

# SLAUGHTER OF THE JEWS.

BLACKER THAN THE DEEDS OF  
NERO'S REIGN.

TOWN OF KIEFF, PROMINENT RUSSIAN RABBI.

LONDON.—All the news that comes from Kishenev adds to the horrors that have already been told of the slaying and torturing of the Jews, says the New York World. The blackest deeds of Nero's reign, the horrible inflictions of the dark ages, are not so frightful as the atrocities visited upon the Jews of Kishenev during the three days of terror.

That the outbreak had long threatened is clear. For years a Kishenev newspaper has increased the race hatred with fiendish energy. And the anti-Semitic feeling has always been terribly strong.

Kishenev is a prosperous city of about 140,000 people, almost in the geographical center of the province of Bessarabia, of which it is the capital. The city is northwest of Odessa. Bessarabia is a land of vineyards, of agriculture. Its people live out of doors and they are famous for their stature and their physical strength.

The commerce of Kishenev is in the hands of the Jews, who make up a third of the population. The Jews are the scholars of the city as well as its merchants. While their places of business were somewhat centered, their homes were scattered all over the city.

The inborn, hereditary Russian hatred for the Jews was intensified by the jealousy of their prominence and prosperity. Hence the newspaper that made it a business to increase this feeling had many readers.

For years it has hoped to incite an outbreak that would drive the Israelites from Kishenev, and it succeeded at last by publishing two pieces of fiction as news, one of which was so horrible, so unworthy of credence, that it is impossible for a civilized European or American mind to understand how it could find any believers.

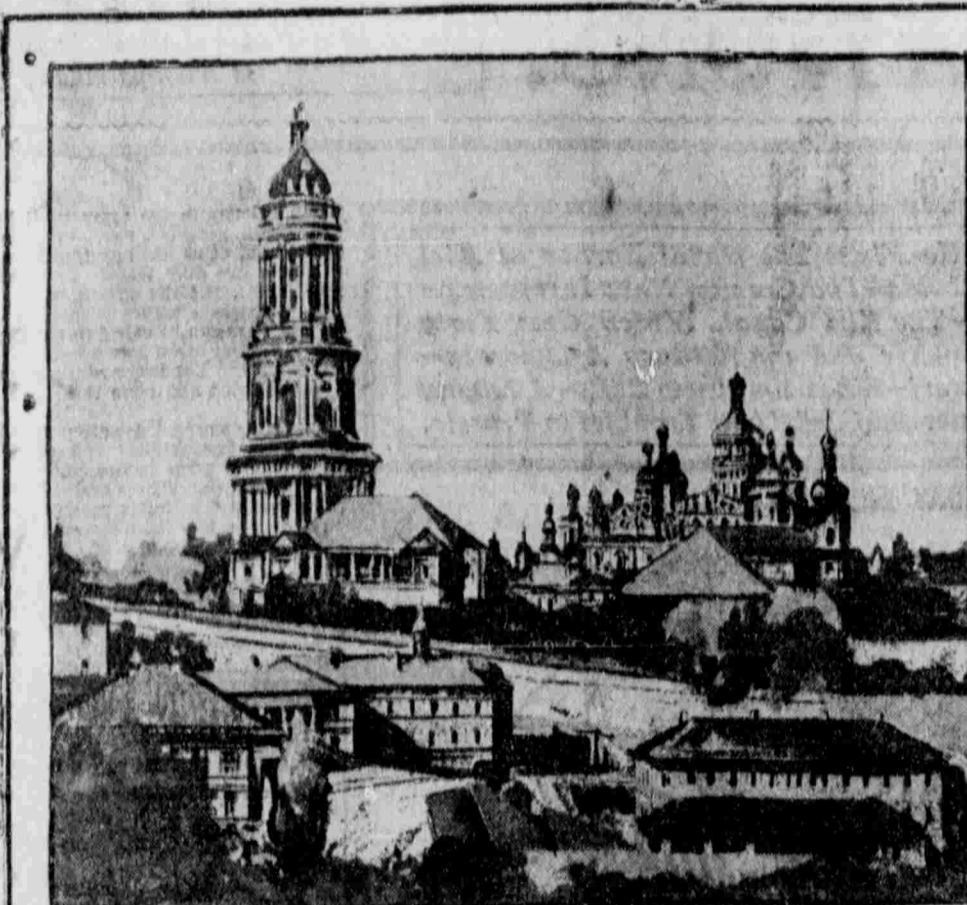
The government officials, if not the government, connived at this slaughter and persecution seems plain. Furthermore, there is internal evidence that an organization had been effected to take the utmost advantage of the outbreak when it should occur.

