

her uncle as well as I did, and she may have been thinking that, if he were the obstacle that prevented my speaking (and there were many ways in which he might be that obstacle), my position would be such a hard one that it would excuse some wildness of speech and eccentricity of manner. I saw, too, that the warmth of my partial explanations had had some effect on her, and I began to believe that it might be a good thing for me to speak my mind without delay. No matter how she should receive my proposition, my relations with her could not be worse than they had been the previous night and day, and there was something in her face which encouraged me to hope that she might forget my foolish exclamations of the evening before if I began to tell her my tale of love.

I drew my chair a little nearer to her, and as I did so the ghost burst into the room from the door-way behind her. I say burst, although no door flew open and he made no noise. He was wildly excited, and waved his arms above his head. The moment I saw him, my heart fell within me. With the entrance of that impertinent apparition, every hope fled from me. I could not speak while he was in the room.

I must have turned pale, and I gazed steadfastly at the ghost, almost without seeing Madeline, who sat between us.

"Do you know," he cried, "that John Hinckman is coming up the hill? He will be here in fifteen minutes, and if you are doing anything in the way of love-making, you had better hurry it up. But this is not what I came to tell you. I have glorious news! At last I am transferred! Not forty minutes ago a Russian nobleman was murdered by the Nihilists. Nobody ever thought of him in connection with an immediate ghostship. My friends instantly applied for the situation for me, and obtained my transfer. I am off before that horrid Hinckman comes up the hill. The moment I reach my new position, I shall put off this hated semblance. Good-by. You can't imagine how glad I am to be, at last, the real ghost of somebody."

"Oh!" I cried, rising to my feet and stretching out my arms in utter wretchedness, "I would to Heaven you were mine!"

"I am yours," said Madeline, raising to me her tearful eyes.

Frank R. Stockton.

RUSSIAN CHRISTIANITY *VERSUS* MODERN JUDAISM.

"Let us go thank the Lord, who made us those
To suffer, not to do this deed."

—*Old Play.*

THE spontaneous action of the prominent citizens of London and New York, without distinction of creed, in protest against the Russian atrocities committed upon the Jews, happily renders unnecessary any denunciation on the part of a Jewess. In the April number of *THE CENTURY* Mme. Ragozin set forth the "Russian side" of the question, which appears to her sufficient explanation of a state of affairs characterized by the London "Times" as "a scene of horrors that have hitherto only been perpetrated in mediæval days during times of war." Murder, rape, arson, one hundred thousand families reduced to homeless beggary, and the destruction of eighty million dollars' worth of property,—such, in fewest words, are the acts for which an excuse is sought. The perusal of a single book—the work of Mr. Jacob Brafmann, a Jewish apostate in the pay of the Russian Government—has forever demolished, in her mind, the fallacy that the Christians have been persecuting the Jews, and has estab-

lished in its stead the conspicuous fact that the Jews have been always, and still are, persecuting the Christians, especially in Russia. This great truth—that a handful of wretched Jews are "undermining the well-being" of the largest empire of the globe—Mme. Ragozin is confident will commend itself to the acceptance of all unprejudiced minds.

Let us first disabuse our readers of the sophistical distinction made by Mme. Ragozin, in common with many other writers, between the "two kinds of Jews," and the idea that "a vast dualism essentially characterizes this extraordinary race." Behind this subtle error lurk all the dangers that have threatened the existence of the people, for whatever calumnies be refuted by a Jewish spokesman, the answer is ever ready: "These charges do not apply to you, and such as you. But how can you be sure that such outrages are not committed by some barbarous sect of your tribe?" Now, we *can* be sure of the Jews—more so, perhaps, than of any other

people in the world, their history being the oldest among civilized nations, their social and moral code having remained unaltered through all time, and the vicissitudes of their fate having exposed them to almost every test which can affect individual or national character. The dualism of the Jews is the dualism of humanity; they are made up of the good and the bad. May not Christendom be divided into those Christians who denounce such outrages as we are considering, and those who commit or apologize for them? Immortal genius and moral purity, as exemplified by Moses and Spinoza, constitute a minority among the Jews, as they do among the Gentiles, but here ends the truth of the matter. Facts disprove even the plausible theory that, where Judeophobia has longest prevailed, there has been a corresponding fundamental degeneracy in the race, for their suppleness and elasticity seem almost without bounds. From the identical conditions which Mme. Ragozin describes in Russia as fatal to the moral and intellectual development of the Jews (the internal restrictions of the *kahal* and the cramping tyranny of external laws) sprang in Germany, as soon as a breathing-place was opened, the generation of Moses Mendelssohn and his gifted family, including Felix, Fanny Hensel, and Dorothea Schlegel, Heine the poet, Edward Gans, Ludwig Börne, Doctor Zunz, Rahel von Ense, Henrietta Herz, and others. And to-day, after little more than fifty years of Jewish enfranchisement, the German Christians are making a piteous outcry that the Jews are usurping the intellectual, political, and financial control of the state.

