# MARK TWAIN ON THE JEWS.

Early last year Mark Twain published an article in Harper's Magazine relative to the recent anti-Semitic outbreak which he had witnessed in the imperial parliament in Vienna. His description of the violent, deep-seated hatred of the Jewish race disclosed in that remarkable scene of riot and disorder made a deep impression on many thinking readers, and letters have continued to reach him from all parts of the country asking him to give his explanation of this widespread racial hatred, evidenced not in precisely the same form in Russia, Austria, and France, and even occasionally showing itself in America, the Jew being the victim in all.

The chief of military force in the capital of Austria, which comprises more than a million people, was not introduced by any Jew. No Jew was a member of that body. No Jew was prominent in the Assembly or in the imperial parliament. No Jew was insulting anybody else. No Jew was doing anything to attract attention to himself or anybody whatsoever. In fact, the Jews were the only race of the whole Austrian race in Austria who did not have a party—they are absolutely nonpartisan. Yet in your article you say that in the riots which followed, all classes of people were assaulted except the Jews. Why was not a hand lifted against the Jews? Why was not a hand lifted against the Jews? Why was they left out? Why, in your judgment, have these Jews been the target for the world's hate and persecution for ever and ever, in these days of supposed intelligence, the light of learning, science and culture? It does not seem to me that these Jews have been more quiet, industrious, law-abiding, self-helping, self-hoping as a class than the other races. It seems to me that ignorance and barbarism can not alone account for their hostility and unjust persecution.

"Tell me, therefore, from your standpoint of cool judgment, why the Jew is the target for the hate of the world? Can American Jews do anything to correct, or other Jews to avoid, this hatred? Will it ever be at an end? Will a Jew be permitted to live in peace and security in Europe, like the rest of mankind? What has become of the Golden Rule?"

In the December number of Harper's Magazine Mark Twain tries to answer these questions. Most of the facts, he says, he had long ago arrived at but that is all his works there can be found no concordance of facts. He says he has kept himself wholly free from all prejudices of caste, country, creed, society, or national prejudice—apparently anti-Gallic. He even has no prejudice against his fellow-members of the jury. He thinks that the acknowledged lack of race-pride of the humblest race deserves consideration and a fair chance to survive the side of the case. With all these qualifications, therefore, Mark thinks he is particularly well fitted to discuss the Jewish question. He finds that there is room for a great deal of consideration in the letter given above.

"1—The Jew is a well-behaved citizen.

"2—Can ignorance and fanaticism alone account for his almost trivial assaults?

"3—Can Jews do anything to improve the situation?

"4—The Jews have no party; they are non-participants.

"5—Why the persecution now seems to an end, and the Jews be permitted to live peacably like the rest of mankind?

"6—What has become of the Golden Rule?"

Mark Twain thinks we must avoid point number 1 for many reasons.

"The Jew is not a disciplined member of any country. Even his country will concede that. He is not a legislator, he is not a soldier, he is not noble, he is not a yeoman, he is not a farmer, he is not agriculturist. In the statistics of crime his presence is conspicuously open—in the statistics of virtue his presence is not conspicuous. Statistics show that the Jew is not addicted to the practice of any form of violence he has but little to do; he is a stranger to the language in the place he lives in; he is not addicted to 'athletic' and 'Turnverein' and 'Sokol' and gymnastics. He rarely wrestles. That the Jew is a good citizen in the place he lives in is a fact which no one will dispute. The Jew is not addicted to the strongest offenses; he does not cheat each other every the respect; and every one else; he is an industrious law of the house. The Jew is not a burden on the charities of the place; one of the City Fathers could come from their footsteps without offending him. When he is well enough, he works; when he is sick he is still at work; you can take care of him. And not in a poor and sordid way, but in a way that shows large benevolence. His race is entitled to be called the most benevolent of all the races of earth. A Jew is not a drunkard, perhaps, such a thing may exist, but there are few men that can say they have seen this spectacle. The Jew has been stamped in many inconsiderate forms, but, so far as I know, he has never been stamped into the gutter or to stage him as a beggar.

"The Jew has been the sober man. He has been discriminated against, though he has not a monopoly of them, because he has not a monopoly of them, because he has not a monopoly of the virtues. In business dealings with others are almost reduced to matters connected with commerce. He has no chance to be a drunkard, no chance to be a gambler, no chance to be a loafer, no chance to be a vagrant, no chance to be a beggar, and for betting himself out to the world, he has been and for arranging running competitions which have taken him out of his work and which have left him idle and comfortable for weeks, and months, and years, and which have left him idle and comfortable for weeks, and months, and years, and which have left him idle and comfortable for weeks, and months, and years,