

THE COLONIZATION OF PALESTINE.

COLONIZATION eastward, like all efforts to turn back the hands of time, is likely to meet with little success. Even when prophecy and the religious instinct of the Hebrew race favor the return of the Jews, progress toward the Holy Land is slow-paced, and those who have gone there to reside within the last hundred years number less than the aggregate of emigrants arriving at the port of New York in a single month. From the time of the Crusades feeble efforts, of a semi-religious character, have been made to recover and occupy the country about Jerusalem, but always with barren results. Nearly all the elements of successful colonization are wanting there. The colonist may plant, but the harvest is pretty sure to leave little enough for seed after the predatory Arab and the organized Turk have taken their tithes from the field. Nor is commerce more attractive. The ports are inaccessible in bad weather and are unprotected at all seasons. The climate is unfavorable for the foreigner, and is often fatal to the tourist. The graves of modern travelers and explorers may be seen from Dan to Beersheba, and from Jerusalem to Damascus. Notwithstanding previous failures, there is, and always has been, a mysterious, indefinable attraction drawing the imagination of men toward Jerusalem, and new schemes for colonizing Palestine are still presented to the public, under auspices which command increased attention. The last and most important, as well as the most practical, is that advocated by Mr. Laurence Olyphant, whose project for a grand international joint-stock company, for the purchase or lease and occupation of the territory lying east of the Jordan, has received favorable consideration from members of the Royal Family and prominent statesmen in England and at Constantinople. The details and groundwork of his scheme, as set forth in his recent book, "The Land of Gilead," were, it appears, acceptable to many of the Sultan's advisers, but failed, last year, to receive his official sanction. His Highness was evidently pleased with the proposed relief which the plan offered to the Turkish treasury, but was naturally deterred from authorizing the establishment of an *imperium in imperio* within his already jeopardized territory. The contest for the control of the holy places produced the Crimean War, and the establishment of a million or two of European Jews upon as many acres, within a day's march of the Sepulcher,

would inevitably lead to European complications and another religious war.

In July, 1866, the *Nellie Chapin*, an American ship, sailed from the coast of Maine, freighted with about one hundred and sixty souls—men, women, and children. They had sold their goods and chattels, the slow accumulation of a toilsome life, and embarked with the proceeds for the port of Jaffa, Palestine. The motives which induced these people to turn their backs upon the land of their birth were of no ordinary kind. With them were the aged and infirm who could not reasonably expect to return, and there were infants whose destiny was thus being strangely influenced. Religious services were held on board with regularity. Their leader was their preacher and prophet, and the combined financial resources of these colonists were placed in the hands of this man, who by his preaching among the villages in Maine had founded a new church, "The Church of the Messiah," whose creed and doctrines were proclaimed in his church journal, known as "The Sword of Truth and the Harbinger of Peace": Published by G. J. Adams, editor and proprietor, South Lebanon, Maine. The first number of this publication was issued September 15, 1862, and it soon found friends in the villages of Indian River and Jonesport, the homes of the principal members of the colony. From an examination of this "Harbinger" it would appear that Adams aspired to become a religious leader and the founder of a church, and to succeed in this he sought to lead his people where they would be more dependent upon him. He seemed to have before his mind the example of the *Mayflower* Pilgrims and the history of Brigham Young. Like him, Adams possessed much personal magnetism and great power of vituperative denunciation, so that he was able to maintain his influence over his followers as much through fear as by the gentler arts of persuasion.