"It is not the Jews of the Bible, but the Jews of the Talmud, to whom we object," assert the Russians, and the uninitiated Gentile is willing to believe that the Talmud is but a compendium of barbarous laws and puerile catch-words; consequently that its votaries must be a peculiarly degraded, narrow, and obnoxious set. The truth is that all (orthodox) Jews with whom Americans and Europeans are acquainted are Talmudists. The Talmud is, in great part, a modification of the barbarous injunctions contained in the Bible, which continues to be also one of the text-books of Christendom. Many of the most ridiculous, hair-splitting subtleties of the Talmud are simply introduced for the purpose of rendering impossible the fulfillment of harsh Scriptural commandments. As for the intrinsic merits of the book, the life and precepts of the Rabbi Hillel, therein narrated, anticipate those of Jesus; even the "golden rule" is formulated in its pages, while the literary beauty of its purely poetical passages is occasionally of the highest order. In Southern

Russia and the Crimea lives a certain small sect of dissenting Jews, said to be fast dying out, called the Karaites, who reject the Talmud, and who have always been ostentatiously favored by the Government. In the midst of the prevailing Jewish reign of terror, they have lately been accorded full rights of citizenship. They number less than five thousand among the three million Jews of the Russian empire. When, therefore, the Czar and his apologists exclaim: "How can you accuse us of persecuting the Jews? It is not the Jews but the Talmudists whom we abhor: consider our kindness to the Karaites,"—it is just as if a savage race, bent upon exterminating the Christians, were to make an exception in favor of the Quakers, or as if the Turks were to say: "We bear no grudge against Europeans. True, we oppress and kill Montenegrins, Roumanians, and Bulgarians, but who ever heard of our touching an American missionary!" Mme. Ragozin dilates upon Mr. Brafmann's heroic act of conversion to Christianity, and explains the "tremendous obstacles" and dire penalties that lie in the way of such a feat on the part of a Jew. What can be more natural than that one who has safely defied, as Mr. Brafmann has done, the withering curse of the *kherem*, which Mme. Ragozin quotes in full, should reveal the secrets of the prison-house whence he has escaped? Now, be it submitted to the common sense of any reasonable being: Is it an advantage to-day, socially, civilly, or politically, to be a Jew? Is not every bribe, both spiritual and secular, held out by modern society to persuade the Jew to become a proselyte? Naturally, the Jewish church itself does not offer reward to renegades, but it is not to be supposed that the emancipated Jew stands greatly in awe of a malediction in which he no longer believes. Mme. Ragozin, as a Russian, cannot be ignorant of the fact that if, in a single instance, the anathema which she transcribes were pronounced over the head of a baptized Jew, the priest who had uttered it would be denounced without delay to the authorities, and the midnight arrest, condemnation without trial, and the mines of Siberia would be his portion. There are hundreds of converted Jews in Russia, going about freely and transacting business among their own people as well as among Christians. Such a thing as an indignity, much less an injury, offered to them at the hands of their former co-religionists, has never been heard of.

The path from Judaism to Christianity, so far from being encompassed with terrors, is in reality made smooth and easy by every device which can be invented by missionary societies on the part of the Christians, and

every temptation that can be suggested by practical convenience and worldly ambition in the mind of the Jew.* Mme. Ragozin, then, bases her entire arraignment of Jewish character and institutions upon the documents supplied by a *Jewish convert, at the request of the Russian Government*. What would Christendom have thought of a statement put forward by the Turks after the Bulgarian massacres, drawn up by a renegade Christian who had entered the service of the Ottoman court? Yet it is precisely such a document as this which we are asked to accept in extenuation of the outrages committed by Russian mobs.

There is but one answer to the charges against the Jews, which Brafmann professes to base upon quotations from the Talmud: they are singly and collectively false. They have not even the doubtful merit of originality, being simply a revamping of the wearisome old perversions, garblings, distortions, mistranslations of the spirit and letter of the text, which have been fully refuted by documents familiar to the whole reading public. For the subtle meaning of the Talmud we need not go to a bribed renegade and thief, who had the documents "abstracted" for him ("convey the wise it call!"), "*not without danger*, by a friend from the Jewish archives." Charges of a similar nature to Mr. Brafmann's, but incomparably worse, were satisfactorily refuted two hundred years ago by Manasseh ben-Israel, in his famous petition to Oliver Cromwell.

