

"Mormons." They believe in God, and in Jesus Christ, and in the realities of the Christian religion. They have a vital faith. It is manifested by their works. And it is because their religion a living, active, inspiring force, that it has survived and will survive every effort made for its destruction. And the more it is assailed the greater will be its activity and the brighter its prospects for survival and prevalence. For, opposition increases its activity, and activity is life. "The survival of the fittest" will receive a striking illustration in the continuance and vigor of "Mormonism."

JEWISH EMANCIPATION DAY.

A VERY important anniversary in the history of the Jewish race is at hand. Tomorrow, the 27th day of September, a full century will be completed, since the national assembly of France removed from the statute books all laws relating to civil and political disabilities in the case of the Hebrew people. On this day, 1791, the full privileges of French citizenship were conferred on the children of Abraham, then resident in France. It was the first glimpse of free political daylight which that unhappy people had experienced since the fall of their great city A. D. 70. It was the entering wedge which sundered the iron shackles that for eighteen centuries bound the Jewish race in civil, social and political bondage.

Today Russia alone of all the European countries, is a persecutor of the Jews. And strange to say, Russia and France are allies. One, the first modern nation to recognize in this way the divine majesty of humanity, the other the last in the disgrace of religion and civilization, by its brutality, ferocity and intolerance. It is true, there is still a lingering dislike of Jews in Germany, Austria and perhaps Italy. But, except in Russia, the Jew is a freeman in every country in Europe. And the pioneer day of this freedom is the 27th of September, 1791. It remains to be seen whether the race to which this day means so much, will dully observe its centennial anniversary. It is a matter which concerns the Jews of every land and clime, and the celebration of the day should be co-terminous with the bounds of the scattered people.

As to the condition of the Jews in Russia, we have heard so much during the past few years, that the situation there is yet shrouded in gloom. In the *National Review* C. B. Roylance Kent has a very instructive article on this subject. He investigates the

problem calmly, wisely and philosophically. He says that in the view of the Russian, the Jew is nothing less than a pest, "a sort of mischievous deathbearing microbe, to be crushed out at any cost." According to the Jewish apologist the situation is different. With him, the Jew is a useful citizen, "persecuted out of jealousy, for his very virtues." Mr. Kent strikes a course midway, and investigates according to material and tangible evidence.

In Russia, with few exceptions, the Jews are confined to a district known as the "Pale." It consists of the provinces of Old Poland, Western Russia, Little Russia, and South Russia. Within the limits of these four provinces 5,000,000 Jews are pent up. It is estimated that about 750,000 others live outside the "Pale." The late Emperor, Alexander the Second, decreed that certain Jewish artisans could settle outside the "Pale." He also gave permission to university Jew graduates to dwell beyond the hated line. There is also one other privileged class: a merchant who has paid 1000 roubles annually for five years while within the "Pale," and promises to pay it in future, could live outside. Even then conditions were attached. He could only take children under 21 with him. The privileges granted by Alexander are today completely annulled. Obstructions are placed in the way of students entering universities, artisans who move abroad are harassed and persecuted, and even the merchant guild above members pay enormous taxes in order to obtain the right to travel, is hampered so that the original concessions avail nothing.

The Russian, however, gives reasons for his treatment of the Jews. It is charged that the Jew is not a producer; that he is a usurer; that he lives apart from the people; that he is a promoter of drunkenness; that he is a smuggler, a forger and a coluer; that he is a shirker of military service and a conliver of Nihilists. Mr. Kent takes up these charges consecutively and deals with them in order:

That the Jew is not a producer in the political economy sense may be partly true because he has always been a trader, but trading is not ground for persecution. That he is a moneylender, arises from the fact that he was or is at any moment liable to expulsion, but he lends at less interest than Russian bankers. That the Jew does not coalesce with the people may arise from his Sabbath observance and festival celebrations. Shylock tells Jessica to ignore the carnival, to lock up the doors, and "not to gaze on Christian

fools with varnished faces." He is probably the same in Russia as in Italy, but that is not a plea for persecution.

In reply to the charge of drunkenness, Mr. Kent admits that though the Jew is remarkable for temperance, yet the vast majority of Russian liquor dealers are Jews. There may be some truth in the smuggling charge because the Jew is confined to the frontiers, and people there naturally take to smuggling. Any frontier people would do this where rigid protection laws prevail. But they should be met with law and not persecuted. As to the charges of coining, disinclination to military service and Nihilism, Mr. Kent says if they are true the Russian is to blame for it. That Russia's policy is cruel, immoral and inexpedient, and that by expelling the Jews Russia is working her own ruin. Edward the First of England expelled them, and lived to regret it. In 1492 Ferdinand and Isabella expelled 170,000 Jews from Spain and from that time Spain dates its decay. Russia would do well to ponder over the expediency part of the question.

It seems that the saying of Shylock, "sufferance is the badge of all our tribe" is as true today in Russia, as it was in Venice three centuries ago, or in Pagan Rome under Vespasian, when each Jew had to pay a polltax of half a shekel. Would it not be well for Russia to take a lesson from France, now that a feeling of amity and good will prevails between both countries? The latter by its treatment of Jews marked an epoch in European history. Why should not Russia mark another by abolishing its anti-Jewish policy?

DR. BURCHARD.

THE dispatches of today bear the news of the death of Dr. Burchard, the originator of the historic phrase, "Rum, Romanism and Rebellion." But for this accidental invention the world would not have known that the Reverend Dr. Burchard ever existed.

There is nothing particularly great or striking in this word combination that it should have made anybody famous. It was the unseasonable moment of its origination that did the work. With Dr. Burchard and his speech it was much like the slipping of a small and apparently insignificant cog in an extensive piece of machinery. The slip itself was a trivial affair, *per se*, but it was so near the masterwheel that there was no chance to rectify the damage before the whole business was out of gear and so went to smash.