The writer of this paper had frequent interviews with Adams and his people during the two years of their oriental career, and after hearing his Sunday discourses and seeing their effect upon his people, I could understand something of his power over illiterate men and women, and at the same time discover that it must of necessity grow smaller as their experience with the world about them increased. This ambitious apostle of a new

faith appealed to three motives in calling upon his people to establish a colony in Palestine. To the pious and devout, he proclaimed the speedy coming of the Messiah for the purpose of establishing a temporal kingdom, and he invited them to stand ready with him to rally around the standard of the Redeemer when He should re-appear upon the Mount of Olives. The Saviour would then, he argued, be in need of friends, and those who were faithful would meet with rich reward. To the shrewd and calculating Yankee skipper and small trader who made up in part the male portion of his company, Adams had told of the return of the Jews, who, under divine command, would soon proceed from the four quarters of the globe, and take up the land of their forefathers, and become permanent residents in Palestine. And his discourses were rich in suggestion that a rise in values would be sure to follow, and that it would be a good thing to secure the corner-lots a little in advance, and derive the legitimate profits arising from a "corner" in real estate. To the farmer and the market-gardener, he spoke much of "milk and honey," the richness of the soil, and the certainty of three crops a year.

The *Nellie Chapin* landed her cargo of colonists in September, upon the sands of Jaffa, outside the city walls. They had brought their houses with them, in sections, but it required much time to land all the material and transport it to the locality designated for their future homes. The custom-house and heavy seas were not friendly to their enterprise, and delays were fatal, for while they were waiting in their tents upon the shore the heat was fearful, the water bad, and the food inappropriate. The aged and the infants died, and a score or more were buried before the families were housed, amid the orange-groves, about a mile from the town. And now they were confronted with a question of international importance. They had established a colony on Turkish soil without the consent of the Turkish authorities, and although they had paid a round price for the land, as aliens they could not obtain a good title.

The Ottoman Government, always jealous of foreign influence, avoids with care every pretext for foreign interference. At that time, foreigners were not permitted to take up land in their own names, and were obliged to hold it by some fiction, as in the name of a Turkish subject or of a female, women not being regarded as subjects of any government. This question of title became a source of much trouble among men who wished to own in fee simple the title to their individual hearthstones. And from this time the strife and bickerings which had broken out

on ship-board took a wider scope, until the boldest of them charged Adams with dishonesty in his financial dealings, and with the purpose of introducing polygamy as a new element in their creed.

Soon two camps were formed, the seceders feeling strong enough to call for an accounting and to set up for themselves, even at the cost of excommunication. None of them could speak the language of the people, and their intercourse with the natives, from whom they might have taken counsel, was of the most formal and unsatisfactory character. The worldly minded colonists who expected to derive advantage from the prospective rise in real estate soon found themselves without occupation. The Jews were slow in returning, and came singly and without capital. Real estate was not desirable if they could not obtain good titles, and they were not long in discovering that there was no activity in lands.

The agricultural members of the colony were even more unfortunate. They arrived at the wrong season for sowing, and having put all their money into land, had none left for current expenses. Failing in their expectations to obtain three crops, they would have been much consoled had they succeeded in reaping one, but their want of familiarity with the times and seasons, the necessity and modes of irrigation, and the nature of the crops worked sadly against them.

The dissensions in the colony became serious. Consular officers were called in to adjudicate between them, both at Jaffa and Jerusalem. General Beauboucher, who had lost a leg in the United States army during the rebellion, filled the office of consul, and he was frequently obliged to ride down to the coast to mediate between the belligerents and to dispense justice. This French gentleman was not fully master of the idioms spoken by the colonists, and they demurred to the military style in which the consular court is sometimes of necessity conducted in the East. Mr. Adams therefore appealed to the Department of State, requesting the removal of the consul from office, and offering to discharge its duties himself. The rebellious colonists sent counter statements, and their complaints against their chief, made to their friends at home, became widely known through the publication of their private letters. About this time (spring of 1867), items appeared in European journals describing the colonists as paupers, begging in the streets from tourists of every nationality. The publicity and scandal attending this phase of the colonial enterprise attracted the attention of the Department of State at Washington, and at the request of