The attitude of the government is shown by the fact that the horrible outbreak began on April 19 and continued through the 21st, yet news of them did not reach the capitals of Europe for nearly a month.

Probably nowhere else in the world save in Russia within the touch of telegraph wires could an event of such interest to the world at large have taken place without news of it finding universal publicity within a few hours. But the Russian authorities control the telegraph wires. The outside world learned of the atrocities only when letters from the victims and refugees reached other countries.

The Russian newspaper, burning with the blood-lust, selected the time of the Russian Easter, and the Jewish Passover for the publication of the articles that aroused the Russians in Kishenev to murder.

It announced as a fact that a young Christian girl had been maltreated by the owner of a merry-go-round who was a Jew. This stirred the fierce passion of hatred into a brighter flame. Then came the growing accusations against the body of a Christian boy or girl—the accounts as to the sex are conflicting—about four years old, was found in a part of the town where many of the Jews lived. The newspaper declared that this child had been murdered by the Jews and that the human blood



KIEFF, where 37,000 JEWS have been expelled.

Driven from Russia by persecutions which savor of the middle ages, thousands of Hebrews, refugees of the recent massacres and others fearful of further displays of anti-Semitism, are coming to the free land of the United States. Many, too, will go to England, where there is religious freedom for all. 37,000 Jews have been expelled from the town of Kieff, Russia, the unfortunate not being allowed to take their property with them and being glad to escape with life and limb.

was used for ritualistic rites. A Christian had been slain to make a human sacrifice.

To the fierce race hatred was added that of fanaticism, which is responsible for the darkest pages in history. The Russians were aroused to a depth of demagogical fury that only the flood-tide of blood of the victims enduring the most frightful tortures, could satisfy.

The outbreak began on the first day of the Russian Easter, April 19. About noon some Russian street boys, began reviling Jews in the square called the Novi Bazar. They followed this up by smashing the windows of the Jewish houses and shops in that neighborhood.

The police ordered them to stop, but no arrests were made. It is believed now that this band was sent forth by those who organized the riot, to give the body of the police and military authorities were not disposed to interfere in the effort to kill and torture as many Jews as possible. In the effort many Jews were killed, and a crowd collected. It was made up of workmen, small merchants and students. Theological students were espe-

cially prominent. There were many civil officials in uniform.

It became apparent that two men in the crowd were leaders and both represented the professional class. Their names were Possarski and Semiradov. The latter was famous as a leader of outbreaks in his student days.

Many of those in the crowd wore red shirts. These knew that there was to be an outbreak. They circulated among the crowd, which began to disperse about 2 o'clock, small parties going in different directions.

Many of the Jews in Kishenev had been living in hourly fear of an outbreak, but most of them had confidence in the governor, who had treated the leading Hebrews who had called upon him in such a manner as to give them confidence that he would protect them. And if the officials desired to stop a riot there could be little danger.

For it should be known that there were 5,000 soldiers and 300 policemen in Kishenev, and the military had but to give the order and the most rabid and fanatical of blood-thirsty ruffians, no matter how great their numbers, would have been crushed. But neither the police nor the military lifted a hand to

stop the most terrible outrages of modern times.

From the best evidence that can be secured, it appears that the murderers and ruffians who were the chief actors in this bloody drama did not exceed 300. That is to say, there were that number in the organization, and they were divided into bands of eight and 10. Of course, the professional criminals and the depraved part of the population joined in the looting and the attacks upon women, but the brutish 300 were the backbone of the slaughter.

When the news of the attacks upon the Jews reached other parts of Europe people wondered why the Hebrews, who number a third of the whole population were not able to protect themselves.

The reason was the best possible. Neither the soldiers nor the police would permit the oppressed and butchered Jews to go to each other's assistance. The authorities were opposed to rioting, to fighting, but they encouraged the wholesale killing and worse crimes.

