THE CHOSEN PEOPLE'S WOES.

A Parallel Sharply Drawn by a "News" Correspondent.

To be "Peculiar" in Religion Means Much.—Persecution, Expulsion and the Attendant Train of Sorrows.

Correspondence Deseret News.

NEW YORK, May 8th, 1893.—Alone here in the Gotham of America and as usual reading this morning's news of the world, I read this clipping, which I inclose with this attempt at writing what I think

How well I remembered the words from the lips of prematurely aged friends of mine. The week of expectancy upon the completion of a second temple erected and dedicated to the One and Only Living God, fraught with the toil and tears of an honest people about to be deprived of their all in the face of an inclement season—they—with their "lares and penates" such as they had, left cosy firesides for the trackless plains, their faces turned toward the setting sun. With a faith well rounded and a knowledge of the truth in their hearts they made another home in due time.

As my mind recalls it, they were still relentlessly pursued and as far as possible made more and more miserable. Even the elements seemed to conspire against that sturdy band. But the Star that once illumined Bethlehem was before them—a desert was reached—"Here we will build a Temple to the Living God," the leader said.

Before I left for this part of the country I had the grand privilege of assisting in the dedication of that building, and when I held that leader's hand as his "spirit returned to God who gave it," I said: "Well done." The tone of paper used on last Sunday by the New York *World* could not contain a tithe of that man's work.

This from the *World* of the 9th inst. speaks significantly of a great and grand gathering of God's chosen people. Is this the beginning? Can we say that that so-called peculiar people must now leave their friends? As hinted, will they come here to free America or go Palestineward. They can take with them their possessions. The people of Utah were fortunate in being able to wait.

A word more to make some people think: Register Levy in this article says: "They (the Hebrews) are in the same position in which the Puritans were when they came over here to escape the persecutions of the established church or the French Huguenots fleeing from the dragonades of Louis XIV, or the 30,000 Salzburg Protestants expelled by the archbishop in 1730."

Mr. Editor, pen of steel and tongue of fire could not express with the combined presses of the world my feelings upon reading the enclosed.

Do as you please about printing the whole of it, but I am certain that it will be mighty entertaining reading for all Latter-day Saints.

J. M. BENEDICT.

The World's article is as follows:

"The edict against the Hebrews issued by the Russian government early in 1890 and repeated again in the two succeeding years was again repeated on Feb. 14 last, when all the Hebrews living in unrestricted districts in Russia were ordered to move within the pale. Russia claims, when questioned by an alien power concerning her treatment of the Hebrews, that she does not expel them, and that the only restrictions placed upon them is that they must live within certain boundaries.

The Hebrews in this country know that the meaning of this is that the Hebrews must forsake their homes and move to a district that is already so overcrowded with members of their race that the earning of a proper living is impossible, or that they must seek some other country and begin life anew. The order provides that by November 1 next the provinces of Livonia and Courland must be cleared of their Hebrew population.

In Livonia there are about twenty-five thousand Hebrews, while in Courland the Hebrew population is much larger. About eight thousand, all of whom are extremely poor, have also been ordered to leave the town of Riga. It is computed that at least 60,000 souls will be driven from these provinces into the already crowded towns of the pale.

The result will probably be that all those whose means will permit them to leave Russia will hasten away, and it is not unlikely that this country will be asked to receive a large majority of them. The dangers attending this influx may be small, but the cholera scare of last fall is still fresh enough in the minds of the people to create some fear. In viewing the matter from the standpoint of the public health, Register Ferdinand Levy said:

"As regards the status of the unfortunate Hebrews in Russia I want to say that by far the large majority of those that will come here will be in a condition that will require no other assistance than that of friendly advice. They are both able and willing to earn their bread. Only a small number, comparatively speaking, are in need of substantial help. They are quite different from the common herd of paupers. They are the victims of circumstances and conditions beyond their own control, plunged into misery by the acts of a government which is a disgrace to our civilization. They are in the same position in which the Puritans were when they came over here to escape the persecutions of the Established church, or the French Huguenots, fleeing from the dragonades of Louis XIV, or the 30,000 Salzburg Protestants expelled by the archbishop in 1730.

"They deserve the sympathy not only of the humane Hebrew brothers, but of all humane and liberty-loving people, especially of every American who holds dear the fundamental principles of our institutions. America can never afford in the face of the history of the founders of our commonwealth to bar out from this country those struggling for liberty of conscience and the right to live peaceably as human beings."

Rabbi Adolph M. Radin, the visiting chaplain of the New York board of Jewish ministers, said that no attempt has ever been made by the Hebrews in this country to house their downtrodden brethren in Russia to come here. He added: "We have never made any effort to bring Russian exiles here, and we never shall unless all other countries are closed to them. When that thing happens we believe the American nation is broad-minded and generous enough to throw open its doors. Russia claims that she does not expel the Hebrews and that she goes no further than to require them to leave the villages and herd in towns. This, the Russian government claims, is necessary because of economic reasons. This explanation is furnished to governments that might be persuaded to do something to protect the Hebrews of Russia from frequent attacks of that country. The places from which they are ordered are already overpopulated, because for ten years this system of driving them into certain sections has been going on. Existence is made a burden to these poor people because the heaviest labor will not yield enough to properly feed and clothe them."

Henry Rice, president of the United Hebrew Charities, in the last report of the organization makes this appeal: "I ask the American people to look kindly upon a class of people driven from their country by a government which is at least a century behind our civilization, which has done nothing in the march of civilization, which is full of dark and ignorant superstition, and which is driving and hunting a race from its homes and despoiling it of its humble possessions. Let the poor Russian Hebrew, so long cowed by force and fear, despotism and tyranny, inhale the fresh air of freedom. Give him the means to assert and unfold his faculties, and he is bound to advance to the full dignity of American manhood."

Deputy Sheriff William Rader of Meagher county has been killed near Castle, Montana, by Harry Gross while attempting to arrest William Day, a desperado wanted for arson. Rader and another man went out to the Gross brothers' ranch, about six miles from Castle, to arrest Day. William Day and Harry Gross opened fire upon them with Winchesters, shooting Rader through the heart. The other man quickly got out of range. The murderers have not yet been apprehended. Posses are in pursuit and further shooting will occur if they are overtaken. Both men are hard characters from Wyoming. Day killed a man in the Black hills some years ago.

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References, by permission—HON. JOHN T. CAINE and other prominent gentlemen in Utah and Washington.

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