If a Moslem were to print an expurgated copy of the Bible, citing all the barbarous passages and omitting all the humane and noble features, what would Islam think of the corner-stone of Christianity? Yet this is precisely what the Jew-haters have done with the Talmud. Modern philosophical criticism, no less than a study of Jewish history, and a dawning appreciation of the nobility of the Jewish type of character, have dispelled among all thinking and cultivated minds the web of calumny spun by bigotry and folly around these remarkable volumes.

For a general reply to such libels as Brafmann's, I refer such of my readers as are disposed to credit them to the writings of Emmanuel Deutsch, the Jewish scholar, said to be the original of George Eliot's "Mordecai," and to the works of the orthodox Christian clergyman, Dr. Franz Delitzsch, one of the greatest living Orientalists. "The Talmud" (says the latter in his "Talmud Jews," pub-

lished in 1881, in answer to the attacks of a Jew-baiter) "is a parliament in which the voices of five centuries hold converse. It can easily be believed that nonsense by the side of sense, absurdity by the side of wit, cordial humanity beside harsh intolerance, ludicrous superstition beside true faith, are to be found therein, especially when we remember the character of the age in which it was produced, and whose testimony it is. Obscure phrases, and sentences in the spirit of the New Testament, flourish side by side." The malicious trick of picking out the evil of the book, to build up a monumental protest against Jewish character, has been performed again and again. Jews who have been driven into the obscure recesses of noisome *Ghettos* have been invariably accused of practicing all these degrading customs which Mr. Brafmann has exposed. How does it happen that, whenever the full light of civilization has been allowed to stream upon the Jews, these shadowy horrors vanish without leaving a trace? Has the Jew changed his code? No, not since the days of Moses. But the Christian has granted him the freedom of the sunshine, and the mere light of day has revealed the unreality of the nightmares of darkness.

The mysterious clew to the Jewish question which Mme. Ragozin has discovered is no secret document, but a book called "*Le Livre du Kahal*," published at St. Petersburg in French and Russian in 1869. "Surely no government could tolerate for a single moment so monstrous an anomaly" as the community therein described. "Certainly not with its eyes open!" And yet here, on her own showing, the "hundred Argus-eyes" of the Russian Government, the most absolute of modern despotisms, have been opened for twelve consecutive years, and the kahal still exists with the sanction of the law. If half—nay, if a single one of these allegations could have been substantiated—could not the three million Jews of the empire have been transported *en masse* to Siberia for felony and treason?

Stripped of all circumlocution, the kahal is simply a Jewish congregation under the spiritual direction of the minister and the temporal direction of wardens and trustees. Mme. Ragozin's representation of its powers and functions would lead one to suppose that she was describing the court of the Russian autocrat himself. Are we actually to believe that Christendom is a watery lake, and that the Gentiles are silly fish, to be baited, hooked, and devoured by a race of miserable pariahs? A tolerable acquaintance with history would have taught Mme. Ragozin, on the contrary, that the property of Jews has been always

* As soon as Brafmann had taken this perilous step, Mme. Ragozin tells us he received a "comfortable and honorable position" in an ecclesiastical seminary.

considered the "natural patrimony" of Christian potentates and people, who found means to despoil their victims without even making a pretense of being "snugly sheltered by the law." Here is her account of the unholy processes of the Jews: "The proposed victim is tempted into borrowing, and enticed on and on by proffered facilities as long as it is supposed he still has a chance of rescue. When he has become entangled in the meshes of renewed bills and compound interest, wholly beyond the range of his resources, the blow descends, and the fortunate purchaser enters into open possession of his secretly long-cherished property."

Ridicule, not argument, is the only possible reply. What mystic powers are inherent in the Jew to enable him to "entice into borrowing" any sane man who does not wish to avail himself of the convenience of modern commercial exchange? Would not a man ignorant of the rules of "renewed bills and compound interest" be held responsible by all rational people for his own recklessness and stupidity, not to say unscrupulousness, if he borrowed money wholly beyond the range of his resources to repay? With what words would Mme. Ragozin characterize a Jew who borrowed money of a Christian on such terms, and when "the blow descended" †i. e., when the bill came in), protested that he was innocent of the debt, and had been abused by a Christian sharper? Mme. Ragozin does not even represent (as, indeed, she could not truthfully do) that the Jew speculates in this manner upon the ignorant peasant. "Jews do not live in villages—there is nothing for them to do there; they prefer more populous and wealthier centers." Thus, it is the rich, experienced merchants of Warsaw and Moscow whom we are to imagine as falling a helpless prey into the meshes of a band of wretched outcasts, who are watched with untiring vigilance and suspicion by the officers of the law. Whoever wishes to know what "exploitation" really means may turn to Wallace's "Russia," page 464:

"The peasant who accepted land from a proprietor rarely brought with him the necessary implements. * * * He was obliged, therefore, to borrow from his landlord, and the debt thus contracted was easily converted into a means of preventing his departure if he wished to change his domicile. * * * The proprietors were the capitalists of the time. The *muzhik* was probably then, as now, only too ready to accept a loan without taking the necessary precautions for repaying it. The laws relating to debt were terribly severe, and there was no powerful judicial organization to protect the weak."