And while neither the military nor the police took actual part in the shameful scenes beyond preventing the Jews from assembling, they did not hesitate to

Rabbi Abraham Knotlanski is one of Russia's most noted rabbis. He is a leader among the Jews of Russia, who look up to him in the light almost of a prophet of old. The unfortunate Hebrews massacred in the recent anti-Semitic outbreak were among his personal flock.

point out to the murderers the houses in which the Jews lived after those of one or two Christians had been looted by mistake. Also soldiers and police guarded the Jews, and they were thrown into the streets by the robbers.

No doubt it was perfectly well understood that the authorities would not interfere in the carnival of blood and outrage and that the preliminary test in Novi Bazar was merely to give the anti-Semites courage.

Certain it is that after the crowd dispersed from that part of the town the working bands of eight or 10 were organized and that each had axes, blades and bars of iron to break in the heavy doors.

For perhaps an hour the ruffians contented themselves with beating the Jews, robbing them and destroying their property. By 4 o'clock they had become maddened with the lust for blood and the real slaughter commenced. From beating offensive men to death to worse cruelties was an easy step.

By nightfall Kishenev witnessed a carnival of murder and torture such as no human being had ever looked upon. Mere killing and looting no longer contented the murderers.

## Official Report Upon the Terrible Sufferings of the Russian Israelites.

CONCERNING the terrible persecution of Russian Jews—a persecution that is causing the world to stand aghast at the present time—William E. Curtis, the widely known newspaper correspondent, this week wrote from Washington to the Chicago Herald:

Buried among the archives of the department of state is a very important and interesting report upon the conditions of the Jews in Russia made by Andrew D. White while he was minister to St. Petersburg. In reply to inquiries from Secy. Gresham, "This was in 1892, when Alexander III enforced the reactionary measures prompted by vengeance for the assassination of his father, and it will be remembered that they caused a very large emigration of destitute Jews to the United States. The facts stated are generally applicable to the present day."

There are about 5,000,000 Israelites in Russia, Mr. White says, more than half of the entire Jewish race, who are herded together in the cities and villages of Poland and the adjacent provinces. In other parts of the empire they were allowed to reside as a matter of course, but under the kindly reign of Alexander II. This privilege was enjoyed by certain classes only, such as those who had been admitted to the learned professions or had taken university degrees, or had acquired the rights of merchants by paying heavy fees. Certain artisans have also been allowed to reside outside the Jewish pale, but their privileges, Mr. White explained, are very uncertain, liable to revocation at any moment, and under Alexander III were greatly diminished. In addition to this young men were allowed to serve as clerks in banks and mercantile establishments in the large cities under a very uncertain tenure, as was illustrated by a case to which he calls attention.

An eminent Israelite banker of St. Petersburg had distinguished himself in financial operations for the government, was respected for his integrity and enjoyed the complete confidence of the czar and other officials. He had in his employ a large number of clerks, and upon his death everyone of them was expelled from the city for no other reason than that they were Jews.

The treatment of the race, Mr. White says, is not based upon any one statute. There are more than 1,000 imperial decrees relating to them, besides innumerable regulations, restrictions—general, special and local—so complicated that no human being can determine exactly what rights a Jew has.

During the reign of Alexander II there were many modifications, but after his assassination Alexander III made the restrictions more and more severe and made life more and more difficult for them. Dr. White says that when he first read the reports of Commissioners Weber and Kemper, who were sent by the immigration bureau to make an investigation of conditions in Russia, he considered their statements to be exaggerated and overcolored, but, he adds, "it is with very great regret that I say that this is no longer my opinion."

