerce, and, being clever, has made a success of the only callings available to him. The only thing to moralise him and to make him like other people is to restore him to the land. That he can be moralised by sunshine and sweat is shown by the conspicuous success of the Emperor Nicholas’ colonies, of which I cannot speak too highly.

So far as my observations go, the Russian Jew and his children have not enough to eat. Until I see what good nourishing food will do for him, it is impossible to say what proportion of the adult male population will eventually be capable of outdoor work. At present, dejection clouds the life of the whole Jewish population. But their misery is not, as yet, the parent of crime on a large scale. The pressure of existence, the uncertainty of the future, and the actual want of tens of thousands under the present state of affairs, is an excellent criterion by which to judge the bearing and character of the Jews when under the stress of strain and struggle that will be incident to the early years of your colonising scheme, in common with every other since the history of the world began.

In short, if courage — moral courage — hope, patience, temperance, are fine qualities, then the Jews are a fine people. Such a people, under wise direction, is destined to make a success of any well-organised plan of colonisation, whether in Argentina, Siberia, or South Africa.

But the difficulties in the way are many, and I do not think that you will effectually grapple with them unless the public and cordial assistance of the Russian Government is given. Your first detachment must be a *corps d'élite*, for unless you make a success of the first detachment, future success is improbable. Nothing must be left to chance. I should advise your taking your first detachment from the agricultural colonies of the Emperor Nicholas, where the families have not only outgrown the capacity of the land to support them, but where the Government has withdrawn ten dessiatines from each cultivator. There is distress even there. The following four points, on which the assistance of the Russian Government is of the first importance, I recommend to your notice :

1. In order to organise the emigrant parties, you must positively have local advice. In other words, there must be Emigration Committees composed of the most worthy and respected Jews in each town. Their duties would be :

- a. To choose emigrants.
- b. To disburse funds.
- c. To control and arrange the departure of parties.
- d. To communicate with Government on behalf of emigrants.
- e. To form a centre of communication between you, the Government, and the emigrants.

A head committee will be required in St. Petersburg, to control the subordinate committees.

Under the present laws the Jews must either organise their emigration in secret or not at all, and unless the Government gives its consent to the formation of these committees, I do

not see how you can organise your scheme with any success. Of course the Government will probably want to be represented on these committees, and this is only right, in order that the permission given is loyally used, and not turned to purposes which would not be allowed or contemplated by the Government.

It is obvious that only Jews of the highest character and good position should be appointed to these committees.

2. The present passport system is most impossible. A door must be open or shut. So therefore it is necessary to modify the costly and onerous passport system, and replace it by some system of gratuitous certificates of emigration, which shall carry with them the renunciation of rights, and the exemption from duties as Russian citizens, after the frontier is crossed. No extra burden of military or other service ought to be imposed on the Jews who remain in consequence of the emigrant Jews quitting the country. In other words, open the Russian door under conditions that shall for ever disembarass the Russian Government of the Jews who avail of your scheme.

3. I think the Russian Government might give gratuitous transport to all poor holders of emigration certificates. It would not cost them much, and would give a very good impression in Europe.

4. Your scheme will take years to work out, therefore we must look ahead. The young Jews ought to be trained in manual labour and in agriculture. Nihilism comes from empty stomachs and University training. Make the young people work with their hands, and thus prepare them for the future life in the colony, and you will make a new and valuable state. Therefore, I think you should ask for permission to start agricultural schools, where handicrafts will be taught. If this is not done, you will have a very ignorant population to deal with after you have started your *corps d'élite*.

This, briefly, dear Baron, is what I have to say, though there

is an enormous mass of detail to communicate. But I cannot conclude this brief report without a word on the suffering of the children, to which I have been a witness. I saw the India famine of 1878 ; and I have seen much trouble and sadness in different parts of the world. But nothing has ever touched my heart like the suffering of these Jewish children. They are not yet thieves, usurers, exploiters, pimps, malingerers, or parasites. They are inarticulate. They cannot plead their own case. Life is hard for them, and they wonder why it is hard. It grows harder every day. From all I can learn, I do believe that if the suffering of these innocent Jewish babies were known to the Emperor, he would at least grant us permission to organise openly, and at leisure, measures for the relief of these children and their parents. For the burden that is laid upon them is more than they can bear.

I am, dear BARON DE HIRSCH,

Yours very truly,

ARNOLD WHITE.



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