Mr. Seward the late Rev. W. H. Bidwell, of New York, then about to travel in the East, accepted the office of special commissioner to make inquiry and report the true state of facts. Dr. Bidwell visited the colony and was pleasantly entertained by Mr. Adams, who succeeded in making a favorable impression and in securing a favorable report. But the troubles broke out afresh, and the colonists were obliged, in some cases, to sell all their furniture for food. Complaints against Mr. Adams and against the consul were multiplied, and great distress soon became manifest. At this point the writer, then United States consul-general at Beirut, was requested by Mr. Seward to proceed to Jaffa and examine into the nature of the complaints against General Beauboucher and his agent. It was found that the consular officers had earnestly endeavored to perform their duty—a rather difficult task in view of the ill-concealed hostility of the local authorities, the jealousy of the natives, and their mutual misunderstandings and dissensions. The colonists did not understand their relations to their consul under our treaty with a non-Christian country, and the military training of the consul was not adapted to a conciliatory work among people with whose extraordinary schemes he had little sympathy. After the inquiry as to the consular officials was concluded, I went from house to house among the colonists and offered them a passage home to America, as the only solution of the troublesome question. Harmony was impossible. As day-laborers they could not earn more than twenty cents a day, and on that they could not support their families.

Eighteen of the seceders accepted the proposal, under the leadership of Elder Wass, and were forwarded at once to Liverpool by way of Alexandria. But in some cases I met with reproaches, especially from the women, for offering them what they called bribes to desert their church and their leader. They declared their intention never to desert their standard. However, within the next twelve months the remaining colonists accepted the offer of a passage home, and were glad of the opportunity—with only two exceptions. One woman remained, even after Adams abandoned the enterprise, and she is still on the ground, having married a Turkish subject. One man, who adopted the career of guide, also remained.

Less than a score of frame houses now stand, the sole souvenir of the American colony at Jaffa. They teach little of architecture to the natives, for their own limestone houses and flat roofs are better adapted to the climate.

An effort on a smaller scale, with even more disastrous results, was made in 1858.

During the previous year an American family of the name of Dixon established themselves in the outskirts of Jaffa, and lived after the manner of peasants, in the most simple and economical manner. They mingled freely with the town and country people, and the *fellahin* of the vicinity had free access to the premises in the purchase and sale of milk, eggs, and vegetables. Intercourse with the natives was encouraged, with a view to religious influence. This family was a branch of a Sabbatarian mission, whose religious services were held on Saturday, and whose aim was to reach the Hebrews whose Sabbatarian usages might bring them into sympathy. The daughters of the family mingled as freely with their neighbors as they were accustomed to do in their American home, and the honest freedom of their manners was so much in contrast with the usages of the East, which insists upon the seclusion of women, that they were cruelly misunderstood, and were exposed to the greatest dangers. A night attack was made upon their house by five Arab ruffians, and though gallantly defended by Mr. Dixon and his son-in-law, a Prussian, the latter was soon killed, and the old man shot down in the presence of his wife and children. The survivors returned to America as soon as they were able to travel. A money indemnity was obtained for the property stolen and destroyed, and three of the savages were caught and brought to trial. These confessed their crime, but agreed in charging the murder upon a negro companion, who had fled to the desert on the night of the murder. These three were condemned to imprisonment for life, in chains, in the castle at St. Jean d'Acre, but the mission was broken up, and further effort toward missionary colonization was abandoned.

Model farms have been established near Jaffa and Jerusalem by converted Jews, under the auspices of English societies, but no considerable success has attended their efforts. In case of any wholesale attempt at colonization, however, they may serve as valuable nuclei around which the ignorant and the indigent may gather for instruction.