"It may appear strange," he added, "that any nation should wish to expel a people who in other parts of the world have amassed so much wealth. The fact is that but a very small fraction of the Jews in Russia are wealthy; few even are in comfortable circumstances. The vast majority of them are in pov-

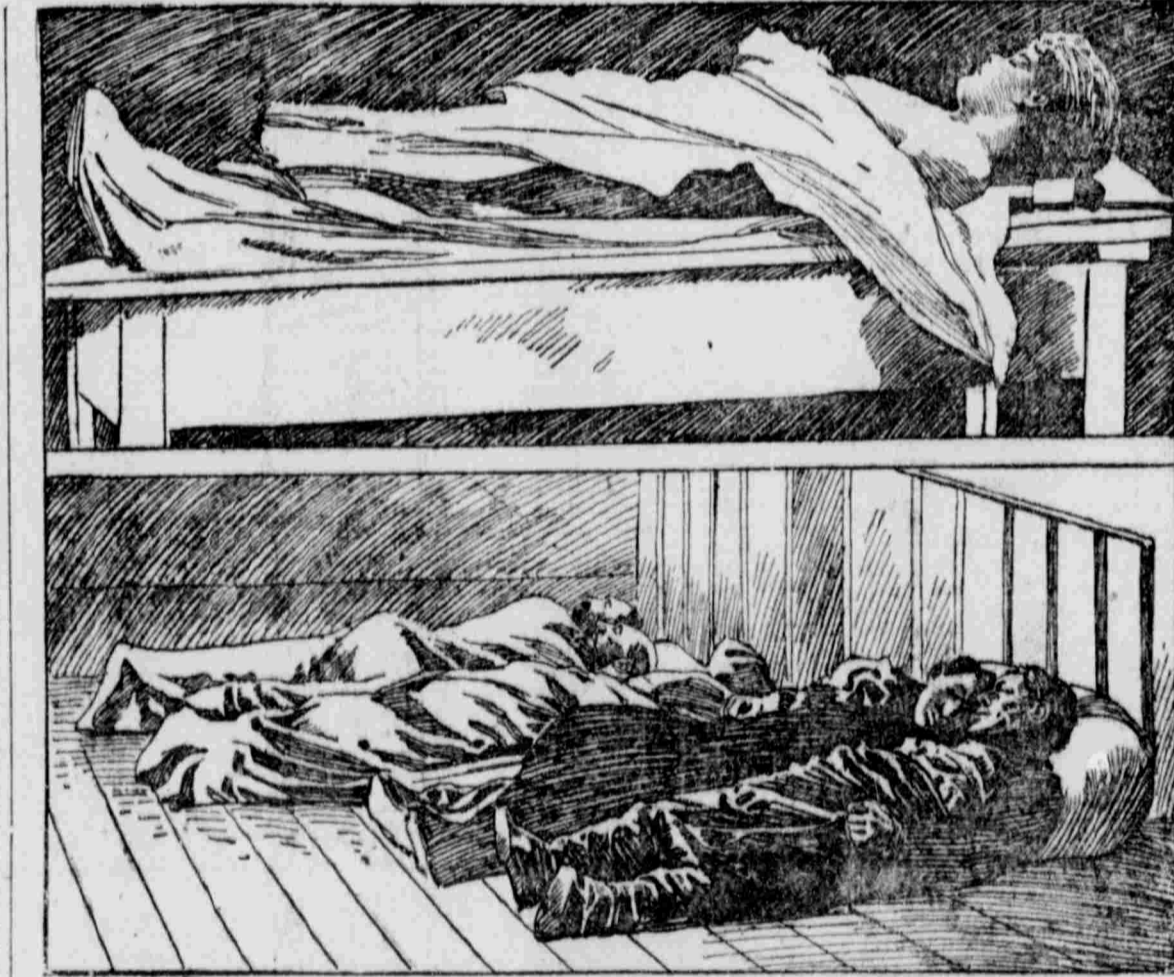
erty and a very considerable part in misery—just on the border of starvation. They exist for the most part in equal, obliged to resort to almost any thing that offers in order to keep soul and body together. Even the best of them are treated with contempt by the lowest of the pure Russians. A very few millionaire Israelites are to be found among the merchants of the first guild in some of the larger cities, but there is no such proportion of wealthy men among them as in the United States, Great Britain, France and Germany. In the smaller towns, in some of which they form a majority of the residents, their poverty is so abject that they drag each other down, making frequently a ruinous competition with each other in such few branches of business as they are allowed to pursue.

