

hibition was most stringent. Figures are given by them to show that districts where the sale of liquor was not repressed have sent to the penitentiary fewer convicts in proportion to their population than those in which repression was most complete. That crimes of violence are often committed under the influence of drink nobody can doubt; still less can anybody doubt or be disposed to deny that drunkenness is a hideous and fatal vice which we ought all do our own utmost to restrain. Never in these editorial columns has wavering language been held upon that subject; never have we deprecated the adoption of thoroughgoing and effective measures, in case it should be really proved, and not merely assumed by the orators of the Prohibition platform, that drunkenness was gaining ground in Canada, and that there was no hope of repressing it by moral influence. But the question whether a particular law works well or ill, whether it diminishes or increases the evil which it is intended to cure, is surely one on which we may be allowed to hear the evidence of experience before organized agitation thrusts the law down our throats.

As the conflict between the Jews and the native population in Russia and Eastern Europe is unhappily again assuming a violent form, those who are not too liberal to wish justice done even to Christians will do well to remember that Reuter's agency, the Vienna Press, leading organs of the German Press, and leading organs of the Press in all countries are in Jewish hands or under Jewish influence. They will do well also to remember that when Russia is concerned, financial considerations as well as the feeling of race are at work. Comparing the present crisis in the Jewish question with that which occurred a few years ago, "when the European Press boiled over with indignation," the Paris Correspondent of the London *Times* says:—"The only difference is that the great bankers, especially the Germans, who had then an interest in sounding the alarm and deterring capital from investment in Russia, now seem to have realized sufficient profits to warrant a change of tactics. The very men who then incited or subsidized the Press to denounce the ill treatment of the Russian Jews are now inclined to subsidize it into silence, so that European confidence in Russian affairs may not be impaired." Here is a distinct assertion by one well entitled to credence, that the Press was not only incited but subsidized by German (that is Jewish) bankers, with a financial object, to publish narratives of the persecution of Jews by Christians, which made Europe boil over with indignation. It was subsidized to some purpose. By the accounts of wholesale violation of Jewish women it was that indignation was brought to the boiling point. These accounts were undoubtedly furnished to the English Press by Jewish financiers. They were afterwards submitted to investigation by the British Consuls on the spot under the orders of the Foreign Office and were proved to be almost destitute of foundation. The frightful destruction of Jewish property at Odessa, estimated in the Jewish narrative at three millions of roubles, shrunk under the same impartial scrutiny to two thousand pounds. But the most important part of the Consular reports was the unanimous testimony borne by them to the fact that the movement was essentially social and economical, not religious. The only tinge of religious antipathy visible was at Warsaw, among the Polish Roman Catholics. An irrepressible conflict has broken out between the race of extortioners and the races which have long been suffering extortion; its bitterness is enhanced by the anti-social bearing and habits which are still a part of the religious system of the Eastern Jew; but it has almost nothing to do with differences of belief. Its incidents are deplorable, as the incidents of such conflicts always are, but those who persist in calling it a religious persecution might almost as well call it a volcanic eruption or an earthquake. People are misled by the memories of the Middle Ages, though even in the Middle Ages extortion, far more than religion, was the cause of the hatred and its outbreaks. Neither the Russian nor the German peasant is a persecutor; both of them live in perfect amity with men of a different religion. The much abused Herr Stöcker, whose election to the German Parliament by the way shows the strength of the movement, has never said a word against the Jewish religion, though he has complained of the attacks made on Christianity by the Jew-ridden Press of Germany. He is the leader of the Christian Socialists and, with his associates and the German peasantry who follow them, is in revolt, not against the Pentateuch but against social and financial oppression.

