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EDITORIAL JOTTINGS.

WE quote the following as an example of several letters received:—"I am well pleased with the INDEPENDENT in its monthly form and its splendid contents. The notes on the Sunday-school lessons are a great help to us. The prize questions have stirred up our young people to search the Scriptures." We can appreciate kind words, and trust our friends will endeavour to increase our list of subscribers, which will enable us to do still better with our monthly. Introduce it to our schools.

A RATHER extraordinary article appears in the April *Century Magazine* upon the Jews in Russia, written from a Russian point of view. The writer, a Russian lady, maintains that the prejudice and active animosity manifested against the Jews is not due to religious prejudice, the hatred manifested being against the people and that people's religion, not against the religion first and then its adherents. This is supported by the fact that Mahometan Tartars are not merely tolerated, but live on equal and friendly terms with their orthodox neighbours, whilst periodically there is a rising against the accursed Jew.

Jacob Braffman, a Jew who has risen to a literary post in a Russian University, has gathered together, and in part published, some curious evidence regarding the rules which from among themselves regulate the course and relations of Jewish communities, and which throw light upon the prejudice which evidently is deeply rooted and widespread against the race. We cannot forget, as we speak of prejudice widespread, how our own great dramatist, Shakspeare, has limned "Shylock" in the only attempt he has made to picture Jewish character. A Jewish community is said to be ruled by an administrative community, whose regulations are enforced and tolls

collected under pain of excommunication, under which the excommunicated man is a social outcast from his people; and a circular addressed to the "wise men and elders of the nation" everywhere makes the curse virtually universal. This has a public significance; for a sentence in the Talmud declares "the property of Gentiles to be even as a waste, free to all"—i.e., the rights of Gentile ownership are of no value as against the Jews' universal claim. One of the Rabbis compares Gentile property to a lake, free to all—i.e., Jews; but the Jew must regard the rights of his brother Jew, which rights are defined by the administrative council, or Kahal. Thus the Gentile possessions are farmed out—e.g., an individual or a house is the exclusive property (in the Jewish sense) of an individual Jew, who thus acquires the sole right to the profits that can be made by him as money-lender, or in any other mode possible to him, his brother Jews, of course, assisting therein. In Russia they have succeeded in securing not only the money-lending trade, but the butcher business, and interpret Deut. xiv. 21 so as to relieve them from all conscience in the character of the meat provided for the alien. Thus by their compact organization, their faithfulness to each other and utter want of faith within legal limits in their dealings with the Gentiles, they incur the hatred as they excite the dread of a people whose opportunities for dispassionate judgment are very limited. "Therefore," writes Mme. L. Ragozin, "are the Jews disliked, nay hated, in those parts, not because they believe and pray differently, but because they are a parasitical race, who, producing nothing, fasten on the produce of land and labour, and live on it, choking the breath of life out of commerce and industry as sure as the creeper throttles the tree that upholds it. They are despised, not because they are of different blood, because they dress differently, eat pe-