very slight inconvenience has been experienced this season from quarantine which now is entirely removed. Intending visitors to this country have nothing to fear from either Cholera or quarantine, and they will find Palestine or Syria healthy.

I remain respectfully
Your Obedient Servant,

Consul.

No. 13.

United States Consulate,
Jerusalem, Syria,
September 22. 1891.

Hon. William F. Wharton
Assistant Secretary of State,
Washington, D. C.

Sir:

At the request of Mr. A. B. Lyan of Jaffa I forward herewith his letter respecting his claim for interest alleged to be due him from the United States Government.

I remain respectfully,
Your Obedient Servant.

U. S. Consul

Enclosure:
Letter 15 Sept. Mr. A. B. Lyan.

No. 14.

U. S. Consulate,
Jerusalem, October 1. 1891.

Hon. Wm. F. Wharton.
Assistant Secretary of State
Washington, D. C.

Sir:

I send you enclosed herewith the accounts & returns of this office, for the quarter ending September 30. 1891, as per the subjoined list of enclosures.

I am, Sir,
Your Obedient Servant.

Consul

Enclosures:
1. Rent & miscellaneous expense account.
2. Account losses by exchange
3. Salary of Interpreter & guards.
4. Digest of Invoice book.
5. Record of Notarial Services.
6. Register of Official letters received.
7. " " " " sent.

No. 15.

United States Consulate,
Jerusalem, Syria,
October 3. 1891.

Hon. William F. Wharton,
Assistant Secretary of State,
Washington, D. C.

Sir:

I have the honor to inclose herewith my Report

on Jews and Jewish Colonies in Palestine.

I have made a typewriter copy of the same, which I inclose also thinking it may be a convenience to the Department.

The principal Author of the "Blackstone Memorial" to which I refer in my report, knowing my familiarity with all Jewish questions, labored with me two hours to persuade me to sign his paper. I told Mr. Blackstone plainly that his proposition was unwise and ill-timed. I trust my report will have the effect of throwing some light on a perplexing question.

I remain, respectfully,
Your Obedient Servant.

W. S. Cornell

Inclosure:
Report Jews and Jewish colonies in Palestine.

Jews and Jewish Colonies in Palestine.

General interest in the subject.

Questions pertaining to the Jews occupy such an important place in the current literature of the world that a discussion particularly of those phases of them which apply to Palestine, would seem to be demanded at the present time.

Increase in the Jewish population.

During the years 1882 and 1883 there was a sudden influx into this country of large bodies of Jews so that the number of Jewish inhabitants was nearly doubled, and this increase was largely permanent. During the last decade the immigration of these people has more than once fallen off only to be revived again, but owing to circumstances which will be mentioned later the tide of incoming Hebrews has for more than

two months past been at its lowest ebb. This state of things exists while I am writing this report. At no time, however, have the Jews come to this country in such multitudes as is popularly represented, for very respectable journals have placed the number now in Palestine as high as one hundred and fifty thousand which is more than three times greater than the facts will warrant.

Reasons why many who come do not remain.

It may not be generally known that many of the Jews who come here do not remain and so cannot be reckoned among the Jewish population. Various causes lead them to retrace their steps, of which I will mention two or three.

Within the last twelve months a considerable number of well-to-do Jews have come to Palestine and after examining matters such as business, prices of land, and prospects for investments, have decided against either settling or investing money here and have gone away.

Another class of rather poor people, not destitute but with very limited means, have come and finding the various branches of trade to which they were accustomed already overcrowded, have left the country after a very short stay.

Further, there has been a desire on the part of native Jews other those who were born in the country or who have spent here most of their lives, to go to other lands, chiefly to America, with a view to better their circumstances. They have been led to this by the influx of Jews from outside, -- the opportunities for trade not having increased proportionably to the immigration of the past few years.

Moreover the government has taken strong measures to prevent the increase of what it regards as an objectionable class of Jews and has compelled about two hundred families to leave the country.

Thus, while it may seem to certain enthusiasts in England and America that a great tide of immigration is setting towards the only land, the facts that I have just mentioned tend to diminish the number of those that actually come, and they show also that the Jews do not find this country to be the paradise for them

which the persons referred to would have the world believe. The laws of business, commerce, climate, and growth to which people who would live here must be subject, cannot be ignored. To pour into this impoverished country tens of thousands of Jews would be an unspeakable calamity both for the country and for the Jews themselves. Mere enthusiasm of friends in Europe and America would not keep these poor immigrants alive.

Exaggerated reports as to their numbers.