To account for the educational restrictions it is urged that if Jews were allowed to receive an advanced education they would swarm the high schools, universities and learned professions, and as a proof of this it is stated that in some parts of the empire where there are no restrictions, from 50 to 75 per cent of the students in the colleges are Jews. The whole system, therefore, Dr. White says, is calculated to drive ambitious young men from the theological schools, which are constantly complained of by officials as hotbeds of anti-Russian and anti-Christian fanaticism. As is well known, Israelites make the greatest sacrifices of any people to educate their sons and daughters, but in Russia, no matter how gifted a young man may be, his chances of obtaining an education are very small. In the Jewish pale, where they are the most numerous, only 10 per cent of the scholars in high schools and universities are allowed to be Jews; in most places five per cent and in St. Petersburg and Moscow only three per cent. Out of seventy-five young men who applied for admission to the University of Dorpat only seven were allowed to enter, and hence those who are able send their sons to universities in other parts of Europe.

There are also restrictions upon the professions. A few Israelites are allowed to become engineers; they are allowed to hold five per cent of the positions of army surgeons, although from the middle ages their race has been distinguished for skill in medicine and surgery. They are debarred from official positions and from many occupations.

As Count Cassini asserted the other day, few Jews are engaged in agriculture, but Dr. White explains this on the ground that, while they were originally an agricultural people, ages of persecution have driven them into other occupations. Although they are allowed to cultivate the ground in Russia, they are not permitted to buy it or to take mortgages on land, and thus are prevented from making it their own by farming it over.

Jewish manufacturing has been crippled by the laws and regulations of every conceivable sort. In some places persecution has been so severe that they are not allowed to employ Christian workmen. Such a law remained upon the statute books of Russia until 1885, when it was abolished by Alexander II, but in many cases it is still enforced. In other branches of manual labor, Mr. White says, the Russian Jews have been very successful. They have a high reputation and it is conceded that in sobriety, capacity and attention to work they fully equal their Christian rivals. He says also that among all the charges made against Israelites he has never heard them accused of crime or drunkenness. He asserts that the official statistics show



SCENES IN THE STRICKEN CITY OF KISHINEFF, RUSSIA.

The illustrations are made from the first photographs received in this country from Kishenev, Russia, since the frightful massacre of the Jews in that city. They were printed in the New York American. The upper picture shows a Jewish maiden who was mutilated by the brutes in human form, and the lower illustration depicts one of the numerous improvised morgues, in which, pending identification, the bodies of the assassinated Jews were placed.

that the Russian Israelites are sober and law-abiding even in a country where alcoholism is greatly developed, and where their misery is so great that the temptations to drown it in intoxicating beverages are constant. Their survival under these circumstances he attributes to superior thrift, self-control and sobriety.

Dr. White discussed at length the explanation made by the Russian ambassador that much of the persecution of the Jews is due to their usury. "It is claimed that the Jews lend money to peasants and others at enormous rates of interest," he says, "but it is pointed out in answer to this that sundry bankers and individuals in parts of Russia where no Jews are permitted have made loans at much higher rates than Jews have ever ventured to do. While it is allowed that 100 per cent a year interest has not frequently been taken by the Israelites, there seems to be no doubt of the fact that from 300 to 500 per cent and sometimes even more, has been taken by Christians. This statement seems incredible, but it is unimpeachable, and a leading journal of St. Petersburg, published under strict censorship, has recently given cases, with names and dates, where a rate higher than the highest above named was paid by Russian peasants to a Christian money lender."

"Jews would not dare to take any such rates of interest as Christians may freely demand; to do so would raise against the Israelites in their neighborhoods storms that they could not resist, and it is argued that as their desire for gain restricted in this way their presence in any part of Russia tends to diminish the rate of interest rather than to increase it."

"I find everywhere," continued Dr. White, "a complaint that the Israelites, wherever they are allowed to exist, get the better of the Russian peasants. The difficulty is that the life of the Israelites is marked by sobriety, self-denial and foresight, and whatever may be the kindly qualities ascribed to the Russian peasants—and they are many—these qualities are rarely if ever mentioned among them."