Now, who is guilty of "sucking out the blood of the people"? The Russian Christian who "exploits" the benighted peasant,

or the persecuted Jew who lends money, on well-established conditions, to wealthy business men?

That the Jews should ever form a hostile "state within the state" is rendered impossible by a solemn Biblical injunction commanding fidelity to the ruling government: "And seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord, for in its welfare shall ye fare well."* There is no such thing, therefore, as an independent disloyal Jewish community, in Russia or out of Russia.

Mme. Ragozin tells us that the Jews "trade upon the weakness" of the innocent creatures around them, by entering largely into the liquor business. "All the public-houses in Russia," she says, "are kept by Jews." She seems to forget that drunkenness is notoriously the national vice of Russia, and is spread over the whole empire of which the Jews inhabit one seventh part. Recent statistics prove that drunkenness in Russia increases in inverse ratio to the proportion of Jews in the population, being worst in those provinces whence they are excluded, while the old kingdom of Poland, where they swarm, is less affected by the national vice than any other part of the empire. Mme. Ragozin excuses the weakness of her compatriots by explaining that the *vodka*, or whisky, is, in moderation, a necessity of existence to the poor, half-starved peasant—"warmth in the inhuman winter cold, mirth in his rare hours of rest, * * * medicine in sickness. * * * But how easy the slip into excess!" The impartial observer will, of course, agree with Mme. Ragozin that, when the fatal "slip into excess" occurs, the responsibility lies, not with the self-indulgent peasant, but with the inn-keeper who offers for sale that which, "in moderation," is the staff of life! A credible eye-witness informs me that he saw a Jewish inn-keeper threatened with violence for *refusing to sell* any more liquor to peasants already stupefied with intoxication. If the Russian Christian would imitate the virtue of his fellow-countryman, the Moslem Tartar, who contrives to resist the "inhuman winter cold" notwithstanding the fact that his religion exacts a rigid sobriety, the trade of the Jewish inn-keeper would be curtailed in a more humane and legitimate manner than any yet suggested by Russian legislators.

Mme. Ragozin accuses the Jews of monopolizing the butcher trade, and feeding whole districts upon meat which is little better than carrion—selling the refuse of their market to Christians, in accordance with the

* Jeremiah, xxix. 7. (Literally translated.)

injunction of the Mosaic law: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it, or thou mayest sell it unto an alien, for thou art an holy people unto the Lord thy God." (Deut. xiv. 21.)

("The Devil can cite Scripture for his purpose.") The above verse alludes to meat which Christians do not object to use, but which is forbidden by Jewish law. According to the latter many maladies, such as perforation of internal organs, hardening of tissues, etc., render unfit for food meat which no Gentile would reject. Every Jew knows that to sell diseased or tainted meat to Christians is unorthodox as it is immoral, and would lead, moreover, directly to the penitentiary. If any one believes that Mme. Ragozin's construction of the text be true, let him look over the fourteenth chapter of Deuteronomy, breathing, as it does, the broadest spirit of hospitality, humanity, and what is called nowadays "Christian" charity. Moses specifies the food from which his people must abstain, and enjoins them, after collecting the tithe of their increase, to turn this into money and spend it according to their hearts' desire, and enjoy it with their households, and with the Levite that is within their gates. "Thou shalt not forsake him, for he hath no part or inheritance with thee. And the Levite, * * * and the stranger, and the fatherless, and the widow which are within thy gates, shall come and shall eat, and shall be satisfied, that the Lord thy God may bless thee in all the work of thine hand which thou doest." (Deut. xiv. 27-29.)

Such is the spirit of this barbarous Mosaic code, which has been superseded in Russia by the law of love! Moreover, even on Mme. Ragozin's own showing, the Christians who are willing to pay the same price as the Jews can have the best meat! We know that, in the Middle Ages, numberless people were willing to swear at the stake that the Jews had poisoned all the wells of Europe; the old foe simply wears a new face, and the Jews are at their old tricks of wholesale murder.