Meantime reports of "the large number of Jews that are returning to the land of their fathers" still continue to be circulated in both the English and the American newspapers. Hence a person on the ground, who is deeply interested in the welfare of the Jews, naturally looks about for the evidence of this, – if it is as represented –, well-nigh marvellous increase in the Jewish population of Palestine. –

Sources of information, and Population.

While it is not easy to obtain positive information as to the number of Jews in this country as one might obtain similar figures from the census Bureau at home, we have means which enable us to determine the number with approximate exactness. There are among the Jews organizations called "communities" where every Jewish family is supposed to be recorded. The secretaries of these communities furnish very reliable statistics. The are besides the heads of the different colonies, heads of schools, pilgrim houses, hospitals, asylums or poor houses, and the Consuls representing different foreign governments each of whom is able to give an account of those under his protection, and a few other sources where, if one will take sufficient pains, he may obtain the facts and information desired.

After a good deal of trouble I have ascertained the following results: – – nine cities and towns count among their inhabitants a certain number of Jews as here indicated: Joffa, 2,700: Ramleh 166: Jerusalem, 25,322: –

Hebron, 1200: Nablous 99: Tiberias 2,900: Safed, 6,126: Acre 200: Haifa 1,640: making a total of 40,353 souls, –

In addition seven agricultural colonies report a total of four hundred and thirty five families, and if we count five persons to a family, – and there are reasons which make this number in this case too large –, we can add about two thousand to the former sum and say that 42,000 or 43,000 represents pretty nearly the number of Jews now in Palestine.

Misleading methods of computation.

It would be interesting if we could ascertain the source of the extravagant statements as to the number of Jews in this country, and how they get into circulation. These exaggerations certainly harm the Jews as can readily be seen, and some of their most intelligent people have spoken to me strongly on the subject.

In this connection it may not be out of place to say that during the early part of the present summer I was great puzzled by the reports which reached Jerusalem every fortnight if not every week, of the surprisingly large number of Jews that were landed at Joffa. At last I discovered the the boatmen were in the habit of counting every individual as a "family", so that if thirty Jews arrived on a given steamer it was announced that "thirty families" had arrived, if fifty souls came "fifty families" had come & so on.

If the Jews did not originate, I feel certain that they encourage this vicious method of counting. As an illustration, – they are in the habit of speaking of a cluster of houses, say of four, six, or ten as the case may be, which join each other as Jewish houses always do, containing one and possibly two rooms each, as a "colony". If you ask a Jew to state the number of Jewish colonies around Jerusalem he will give you almost fabulous figures because of his strange method of reckoning. – These facts may be of service to people thousands of miles from here who are flattering themselves with the notion that the half of Palestine is already occupied by the children of Israel who have recently come hither from other lands.

A "boom" in land: Causes and results.

Last

last year and during the first half of the present year new interest was awakened in Palestine by the great advance in the prices of land especially about Jerusalem. This movement could best be described as a regular "boom", and any intelligent American could see that it must be short lived. But the heads of these Oriental people have been completely turned by it and no class has shared in the natural excitement more than the Jews. Such a thing was never before known in this country, and all sorts of wild predictions were made as to its immediate future. The "redemption of Israel" was thought to be at hand and Palestine to be rapidly passing into the control of the Hebrew race. A great deal of land changed ownership, and pieces that had cost a few hundred dollars five years since have been sold for as many thousands.

One is led to inquire for the reason of this sudden and wonderful rise in the price of land. No new manufacturing interest had been established, no mines opened, the soil produced no more abundantly that in former years, there had been no special production of wealth in any form, neither had the taxes or the hardships of military service been reduced:- but there had been, first, a proposition to build a railroad from Joffa to Jerusalem a distance of forty miles, and engineers and laborers were already at work to carry it into effect; seconds, there had been an unusual amount of extravagant talk by unwise friends of the Jews that Palestine was soon to be re-peopled by them;- and thirdly certain interested parties in this country were causing reports to be published and circulated in Russian, English, and American newspapers to the effect that now was the time to make fortunes here in the purchase of land.

The beginning of the railroad was looked upon by many people as a sure herald of an era of prosperity for Palestine such as it had not enjoyed since the days of the Heroes. But even when completed which cannot be for one and probably

not for two years yet, while it will be a convenience for those who have to travel between Jerusalem and the sea-coast, it is doubtful if it can ever pay its ordinary running expenses, and as for its creating to any extent new sources of prosperity it will be simple impossible.