"There is also a frequent complaint against Jewish fanaticism. . . . but there is no need of argument either in the light of history or of common sense that these millions of Israelites in Russia are not to be rendered less fanatical by the treatment to which they are at present subjected. To prove that the

more bitter utterances in the Talmud complicated of do not teach Israelites to hate Christians, and indeed to show that the teachings which the Israelites receive in countries where they have more freedom, leads them to a broad philanthropy of the highest type, I have been accustomed, in discussing the subject with Russians, to point out such examples of the truest love for human kind as those shown by Judah Tursin in the United States, Sir Moses Montefiore in England, Nathan de Rothschild in Austria, James de Rothschild and Baron Hirsch in France, and multitudes of other cases, citing especially the extensive charities carried on by Israelites in all countries and the significant contribution from the first consular fund from a Jewish synagogue in California, with the request that in the use of it no discrimination should be made between Jews and Christians."

"It is constantly repeated that, in spite of the fact that the late Emperor Alexander II had shown himself most kindly toward the Israelites than any of his predecessors—relaxing the old rules as to residence, occupation, education and the like, and was sure, had he lived, to go much farther in the same direction, probably as far as breaking down a mass of the existing barriers and throwing open vast regions never

The fiends, working in bands of eight or 10, each played a part in inflicting torture. One would break the nose of a victim, others would break or dislocate arms and legs, cut off his ears and otherwise mutilate the helpless captive in ways too frightful to record before death came to his relief.

The gangs attacked the synagogues with great fury. A sexton who tried to protect the sacred scrolls was disemboweled; others met as horrible a fate.

A Jew who tried to protect his daughter had his tongue plucked from his mouth to silence his pleas for mercy. The wife was drawn with it and his ears were sliced off. The creature seized the daughter, stripped her of her clothing in the street, made her their victim before the crowd and then coolly brained her.

Men and women were crucified, being nailed to the floor because the murderers would not take time to make crosses.

The bodies of no fewer than nine children were found in the street. The body of one was torn in two. The murderers carried the children to the upper windows of the houses and threw them to the street. When a baby struck on its head there was a shout of triumph.

A carpenter who was working in his shop was tied to a board and his hands were sawed off with him over the wall in the presence of his wife and daughter. While he was pleading they took possession of his wife and daughter, inflicted upon them the most horrible indignities and then chopped them to death with an axe.

One man was brought to a hospital with two nails driven into his brain through his nostrils.

A woman who tried to resist the brutes was overcome and then her eyes were gouged out.

In one house a woman was found nailed to the floor by a great spike through the throat.

A woman who fought valiantly to protect herself and child was dragged to the street. Using the child as a club, they beat the mother until she was apparently dead, and then they brained them to make sure.

Almost every woman and the young girls as well were subjected to a worse fate than death when they fell into the hands of the brutes, and those who were permitted to live had noses and ears cut off and limbs broken in many instances. Many were assaulted until they died of fear and exhaustion.

One mother strangled her infant for fear its cries would reveal her hiding place. Several were killed in their hiding places in closets in Kishenev.

A woman who was defending her children was thrown onto the pavement, dismembered and feathers and horsehair were stuffed into her body.

During all these horrible scenes the brigands overlooked no loot. They carried off everything of value, sending it to their homes by relatives. That which they could not carry away and which they did not want was thrown into the street, drenched with petroleum and burned.

A few Jews escaped by bribing military officials, but all appeals for justice and mercy were in vain. Those who sought the governor talked to deaf ears. When they remained in the courtyard of his palace, hoping thereby to escape, he had them driven from the gates into the clutches of the mob. For two days he refused to permit any dispatches to be sent to St. Petersburg.

During these dreadful scenes the better class of people in Kishenev drew through the parts of the town where the violence was at its height. They seemed to regard it as a most amazing and interesting spectacle.

Not all the Christians were as hard of heart as the governor. Some of the more humane ones, seeing the Jews being carried off through the courage of humane

Russians. The cry "Don't hurt him; he's a Christian!" was nearly always heeded.

Surely the statement of the people in Kishenev that first came from the stricken town was not exaggerated. "They told us as hungry locusts. They have broken and destroyed what they could not take away with them. Not a single Jewish store was left standing. They began at the bridge, going through the city like a scourge, dealing death to every Hebrew they found. The dead were scattered through the streets as after a bloody battle."

The slaughter and pillage lasted for 24 hours, when it lessened because of the weariness of the murderers. Then the Russian government concluded that it had gone far enough. It stretched forth its hand and the whole dreadful atrocities stopped at once.