We learn from Mme. Ragozin that the Jews, while "equally sheltered by the laws with all their fellow-subjects" (which is false), "scrupulously perform every year a public religious ceremony [the *Kol-Nidreh*], which offers a loop-hole of release from the obligation of keeping any oath or promise made to the Government, or to individuals belonging to the state religion." Here is the truth about the *Kol-Nidreh*: On the Day of Atonement, which is a solemn fast for the Jews, the hasty vows that have been forgotten during the

previous year are remitted by means of a special prayer, called the *Kol-Nidreh*. Lest there should be any misunderstanding concerning this prayer, a note appears in all Jewish rituals (Russian as well as American), to the effect that the formula "has been contrived in order to remit to the public their hasty vows, but *not to absolve any one from an obligation or a judicial oath.*" The prayer is responded to by the entire congregation in these words: "They shall all be null and void, without power or confirmation. And it shall be forgiven to the whole congregation of Israel, and to the *stranger who sojourneth among them*; for all the people did it ignorantly." How little of a conspiracy against the ruling government is intended by this innocent form is evinced additionally by the fact that, directly after this, comes the prayer for the Government. The Gentile, whose promises are forgiven, gains fully as much indulgence from the formula as the Jew. The high commercial standing of the Jews in America (not to speak of their record in all other civilized countries where they have been treated like human beings) proves this people to be scrupulously observant of promises, oaths, and business engagements. "In the great financial scandals of our day, notably in Belgium," says Emile de Laveleye, "only Christians have figured."*

As for the Jews being "equally sheltered before the Russian law with their Christian fellow-subjects," if any further proof be needed than the recent unpunished outrages upon their lives and property, I will cite the latest authority upon the subject, M. A. Leroy-Beaulieu, whose magnificent work "*L'Empire des Tsars*," now in course of publication, affords the fullest and clearest exposition yet made of the actual condition of Russia: "Even since the latest reforms, the Israelites still remain in regard to their domicile, their property, and their elective functions, subject to certain restrictions, which make them a separate class even in the midst of the classes to which they belong. This inferior position entailed upon the Jews has, doubtless, much to do with the participation of a certain number of them in the political crimes of recent years, while the rigors demanded against them from time to time, by the patriots of Moscow, Kiev, and Petersburg, are little calculated to inspire them with love and respect for the imperial laws." (Page 283.)

It is false that the Jews are "kept aloof by their own rulers" from modern culture. Witness the disproportionate number of Jews and Jewesses thronging the universities, to which

* "*Lettres d'Italie*," p. 68. Bruxelles, 1880.

they have only recently been granted admission. More than fifty per cent. of the students at Kiev University are said to be Jews. They are not allowed, except in specially privileged cases, to live in Kiev proper; they live outside, and walk in and out of the town morning and night. There is but one limit fixed to the tyranny of Russian laws against Jews, and that is the caprice of absolutism. Over and above the law is enthroned the Czar. Hence, although until the year 1861 the Jews were literally reduced to the level of pariahs by the stereotyped phrase "to all people, with the exception of the Jews," which followed every clause of the Russian code, the Czar reserves the arbitrary right to confer whatever honor he please upon any individual Jew.

If Russian Jews be as Mme. Ragozin represents them, they are what Russian Christians have made them. Was it not Heine who said: "Every country has the Jews it deserves"? Mme. Ragozin says the Jews are hated not because of different race, religion, dress, peculiar customs, etc., but because of their "servility, their abjectness, their want of manliness, their failure to stand up for themselves and resent injuries." Any one who aims at being as strictly logical as Mme. Ragozin might know that it is in vain to expect the virtues of freemen from a community of slaves. Of this same people, a prominent American Christian clergyman (Rev. Dr. Howard Crosby) publicly declared a few weeks ago: "It is the glory of America that she finds among the Israelites the purest and strongest elements of republican liberty." The Hon. J. W. Foster, late United States minister at St. Petersburg, writes: "I do not mean to convey the impression that the Jews of Russia are equal in intelligence and social standing with their co-religionists of the most enlightened countries of Europe and America. Far from it. But they are superior in education and thrift to the same class among whom they belong." The cry against the Jews, in most countries where they have had protection from the law, is not that they are servile, but that they are arrogant.

According to Mme. Ragozin's statement, the Jews, "herding together in unutterable filth and squalor, are a loathsome and really dangerous element—a standing institution for the propagation of all kinds of horrible and contagious diseases." We know how rigidly the sanitary and hygienic laws of the Mosaic code have been obeyed by Jews in all countries, and how frequently the almost miraculous vitality of this people has been ascribed to such obedience. On the other hand, we have authoritative testimony con-

cerning the unclean habits of the poorer classes of Russia. I quote again from M. Leroy-Beaulieu:

"The very precautions necessitated by the cold are far from wholesome. In order to resist the winter, Russians have to live in a heavy, thick atmosphere of vitiated air, which is seldom renewed. In his wooden *izba*, often surrounded with an embankment of dung, the peasant huddles with his whole family around the enormous stove, on which they all sleep at night. The climate is as unfavorable to cleanliness as to health. * * * The peasant is condemned to live in a stifling atmosphere, impregnated with miasma. The hot, infected air of his cabin germinates myriads of insects, and all kinds of parasites swarm around. The ordures thrown out of the house disappear in the snow, and recover all their fetidness in the spring. Nothing can exceed the stench of a Russian thaw. Even in the towns, the filth cannot always flow freely through the sewers, which are stopped up by the ice. The snow, which resembled sand or pounded glass under the sleighs, is transformed into a thick, nauseous mud, from which one's boots carry the emanations indoors. Under such sanitary conditions, it is no wonder to see this people a prey to all sorts of epidemics, and even the plague itself make its appearance still in European Russia, as it did at Vetlianka in 1879. * * * The necessity for being well muffled up is for the people an obstacle to cleanliness as well as to health. The peasant sleeps in his clothes, and passes night and day in the same sheepskin *touloup*. It is true that he takes a vapor-bath once a week, but unfortunately he is obliged to put his clothes on again, which are infested with vermin." ("L'Empire des Tsars," pp. 129, 130.)

Mme. Ragozin will have difficulty in convincing those who are conversant with such facts as the above that the Jews are the cause of Russian pestilence. It must be borne in mind that Russia forcibly retains this canker in her body politic. Emigration as well as immigration is prohibited to the Jews. When General Ignatieff proclaimed, a short time ago, that he "confidently expected the Western frontiers to be soon opened to the Israelites," probably very few Americans realized that this generous extension of privilege meant freedom to *leave*, not to *enter*, the empire. The present emigration is effected by means of wholesale and public bribery of Government officials, in which the Jews have to squander thousands of rubles. Mme. Ragozin seems to think that, in acts of official corruption, the criminal is he who offers, not he who accepts, a bribe, and she wishes to guard her country against the evil effects of "the unlawful favors shown to the Jews." Let it be remembered, too, that the Jew offers a bribe to protect his property and life, the Christian accepts it to enrich himself surreptitiously at the expense of others. Mme. Ragozin melts with compassion to think of the "long line of exiles emigrating across the Amoor, driven out by the extortion of the Jews." It has been popularly supposed that the mines of Siberia, the notorious Third Section of the late Czar's Imperial Chancel-

lerie, and several articles of the Russian code, had some connection with the restlessness of the Russians. But Mme. Ragozin assures us it is a petty tribe of clever Jewish traders, gagged, bound, and restricted in every way by the tyranny of unjust laws, who are "sucking out the blood" of all the Russias.* A companion-picture to Mme. Ragozin's fancy-sketch of the melancholy procession of moujiks may be actually seen by any American who crosses the ferry to Ward's Island, New York, where are huddled together hundreds of homeless refugees, among whom are not a few men of brilliant talents and accomplishments,—the graduates of Russian universities, scholars of Greek as well as of Hebrew, and familiar with all the principal European tongues,—engaged in menial drudgery and burning with zeal in the cause of their wretched co-religionists. There are the results of every kind of atrocity, which impelled these despoiled exiles, not from one district to another of their own country, but across the wide Atlantic to an unfamiliar land. No American who has seen them, and heard from their own lips the simple narration of their sufferings, will have much compassion left to spare for the whisky-ruined peasants described by Mme. Ragozin. Of these horrors, no one in whose veins flows a drop of Jewish blood can speak with becoming composure.† The position of the Jews in Russia

* Among five hundred refugees at Brody there was not a single money-lender. They were all artisans and traders.

† The problem of the Amoor and other Russian emigrants is a simple one. A thrifty, sober people like the Jews, side by side with a class of besotted idlers like the majority of the moujiks, is bound to win material prosperity. Tourguéneff, in his last novel, "Virgin Soil," gives us a tragic picture of deserted Russian villages, and the real key to their misery, in a poem supposed to be written by the hero:

"SLEEP.

"It was a long time since I had seen my birthplace, but I did not find the slightest change in it. Deathly torpor, absence of thought, roofless houses, ruined walls, filth and stench, poverty and misery, insolent or melancholy eyes of slaves,—everything has remained the same.

"Our people is emancipated, and its hand rests as before, inert by its side. Nothing, nothing has changed. In one single point we have outstripped Europe, Asia, the whole world. No, never have my dear compatriots slept so terrible a sleep. Everything is asleep; everywhere,—in the village, the city, the *teliga*, the sleigh,—by day and night, standing and sitting, the merchant, the *ichinovnik*, sleep; in his tower sleeps the watchman, in the cold snow and beneath the burning sun; the prisoner sleeps, and the judge dozes. The peasants sleep a death-like slumber; they reap, they plow, they sleep; they thresh the wheat, they continue sleeping; father, mother, children, all sleep. He who strikes and he who is struck sleep equally. Only the tavern is awake, with its eye always open! And pressing between his five fingers a jug of brandy, with his brow on the North Pole and his feet in the Caucasus, sleeps in an eternal slumber our fatherland, holy Russia!"

has been likened to that of the Chinese in the United States, but the two cases bear no analogy. The Jews have not emigrated to Russia: they are in the land of their forefathers. Says ex-Minister Foster: "It is true that for centuries past Russia has had laws prohibiting the immigration of the Jews; but the conquest of the provinces in the South-west brought in more than two million Jews as subjects of the empire."