The kind of extravagant talk to which I refer may best be illustrated by the so-called "Blackstone Memorial" presented to the President and Secretary of State in March of the present year. That document was weak by the absence among the signers of the names of certain persons who are best acquainted with Eastern politics if not also with the character and habits of the modern Jew. In reality it was one of the wildest schemes that was ever brought before the public. The originators of the document do not know the designs of Russia upon this country, they do not know the designs of France upon this country, they do not appear to know that Turkey is not in the habit of giving away whole provinces for the asking, they seem to forget that Turkey has a right to say who shall settle upon her soil, they do not seem to be acquainted to any practical extent with Jewish character, - in a word they appear to be ignorant of two great facts, 1. that Palestine is not ready for the Jews, and 2. that the Jews are not ready for Palestine.

The government checking immigration.

A sudden was, however, given to the craze for land speculation by the order of the Turkish Government that no more Russian Jews should be allowed to enter Palestine. This was nearly three months since, about the first of July, and land immediately fell off one third in price. For purchasers who intended to settle here the order was no doubt a blessing.

During the spring of this year swarms of Jews came here with money encouraged by the reports of the unusual revival of prosperity in Palestine, and with many of these before they went away I conversed as to their object in coming, and in every case it was freely confessed that it was not to buy land, settle upon it, & develope its resources, and thus do what they could to beautify and render prosperous this historic country, - but it was that they might make money by buying and selling land.

Do the Jews wish to settle in Palestine.

It is certainly a pertinent question whether or not any considerable number of the Jews of the world desire to migrate to Palestine. The most reliable statistics put in entire number of Jews in the world at seven millions, and it is not probable that two per cent of these would care or could even be induced to come here to live. I have myself inquired of hundreds of well-to-do Jews in Europe and America, if there was any general desire on their part or on the part of Jews with whom they were acquainted to remove to Palestine, and I have found that such a feeling exists only to a very limited extent, and that it is confined almost wholly to the poorer classes. As a rule most Jews in the western world are so well satisfied with their present condition of prosperity that they would not on any account leave their homes for the hardships and uncertainties of a colonizing life in the land that once belonged to their very remote ancestors. Their mission in the world does not appear to be that of colonization.

Dislike of agricultural life. Preference for cities.

We do not find the Jews engaged in ocean commerce, in mining, or in manufacturing; they are not tillers of the soil; they can scarcely be classed as producers of wealth in any important sense. As a race they are "seeking a country"; they do not want land, but they want wealthy cities for there they know that with their peculiar race characteristics they can thrive best. Hence we find them turning as if by instinct to the great centers of commerce and industry where they can live on the fortunes or the misfortunes of other people.

What I have said about Jews seeking centres of trade and avoiding entirely other places even though more desirable as residences, is well illustrated by Palestine. They have five sacred cities where they have always lived, - Hebron, Jerusalem, Tiberias, and Safed. Of these Jerusalem being the largest centre has the greatest number of Jews, since more than one half of the Jewish inhabitants of Palestine are living here. Aside from

these places it is only within two or three years that a Jew could be found in any of the many towns of this country, and now they are found in five only, namely, Jaffa, Ramleh, Haifa, Acre, and Nablous, all of which are important business centres. But in Ramleh Nablous and Acre, the entire number amounts to four hundred and sixty souls, the rest of the four thousand eight hundred being found in the two sea-port towns, Haifa and Jaffa.

Harmful results of aiding colonist and others.

With regard to the colonies, it would seem by comparing all the talk has filled the world for the last fifteen years about planting the Jews in Palestine and all the efforts including the money spent, that have been in this direction, with the actual results as seen to-day, - it would seem that the Jews do not have much desire to become colonists. Able bodied men that have to be hired to be colonists are not the kind of material that is needed to make a new settlement flourish.

Out of four hundred and thirty nine families reported as belonging to different colonies in Palestine two hundred and fifty five of them are actually paid so much a month by the Rothschilds. This amounts to about four dollars a month for each individual so that if a tenant family consists of a man, his wife and three children, his monthly allowance would be twenty dollars. The tenant also has his house rent free, and all expenses for schools, synagogue services, doctors, medicines, and water supply are paid for by the Rothschild funds. This is a very generous gratuity; it is an inducement for a Jew to join a colony, and it supports him while he is learning the art of agriculture. What would have been the result, I do one suppose, had the United States Government adopted such a plan in the settlement of the different Western states? To state the proposition is to expose its absurdity. Yet this one fact illustrates the difference between a Jewish Colony in Palestine and settlements that have been made by enterprising Americans in the West. Where the stipend is sure as it is in the case of these Jewish

colonists, personal energy is not likely to be relied upon as the chief element of success.