THE fate of the Mexican Pension Bill at Washington is still uncertain. Whether the Democrats, at the moment of their assumption of power, will use their majority in the House to pass a measure which within the next five years would take four hundred millions of dollars out of the Treasury, is the pivot on which the proposed appropriation turns. If they think

they cannot do it without forfeiting the newly-revived public confidence, they may hesitate. And this seems to be the only hope that the bill may not pass. The Democrats have usually been more reckless than the Republicans in dealing with financial questions; but prudence if not patriotism may stay their hand when tempted to assist in this new raid on the Treasury. That the bill is a job of a very scandalous kind there is no attempt to conceal. It is so scandalous as to be without a counterpart in the most corrupt countries of the Old World; even in the annals of the Turkish Government—the most corrupt in Europe—its match could not be found. The bill has two objects: to bribe the large body of voters connected with the grand army of pensioners, to which so enormous an addition is proposed to be made, and to make away with a surplus which, so long as it exists, is a constant reminder of the scope that exists for a tariff reform. To get rid of the surplus a profusion of wild projects has been invented of which the Mexican Pension Bill is the worst. The Nicaragua Canal, though built at a cost of \$200,000,000, in overcoming one of the greatest obstacles to commerce which geography imposes, would bring some value for the expenditure. The abolition of the internal revenue duties would remove a great burthen, though the relief would be unequal; but the Mexican Pension Bill means pure waste with sinister design.

It would be curious, after all the *pourparlers* which have passed between England and the United States apropos of the Nicaraguan Treaty, and the discussions on diplomatic ethics which the proposal to abrogate the Clayton-Bulwer Treaty has precipitated, if it were to turn out that the difficulty has arisen entirely out of the enterprise of a private individual. Yet so it is alleged. Captain Bedford Pym, who it will be remembered was instrumental in bringing the British Association to Montreal last August, is said to be at the bottom of the Nicaragua scheme. He is credited with owning territory where the proposed canal is to be cut, and it is his interest (\$100,000 probably) which is the grain of mustard seed that threatens to sprout out into an expenditure of \$200,000,000 and a serious misunderstanding between England and the United States. Read in the light of this rumour Captain Pym's report to Secretary Frelinghuysen on the Panama Canal might not appear quite disinterested. Less than three miles out of the contemplated forty-one miles of water-way have been opened, we are told, and in the opinion of Captain Pym it would take ten thousand men fifteen years to finish the necessary excavations, and another five years would be required to fit the canal for traffic.

THE ATHANASIAN CREED.

"T.W.P.," whose criticism on the "Bystander's" plea for the omission of the Athanasian Creed, especially on Christmas Day, appeared in the last number of THE WEEK, writes at all events more like a Christian minister than some controversialists who have flown to arms on the same side, and to discuss the subject with him is not to degrade it.

We are all aware that the supposititious character of the Creed is acknowledged in the Prayer-Book, which designates it as a Confession of Faith, "commonly called the Creed of St. Athanasius." There seems however no good reason for doubting that its framers, in producing it under the name of Athanasius, intended to obtain for it the authority of that Saint, in which case it must rank among ecclesiastical fabrications. Thomas Aquinas certainly cites it as the genuine work of Athanasius (*ut dicit Athanasius in symbolo suo*), and his voice is that of the Church of the Middle Ages. The latest and most exhaustive treatise on the subject appears to be that of Dr. Swainson. I have not his work at hand; but a trustworthy writer quotes him as saying "That the production of this work under the name of Athanasius was an intentional and deliberate attempt to deceive no reasonable person can question." Even supposing the contents of the Creed to be true, there is surely something incongruous in the devotional use of a forgery. If the Church of Rome were to persist in appealing to the forged Donation of Constantine, though she might save her veracity by a "commonly called," we should be apt to tell her that she had better lay aside the spurious document altogether.

This, however, may be a question of sentiment. The essential point is that the Creed, being neither ratified by any Council nor even accredited by any name, though it may perhaps be lawfully used by those who believe it to be the truth, cannot even on High Church principles—perhaps I should say can least of all on High Church principles—be imposed under pain of anathema on the Church. Of the addition of the words "And from the Son" to the Creed by the Latins, Pearson says, "Now although the addition of words to the formal Creed without the consent and against the protestation of the Oriental Church be not justifiable, yet that which