

whose interest is exclusively religious. Within the past twenty years the Jews of the world, under the inspiration largely of the half-religious, half-patriotic Zionist movement, have expended many millions in bringing hither their destitute, oppressed fellow-religionists from Poland, Russia, Roumania, and other countries. Altogether over a million Jews now reside in Syria. Most of those in Jerusalem as yet live miserably on the alms they receive, but wise and persistent efforts are being made to educate and uplift them by agricultural and labor colonies, by schools, better housing and a wiser charity. The amount of heart, brains, and money put into this cause, both in Palestine and abroad, is amazing, and forms one of the most inspiring chapters in modern philanthropy. Such names as Sir Moses Montefiore, Rothschild, Jacob Schiff, to mention only a few, deserve to be immortalized in this connection.

No one who comes to Palestine, for however casual a visit, should content himself with an inspection of the ancient shrines of Israel and Christendom, many of which are only pious fictions. Of equal interest are these new developments of Jewish and Christian faith, some of which may be superfluous and ill-advised, but are at least in the right direction.

We were favored by the guidance in Jerusalem of a Unitarian friend, Prof. Philip Kieferndorf, a former German Mennonite preacher, but for ten years past a teacher of languages in this city and correspondent of foreign newspapers. Prof. Kieferndorf kindly placed himself at our disposal, and through him we saw much of the New Jerusalem that is the fulfilment of the Apostle's vision, yet not as he thought, let down in perfection from Heaven, but to be erected on earth by the intelligent, steadfast, heroic labor of the sons of God.

Under this kindly direction we paid visits to the admirable schools, with over seventeen hundred pupils, of Dr. Ephraim Cohn, modelled after the German system and supported by the Jewish Alliance of Berlin. The linguistic abilities of the children in Arabic, Hebrew, German, English, French, surprised us. We went also to the excellent orphan asylum for girls with which Mrs. Cohn is largely identified. An asylum for the blind, doing excellent work in spite of very poor, inadequate quarters, awakened our sympathy. A splendidly appointed hospital and hundreds of model tenements bore testimony to Jewish benevolence. The most recent venture, and one already a brilliant success, is the Technical School for Israelites conducted by Dr. Schatz. Here four hundred men, boys, and girls learn useful arts, weaving rugs, hammering brass, carving wood and ivory, or making articles in silver filigree. As we heard them singing at their happy labor, we felt that in such arts and in agriculture lay the salvation of the coming generations of Israel. Of their thirty-two agriculture colonies we may speak later.

An evening was spent in a religious discussion with Dr. Masie, a learned and able physician, who came hither as medical director of the Jewish hospitals. Once more we learned how near akin in spirit are liberal-minded men in all the confessions.

That we might see all sides of the religious life of Jerusalem our friend the professor had been able to secure for us the promise of an interview with the beloved patriarch of the Greek Catholic Church. The Greek Catholic monastery in Jerusalem is a small city in itself, occupying many buildings adjoining the Church of the Holy Sepulchre, in which it possesses the largest proprietary right. The whole complex of edifices is being replaced by new structures. Those already erected are very handsome to the eye. Passing through a labyrinth of lanes, courts, and stairways we came to a large corridor in which quite

a concourse of people were awaiting their turn to speak with the eminent head of their church in all this region, while monks and ecclesiastics in varied garb added to the picturesqueness of the scene.

We proceeded directly to an ante-room adorned with a large modern picture of the Virgin Mother, where the young deacon Timotheus Themelis, who had promised to be our guide and interpreter, received us with the greatest cordiality, reassuring the lady of the party, especially, with the information that her sex would prove no bar to her participation in the interview. A student at Christ Church, Oxford University, for several terms, Mr. Themelis spoke excellent and fluent English. Arrayed in his silk cassock and wearing the customary black head-dress of the Greek priest, which looks much like a long stove-pipe hat inverted, his finely-chiselled, intellectual face fringed with flowing beard and lit up by the sweetest of smiles, the young deacon captivated us all. Without delay he ushered us into the presence of his superior, by whom we were received with equal grace and kindness. A man of over threescore, of commanding presence, with an unusually handsome and benignant countenance, dressed with great simplicity save for a large diamond encrusted medallion of the Holy Mother and Child, which he wore on his breast, the Patriarch Damianos at once placed us at perfect ease. A servant brought us coffee and tiny glasses of a cordial which even the president of the Unitarian Temperance Society, whose prohibitory finger has pursued us all through Europe, would not have disallowed.

The diaconus briefly informed his superior of our purpose in seeking the interview,—to pay him our respects and ask his blessing on our journey,—for the Greek Patriarch is universally acknowledged by the adherents of all sects and parties in Jerusalem to be a man of great virtues and of singularly lovable character. He also made him aware, in some degree, of our particular brand of Christianity. The good prelate smiled encouragingly and invited us to make fuller confession of our heresy. Speaking in Greek to his eminence and in English to us, the Deacon Themelis put the first question, "Does your Unitarian Church succeed in reaching the common people?" It was a keen thrust at a weak spot in our ecclesiastical armor. Recalling the rapt devotion of the hundreds of Russian pilgrims we had met on our journeys about the Holy City, we had to admit that, compared with the enthusiasm and pious joy with which the Greek Church inspired her humble followers, our own faith seemed intellectually high-pitched and ineffective. The patriarch, however, spared us any more such mournful reflections. "What does your Church think about the Fall of Adam?" This was indeed beginning with the dawn of religion! But we braced ourselves for the ordeal. "We interpret it as an allegory teaching us certain philosophical and ethical truths of great value. Adam—that is, early man—lived in Eden—*i.e.*, a state of innocence. He was as yet ignorant of life and without moral experience, and therefore he was disobedient. To educate morally and perfect him he must be cast out of Eden—that is, must taste of evil—and undergo the experiences and disciplines of sin and remorse, in order to acquire the strength and stability of virtue and attain at length the untemptable manhood of the Christ." The patriarch mused and said simply, "Our Church teaches that, when Adam sinned and fell, there still remained in him a residuum of good by which he was enabled to rise again to higher levels of insight and virtue." This, we returned, was a wiser, humaner teaching than that of the Orthodox Protestant churches, which make the total depravity and utter moral inability of mankind, through Adam's sin, a leading article of their faith. This admission seemed