Jerusalem likewise is made attractive to the poorer classes of Jews by the fact that money is collected in other parts of the world and sent here for their support. Every family receives a portion ("halukka") and as the amount can be depended upon with some regularity it becomes an essential help towards their annual support. Expense for living. The recipients of this gratuity do not think what it make such a statement will be to incur the censure of certain Jews and it will no doubt be ascribed to Christian prejudice; yet I can give the best Jewish authority for the same opinion stated even in more emphatic language than I have done. Its result is demoralizing, it takes away individual independence, and it encourages pauperism.

Both the practices now referred to are wrong in principle and pernicious in their effects.

Contrast between German an Jewish colonies.

There is near Jerusalem a settlement of Germans called the "Temple Colony" and it is one of the most attractive places in Palestine. So rich Germans joined it, only a few of them were well-to-do, and the most of them were poor families not any better off than the average Jewish families that are hired to live in the Jewish colonies. They received no help from any source, but by hard work, energy, perseverance, and frugality they have built comfortable homes, planted gardens for fruit and trees and shade, and made their settlement both neat, prosperous, and beautiful. They have in Palestine two or three other colonies equally flourishing. I will not mention the name but I visited one of the largest Jewish colonies in the country and the general appearance of it was one of dilapidation; houses were broken, and patched, windows were stuffed with rags, doorways were covered with litter, outhouses and fences were neglected, crops were poorly cultivated and weeds were growing abundantly everywhere. The contrast

between this Jewish colony and the German Temple colony shows just the difference which exists between Jews and Germans as agriculturists and as colonists.

Without following out this topic further it may be said that the planting of Jewish colonies in Palestine from which the friends of the Jews have hoped so much, is only yet an experiment whose success is by no means assured.

The order restricting immigration.

Reference has been made to an order from the Turkish Government restricting the immigration of Russian Jews. In the first place the character given to this people was invariably even if we derive our authority for the statement exclusively from Jewish sources. But in the second place there were local reasons which had their influence in calling the order forth. The Jews here were fast monopolizing every branch of trade and were thus preventing Mohammedans and Christians from gaining a livelihood. By living in the meanest manner as to food and clothing, and by crowding together in small tenements frequently a family of five or six persons in a single room, they could reduce their expenses to a trifling sum. This accomplished they were enabled to undersell their Gentile neighbors. It was not a matter of fair competition between Jew and Mohammedan, but a question of who could live the cheapest, and success was with the Jews. If they built a house or had other work to do they employed Jews only and exclusively. The older inhabitants thus found their work and trade taken directly out of their hands by a class whom the Government allowed to reside here and whom it protected. Consequently a strong petition was drawn up and sent to Constantinople protesting against the further increase of this undesirable class.

Clannish and unwilling to assimilate with other people.

Not only in Jerusalem but in every other city of the world where Jews congregate, they are clannish beyond any other people that claim to be civilized. A Jew must live where other Jews live. Why does Baron Hirsch or any other friend of the Jews propose to settle

them here and there only in Colonies? Was that the way in which our Western states are settled? Americans, Germans, and Swedes, are willing to settle one on this farm and another on that farm until the whole country is covered with beautiful homes and prosperous inhabitants. But no amount of money or persuasion would induce Jews to settle in this manner, and were the proposition made to them it would be spurned with contempt. Rather than do this and thus be independent a Jew would prefer a starvation livelihood existence in the filthiest quarter of New York, London, or Jerusalem.

One of the severest charges that can be brought against the Jew is that he will not assimilate with the people about him. He claims that he cannot because of his religion. But Irish Catholics have come to America in great numbers and have become intermixed with the people about them in every particular that pertains to domestic and social life and still they have preserved their religion intact. The Jew claims that his religion consists in worshipping one God; this certainly need not prevent him from assimilating with other people; but when put to the test we find that he cares more about the eating of certain kinds of food, the wearing of certain kinds of clothing, and the washing of dishes in a certain way than he does about worshipping God. In other words his religion consists in these trifling observances, and these are some of the things that stand in the way of his progress.

His sufferings largely due to himself.

The Jew imagines that Christians persecute him because of their prejudice against his religion. But no such feeling exists and he makes no greater mistake than in asserting this to be a fact.

He thinks that the tyrannical nature of certain governments leads them to impose numerous hardships and restrictions upon his people. But a nation that is seeking its own prosperity does not as a rule expel be reasons for

the expulsion of certain Jews from Russia that are, by the friends of the Jews, kept partially hid from the public, - reasons which would throw light upon the character of those for whom just now so much sympathy is demanded. Several intelligent Jews have expressed to me great regret that so much had been said about the persecutions in Russia, partly, I believe, because it has disclosed to some extent the character of the class against whom these alleged severe measures have been adopted.