Mme. Ragozin points with dignified complacency to Russia's "millions of Mohammedan subjects living peaceably amidst the Christians. Who ever heard of an outbreak against them?" Let us not be deceived by this specious plea. Russia is only semi-European; fully two-thirds of her enormous bulk lies in Asia. While the Mohammedans of European Russia bear about the same numerical relation as the Jews do to the Christian population, yet she is bounded on the south by the Ottoman Empire itself; at her eastern gate lies Persia, a Mohammedan power which she is ever anxious to conciliate, and a large part of her territory embraces provinces which are wholly Mohammedan. "In Asiatic Russia," says M. Leroy-Beaulieu, "the Tartars have for congeners as well as co-religionists the Khirgiz, the most extensive of all the Turkish branches; in Turkestan the Turcomans and the Osbeigs; in the Caucasus the Kumuks and other small tribes, and even in Siberia Mohammedans who have more or less claim to the title of Tartars." (Pp. 88, 89.) India, with her population of fifty million Mohammedans, generally supposed to be the ulterior aim of all Russia's policy, lies not far distant.

Now, if we imagine a huge Jewish sovereignty intrenched on the borders of the Russian Empire, and powerful allies scattered about in every direction, it is not difficult to believe that the outbreaks against the Russian Jews would be as infrequent as are those against the Mohammedans. The latter have their mosques, their schools in which the Koran is the basis of instruction, and their mollahs, or umpires, just as the Jews have their synagogues, their beth-din, and their kahal. But the Russians have not yet found it necessary to see in such institutions a standing menace to the existence of the Russian Empire.

That the Jews are as a rule shrewd, astute, and sharp at a bargain no one will deny; that a rapacious envy of their gains is at the bottom of all the religious and political outbreaks against them, I am as firmly convinced as is Mme. Ragozin herself. But none the less is it a fact that this envy, ashamed to appear under its proper name, seeks to disguise itself under the mask of any and every

other sentiment—patriotism, self-preservation, religious zeal, righteous indignation in a thousand forms. But is it not as puerile as it is monstrous to assert that the Christians, who outnumber the Jews by millions, who have the whole power of the law and the throne to back them, not to speak of the prejudice of the whole civilized world in their favor, can find no other weapons than tyranny, violence, and murder to preserve them against the Jew, who has nothing but his wits? When Peter the Great was petitioned to grant the right of settling in Russia to a colony of Jewish merchants, he replied, jestingly, "Why, they would starve to death among the Russians." Concerning Russian business habits, Bielinski, one of the most distinguished of their contemporary authors, writes: "When I go shopping in the city, while my ears are deafened and my human dignity is insulted by the vulgar policy of our national business community, advertising its own wares and almost forcibly dragging purchasers into the shops, then do I realize that I have fallen among the greatest swindlers in the world! What is to be done? The Russian is born so! We condemn this Asiatic ostentation, this cringing politeness bordering on servility, this shameless boasting, and can only say, like the fish to the angling-line, it has always been thus in Russia."* "Down with the Jews!" say the Loyalists; "they are at the bottom of Nihilism!" "Down with the Jews and all the property-holding classes!" yell the Nihilists. "When the pitcher falls upon the stone," says the Talmud, "woe unto the pitcher! When the stone falls upon the pitcher, woe unto the pitcher! Whatever befalls, woe unto the pitcher!"

Mme. Ragozin tells us that "in all cases Jewish riots begin spontaneously"! In other words, we are to accept them as natural phenomena, like volcanic eruptions or earthquakes, for which only the inscrutable laws of Providence are responsible. According to her, race-animosity or religious intolerance has never been at work in connection with them, and she continues, with truly feminine logic: "The difference between the Middle Ages and now, apart from the mild form of the recent paroxysms consequent on the general softening of men's natures, is chiefly this: then, religious feeling was actively mixed up with economical grievances, while now it is totally absent, and never could this mediæval specter be dragged forth to the light of our very sober, unfanatical age. Let us once and forever drop this sentimental Liberal slang, invented by the Liberal press of Germany,

which is controlled by emancipated Jews." To a Russian mind and heart, the recent paroxysms may seem to have assumed a very mild form indeed, "consequent on the general softening," etc. To an American, they do not appear in such a rosy light. Here is the picture the Hon. W. M. Evarts draws of them—not from accounts of German Hebrews, but of English journals, such as the London "Times," which have sent a thrill of horror through all civilized Christendom. "These persecutions, these oppressions, these cruelties, these outrages, have taken every form of atrocity in the experience of mankind, or which the resources of the human tongue can describe. Men have been cruelly murdered, women brutally outraged, children dashed to pieces, or burnt alive in their homes," etc., etc. Is this what Mme. Ragozin calls the "sentimental Liberal slang of a Hebrew journalist, inflamed by a mistaken national zeal"?*