The German Jews at Caipha, with their American associates, under an organization known as The Temple, have adopted a different course, and have met with better success. Their leaders, who are established near Mount Carmel, and their home committees in Germany and the United States, arrange in advance for the shipment of small detachments of colonists, from year to year, but only to such an extent as to comply with the prudential requirements of the governing elders. Mechanics, farm-hands, laborers, and domestics are sent for only when employment has

been duly provided, and thus each colonist becomes self-supporting from the hour of his arrival, and is soon able to acquire a sufficient knowledge of the language of the people to coöperate in promoting the general aims of the colony. Numbering in all about eight hundred, including branches and offshoots in other parts of Palestine, and having about a thousand acres under cultivation, they seem to have avoided the mistakes of the Jaffa colonists, and to have established friendly relations with the people and the local authorities. Should they continue to show the same tact and discretion they may prosper until, by the recurrence of periodical outbreaks of Moslem fury, they are swept away, as the river Kishon, which flows through their farms, sweeps away all accumulations of labor upon its banks when its swollen torrents rush to the sea.

It is doubtful if any effort by Christians toward the colonization of Palestine will succeed in the face of climatic and political complications. Hebrews may find more in the language and customs of the country to harmonize with their history and traditions, yet it is to be doubted if they can achieve any greater success. A pilgrimage to El Khuds is pleasing in anticipation, enjoyable in execution, and charming in retrospect; but a residence and a life career where commerce and traffic is inconsiderable, and where daily bread will depend on daily labor in the open field, is not to

the taste of the fiscal and commercial Hebrew of modern times. While investigating the Jaffa colony, I met at the Jewish hotel a French gentleman who was largely interested in grape-culture and the wines of Bordeaux. In discussing with him the feasibility of a Jewish colony and matters relating to the "return of the Jews," as prophesied in the Old Testament Scriptures, I learned that he was a Hebrew and had given some thought to the subject. He seemed a practical man, and I asked his view of the matter. His reply was emphatic.

"It will be impossible," said he, "to bring Jews of different nationalities together and make them live in harmony. As a matter of fact, a French Jew has his prejudices, and will not affiliate with Englishmen and Germans of the same creed: their national antagonisms are too strong! In my judgment, it will require a greater miracle to bring all the Jews together than was required for their dispersion, and a greater miracle still, each day, to prevent their eager departure to the countries of their birth."

The success of colonies must of necessity depend on the climate and the products of the territory, and history teaches that successful colonies have never been established upon the sites of decayed empires, or upon ground exhausted by the civilizations of the past.

J. Augustus Johnson.

TOPICS OF THE TIME.

Henry Wadsworth Longfellow.

PURITY of heart, directness and simplicity of expression, a fine musical instinct, an extraordinary felicity in the use of images and similes, and a severe artistic conscientiousness characterize the verse of Longfellow, from the earliest beginning down to his latest poem. In his poetry, as in his genial, benevolent life and conversation, there was nothing violent, nothing electric, as in the poetry of Shelley, Browning, or Emerson. He did not crowd a new thought into every line, like the Concord poet. Though more evenly sustained, perhaps, than Bryant, his best poetry does not reach the imaginative height and intensity of those few passages where Bryant is intensely imaginative. His charm is serene and pervasive. Though so simple in structure, many imitators during the last fifty years have found the poetry of Longfellow essentially inimitable. For if he used plain and simple speech, it was not because he despised his audience, but because it was his disposition and habit to express his thought fully and with the utmost clearness. This tendency would, of course, have landed him oftener

in sheer commonplace had it not been for the poet's sense of fitness and of beauty, cultivated by a life-time devoted to the study of the highest models in every language.

There never was a better proof than Longfellow of the truism that a poet's individuality does not rest upon eccentricity, nor even upon marked peculiarity of style,—that in order to be one's self it is not necessary to be strange. He had a manner, but very little mannerism; and though this manner consisted largely in a very simple use of language, still it was almost as easy to detect an unsigned poem by Longfellow as by any other poet. We were staying once in a little English village; near the ivy-covered inn was a public fountain, and over the fountain an unsigned poetic inscription of a few lines—trite and commonplace in thought, yet expressed with such clearness and propriety that we thought at once of Longfellow, and were not surprised when afterward we were told that he had written it "for the occasion." Propriety,—taste in the choice of subject, taste in the choice of meter, taste in the choice of words,—a rounded and restful