If the Jew would live as people in England & America live adopting cleanly habits and civilized modes of life, assimilating in all domestic, social, political, and educational matters with those about him, marrying and intermarrying with other races, his trouble would soon cease and the world would hear little more of "Jewish persecutions". To this it would seem that his worshipping one God ought to be help rather than a hinderance. Owing to native conceit or the flattery of unwise friends it has come to pass that the Jew is the last person in the world to recognize the fact that a large part of the evils which he suffers is due to himself, and that he himself must be changed before he can live among civilized people without attracting their unfavorable notice, or calling forth their emphatic censure.

What the Jew needs and does not need.

The Jew needs in the first place less flattery, - to be told that his "are the chosen people", "descended from Abraham", - "destined to be re-established as a kingdom in the land of their fathers, &c. &c." The Turks have heard about this and they do not ~~intend~~ intend that any Jewish kingdom shall be established at present, at least not in Palestine. Were such a dream to be realized, what would be the fate of it? it is only within a period of two or three generations that the Jews have been emancipated in the different countries of the world. After ages of bondage they have received their freedom and as a race they do not know what to do with it. When and where have they learned the art of self government? The quickest way to annihilate them would be to place them in Palestine with no restrictions or influences from any civilized government, and allow them to govern themselves: they would very soon destroy each other.

The Jew needs to learn that his place in the world will be determined by what he can do for himself, and not so much by what Abraham did for himself four thousand years ago. It has a most mischievous effect to be always associating the modern Jew with eminent men and deeds in the remote ages of the past.

If the Jew would be a successful colonist he must learn to rely upon himself & not upon the bounty which is almost lavishly bestowed upon him at present.

He needs to learn, moreover, that his race will never be robust and stalwart until the pernicious practise of marrying as children cease, a practise which produces only a race of weaklings of whom neither soldiers, colonists, nor enterprising citizens can be made.

The Jew needs education of a higher order and of a different type than what he receives at present. In Jerusalem education consists chiefly in instruction in the Talmud, which fits a man, by the confession of Jews themselves, for nothing whatsoever. Language, science, every branch of study that would fit him to take his place among people of the same rank in other parts of the world, is ignored. It is a wonder that the Jewish leaders in Jerusalem do not see & appreciate this fact.

In a word the Jew needs not a Palestine re-peopled by his own race, not a new Jerusalem occupied exclusively by Hebrews duplicating thus the Jewish quarter of New-York, London, or Prague, but he needs by education, by self training, by contact and commingling with other people, by assimilation with those about him, to transform himself into a new kind of Jew who shall be undistinguishable in dress, manners and habits from his respectable neighbors, who shall be an honorable citizen of whatever country it may be his lot to inhabit.

Conclusion

The reasons why Jewish agricultural colonies in Palestine are practically a failure, a condition which is likely to continue so long as efforts are made to plant them here, are due not so much to climate, soil, government, as they are to peculiar traits in Jewish character; and as this phase of the question is constantly overlooked by the friends of the Jews I have thought best, since I have had unusual opportunities for many years of studying this matter, to give it special prominence in this report.

U. S. Consulate,
Jerusalem, October 3. 1891.

(S.) Selah Merrill
U. S. Consul.

No. 16

United States Consulate,
Jerusalem, Syria,
October 7. 1891.

Honorable William F. Wharton,
Assistant Secretary of State,
Washington, D. C.

Sir:

Acting Consul General Demetriades, in his Despatch to me No. 78, Dated September 11. 1891, inclosed a copy of a Despatch No. 120 from the Legation, Dated September 10. 1891, which, the Acting Consul General said "is for your information and future guidance".

In this Despatch No. 120, Mr. Mac Mutt says.— The Despatch forbidding the issue of these passports closes as follows: "in conclusion I am forced to express my dissatisfaction at the imperfect and careless manner in which these applications have been presented to the Department. The Consul at Jerusalem should be instructed" &c.

Will the Department allow me to ask to whom it is intended that this strong censure should be applied? Evidently the acting Consul General, from his words just quoted, has taken them applicable to myself. But, in the first place, I have made no formal application to the Legation for passports for any persons claiming to be American citizens since entering upon the duties of this office in May last.

In the second place the Legation asked me to ascertain certain facts that had been neglected by my predecessor in the formal applications of eight persons which he had forwarded to the Legation previous to my arrival. In these formal applications he had stated that these men "were domiciled in New York where they were engaged in certain trades and occupations", when the fact was that they had not been in New York or out of Jerusalem since their infancy. The formal applications were imperfect in other particulars which I need not specify. With considerable difficulty I obtained the necessary facts which I duly forwarded to the Legation.

If in the Despatch of the Department to the Legation the words "Dissatisfaction at the imperfect and careless manner" refer to mes,