"Amid the vast amount of savage prejudice still existing against the Jews," says the "Pall Mall Gazette," "cultivated dislike had better hold its tongue." The Russian persecution of the Jews, of which we are only now receiving the horrible details, has been going on for fully three years. The outbreak at Ielizavetgrad, which furnishes Mme. Ragozin with a "convenient introduction," was by no means the beginning of the trouble. In March, 1879, nine Jews were brought up for trial in the Caucasus, on the charge of having slain a Christian child and tapped its blood for Passover; and the same hideous fiction, the identical "mediæval specter," was revived simultaneously in several districts, invariably leading to riot, pillage, and murder. The cold-blooded tone in which Mme. Ragozin relates "the disturbance" at Ielizavetgrad enables us to realize, as we could not otherwise have done, the spirit in which such outrages are perpetrated. "The mob behaved with remarkable coolness and discrimination." What did they do? Why, they simply sacked, gutted, and ruthlessly destroyed the homes of hundreds of innocent people, made a bonfire of their effects, tore up like waste paper bank-notes to the amount of thousands of rubles, offered in ransom by the wretched victims, and not being able to resist their *only* weakness, they drank themselves into a state of hopeless intoxication, and were in some cases almost drowned in the liquor that had bestialized them. Is not this a pleasant picture of humanity? That the riot was prompted by no love of gain

* How tenderly soft must be the natures of men who, in one case authentically reported in all the leading journals, poured kerosene oil over a human being and set it on fire!

is proved in Mme. Ragozin's eyes by the fact that the rioters retained nothing, and their object was simply to despoil and cripple, not to enrich themselves. Some simpletons who came in from the country, and took possession by the wagon-load of the valuables piled up in the market-place, actually did not know they were committing a blamable act! *Sancta simplicitas!* what precious innocents these Russians must be! Mme. Ragozin is obliged to confess that such extenuation, however, cannot be admitted of the conduct of some "well-dressed women in carriages," who carried off jewels which they were afterward obliged by the officers of the law to relinquish. Of course, the consideration that the law was bound to interfere, at some time or other, to protect even Jewish subjects had no connection whatever with the "extraordinary moderation" the rioters evinced in destroying, rather than retaining, their spoils! No lives were lost, owing to the "prudence" of the Jews. The poor creatures at bay shut themselves up in their houses, and only when they were occasionally so foolish as to fire a pistol in defense of their hearths and homes did this "good-natured mob" show "manifest signs of irritation." "Hebrew lawyers and physicians were not molested, they being

considered useful members of society"! At Odessa, Kiev, and Warsaw, Mme. Ragozin cannot say as much for her countrymen. She is obliged to confess that blood was shed, and even, by a lamentable mistake, some innocent Christians were sacrificed who happened to be passing through the streets.

Mme. Ragozin, in her account of the outrages, so far from exculpating her compatriots, has taken from them the one human excuse (not justification) which even a mob may plead in self-defense—the influence of unbridled passion. She simply reduces them to the level of fiends, as calculating and cunning as they are merciless. But it were an insult to our readers to fancy that any extenuation, however plausible, of such horrors could have a moment's weight with them. Were Mme. Ragozin's (or Brafmann's) statements ten times true, rather than the stale and flimsy libels which they are, they would bear no relation whatever to the deeds she attempts to explain. Mr. Evarts has put the question upon the only ground which Americans need consider or act upon: "It is not that it is the oppression of Jews by Russians—it is that it is the oppression of men and women by men and women; and we are men and women!"

Emma Lazarus.

ROMANCE.

My Love dwelt in a Northern land,
 A dim tower in a forest green
 Was his, and far away the sand
 And gray wash of the waves was seen
 The woven forest-boughs between:

And through the Northern summer night
 The sunset slowly died away,
 And herds of strange deer, silver-white,
 Came gleaming through the forest gray,
 And fled like ghosts before the day.

And oft, that month, we watched the moon
 Wax great and white o'er wood and lawn,
 And wane, with waning of the June,
 Till, like a brand for battle drawn,
 She fell, and flamed in a wild dawn.

I know not if the forest green
 Still girdles round that castle gray,
 I know not if the boughs between
 The white deer vanish ere the day:
 The grass above my Love is green;
 His heart is colder than the clay.

Andrew Lang.