The best advices show that 48 persons were killed outright and left unburied. There were also 300 more who are likely to die. The injured numbered about 1,000, of whom many are crippled for life.

The property loss is about \$2,000,000. The destruction following the outbreak was frightful, although money is pouring in from all over the world. Even Russia has sent out telegrams and is sending money to relieve the immediate suffering.

Also has the government advanced proof of the massacre and it is reported that 300 arrests have been made.

(New York Sun.)

A number of letters describing the Jewish massacres at Kishenev were received in this city yesterday, says the New York Sun. "One of the letters, published by the Jewish Journal last night, gives an account of the beginning of the trouble, and tells of eight bodies being found in a slaughter house several days after the massacre. The letter was dated April 18, or May 1 by our calendar."

Some of the descriptions of outrages cannot be printed, but a part reads: "To the constant noise and telegraph wires to live in happiness."

Dear Cousin: In my last letter I have already stated to you about the terrible outrages committed against our brethren in Kishenev. It started first by a group of small boys who opened by throwing stones into Jewish houses. These boys were encouraged by the police. Then a band of ruffians entered in red shirts arrived on the scene. They looked as if they were organized by the police, as the police followed them without molesting them.

The commonest of their habits by outraging little girls in the public streets and torturing them to death. The hands and feet of one carpenter were sawed off; legs of others were cut off. Longest, long our Cousin, I have written to you in my last letter.

The lieutenant colonel of the garrison in Kishenev, a Christian, but a humane person, went to the governor for instructions. He did not want to interfere. He protested and went to telegraph to St. Petersburg. His message was not accepted by the telegraph authorities. He then went to Dendera, a neighboring town, and telegraphed from there to St. Petersburg. The reply came within 24 hours after, to the governor, to suppress the riot and use force if necessary. It took but a few minutes to suppress it.

Now the governor general, M. Poushkin, is here from Odessa, and is conducting an investigation of the massacre. While I am enclosing this letter, I find that the butchers who went to the slaughter house for the first time since the riots, have just returned with eight Jewish corpses which were found hanging in the streets.

SHAE DAVID CHAINOWITZ.

before accessible to them—the proportion of Israelites implicated in the various movements against him, especially in the nihilist movements and in the final plot which led to his assassination, was far beyond the numerical proportion of their race in Russia to the entire population. This feeling was certainly at the bottom of the cruel persecutions of the Israelites by the peasants just after the death of the late emperor, and has no less certainly much to do with the prejudices of the various personages of high influence, as well as of the vast mass of the people, which still exists; but so far as the Israelites are concerned, the facts at the bottom of this charge against them can be accounted for, without imputing anything to the race at large, by the mass of bitterness stored up during the ages of oppression, not only in Russia but elsewhere. The matter complained of must certainly be considered as exceptional, for it cannot hide the greater fact that the Jews have always shown themselves especially grateful to such rulers as have mitigated their condition or even shown a kindly regard for them.

"I was myself, as minister at Berlin, cognizant of innumerable evidences of gratitude and love shown by the entire Jewish population toward the crown prince, afterward the Emperor Frederick III, who, when Jew-baiting was in fashion and patronized by many persons in high positions, set himself quietly but firmly against it."

Dr. White concludes that "it would be a mistake to suppose that religious hatred or even deeply religious feeling is the main factor in this question. The average Russian believes that all outside the orthodox Greek church are lost, but he does not hate them on that account. The great body of the Russian peasantry, when left to themselves, seem to be remarkably free from any spirit of fanatical hostility toward religious groups differing from their own, and this feeling of indifference, when

the peasants are not excited by zealots on one side or the other, seems to prevail toward the Roman Catholic, Protestant and the Protestant in the Baltic provinces of Finland. While some priests have undoubtedly done much to excite the passions of the peasants, especially noticed during the fierce persecution of the Jews early in the present reign that in several cases the orthodox village priests not only gave shelter to Israelites fleeing from their homes but exerted themselves to put an end to the persecutions. The whole present condition of things is rather the outcome of a great complicated mass of causes involving racial antipathies, remembrance of financial servitude, vague inherited prejudices, and myths and legends like those of the middle ages."

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