

### CHRISTIANS TO LEAD

#### Jews Will Let Them Enter First Protest to Hay.

### AGAINST RUSSIAN CRUELTY

#### Letters From Kishinef Give Further Details of Massacre and Official Indifference—Editor Moses-sohn Denies Statements.

Local Jewish organizations look for the Christian churches to take the lead in calling the attention of the State Department to the massacre of the Jews at Kishinef, believing that such appeals would be more effective, coming from people of a different race and religion, than the simple ground of humanity, than from the fellow-religionists of the sufferers.

During the present week two of the strong Christian church organizations will be holding National conventions and it is regarded as probable that the Russian atrocity will be discussed before both of them. Naturally, the mention of the subject would be sufficient to provoke strong emotions and a demand for immediate action.

Should the question be taken up by these organizations, strength would be lent to the protest that it is felt would not be given by demand from Jewish organizations. The reason for this belief is that, if the Christian churches act, it would be a demand based on the ground of humanity, and would not be open to contention on the part of the Russian officials that it was inspired by a people of a race similar to those who suffered at Kishinef.

There is no question in the minds of the local organizations of Jews but that the State Department would recognize an appeal from them, for there is an abundance of precedents. It is not open to it, however, that other organizations will take action, and the movement will gain strength by giving the Christian churches precedence.

The Protestant synod is to meet on the Pacific Coast this week, and the Unitarians are holding their National gathering on the Atlantic Coast. Both of these church organizations are expected to be interested in the reports from Russia, and it is altogether likely that an expression of opinion will be made by each. Strong resolutions forwarded to Washington by these two widely representative organizations would have the effect of inspiring immediate action among other Christian church organizations.

It is deemed probable that the last Sunday in May will be observed by most of the churches in America as Kishinef day. Reports of such a plan have been received here, and there is every indication that the movement will become general throughout America.

Should the Christian churches recognize May 21 as Kishinef day, the probable action taken would be to send a telegram explaining the sentiment of the various congregations to Washington. It is likely such telegrams, denouncing the Russian attitude of indifference, would be sent to the State Department, with the request that they be forwarded to the American Ambassador at St. Petersburg. Naturally, the feeling entertained in America would be explained immediately to the Russian government.

Such a protest coming from every Christian church in America would express the sentiment in this country better than any other plan that could be adopted. Since the movement is to be held under way, it is hardly likely the Jews of Portland would take any definite position until it was shown how generally the Christian churches resented the treatment of Jews in Kishinef district.

The action of local contributors in increasing their donations to the Kishinef fund was communicated yesterday by Dr. Stephen S. Wise to the Jewish community at New York. He dispatched a telegram yesterday morning announcing that the local Jews had increased their contribution from \$200 to \$500, and there was every prospect of an additional sum being raised.

### CALLS CASSINI A LIAR

#### Editor Mosessohn Says Russian Ambassador Slanders Jews.

The explanation given by the Russian Minister to this country of the causes that led to the trouble has created a general feeling of condemnation. It will be made the subject of a reply by Dr. Wise at Friday evening's meeting at Temple Beth Israel and has already provoked from Dr. N. Mosessohn a reply in which he denounces the falseness of the Russian Minister's position.

Dr. Wise was asked yesterday for an explanation of conditions as they really exist in Russia, he declared that he considered the statement of the Russian Ambassador so serious and so grave and at the same time so vulnerable and mendacious that he had resolved, with the aid of the extensive literature at his command, to prepare a statement covering the question of the status of the Jew in Russia from a political, social and financial standpoint and to present it in the course of the services at Temple Beth Israel Friday evening, to which are invited all who are interested in the matter.

Rev. Dr. N. Mosessohn, editor of the Jewish Tribune, was indignant over the reports of Count Cassini's interview. He took up the statement of the Russian Ambassador in detail and denounced it in the following terms:

"We need not go to Russia to find out the barbarity of that government, we need not seek darkest Russia among the ignorant peasants. It is sufficient to meet the Russian Ambassador to find in the depository of anti-Semitism, barbarism and falsehood. A true example of these extremes of mankind is Count Cassini, the Russian Ambassador at Washington, who, judging from his interview with an Associated Press representative, is both a deliberate liar and is possessed of the spirit of the devil incarnate, and is truly a fit representative of the barbarian government that sent him to Washington."

"In his interview with the representative of the Associated Press, as published in yesterday's Oregonian, there is not one grain of truth. Thanking the Almighty God for the privilege of being a citizen of this great and glorious free country, where free speech is not prohibited, without hesitation do I pronounce his averments a positive slander against a law-abiding, helpless people—the Jews in Russia. Denying his avgments, I will give here plain facts, as they really exist."

"Now for facts: One of the Count's libelous avgments reads: 'There is in Austria, and in Germany and in Italy, a feeling against certain of the Jews. The reason for this unfriendly attitude is found in the fact that the Jews will not work in the field or engage in agriculture. They prefer to be money lenders. Give a Jew a couple of dollars and he becomes a banker and money broker. In this capacity he takes advantage of the Russian peasant, whom he sways in his power and ultimately destroys. It is when the patience of the peasant is exhausted that conflicts between peasants and Jews occur. Ordinarily the Russian is a very patient person, but it is only natural that he should entertain a feeling of resentment for the one who has wrought his ruin.'"

"This assertion is rebuked by the fact that there are many Jewish agricultural colonies in Cherson, Yekaterinoslav, Be-

sarabia, Wilna, Grodno, Minsk, Pinsk and other governments in Russia. When the Russian Ministers of Agriculture and Interior visited those colonies in 1907, they reported them in a flourishing condition and promised to increase the tracts of their lands. More, the Jew cannot be a producer to so large an extent as he wishes, on account of the Russian law forbidding him to own or to till the soil anywhere in the empire with the exception of the colonies mentioned. Most of the factories in Lodz, Warsaw and other cities are filled with Jewish workmen, the owners preferring them on account of their clean and sober habits, which facts were republished in this country in 1907 from Russian papers.

"That there are Jews who are money-lenders is one thing, but that the Russian usurers are worse than the Jewish is proven in the statistics published in many books in Russia. It was proven that in places where Jews are prohibited to dwell, the peasant suffers more from the Russian merchant-usurer, who charges the highest rate of interest and retains the peasants' products at one-eighth of their market value. The foregoing is proof enough that the Count deliberately uttered what may be termed a 'Russian falsehood'—which is peculiar in being a falsehood, but one that the bars lying, but also of a barbarian instinct of trying to do further harm."

"With an effrontery fit only for a representative of a savage government, the Count said: 'Emperor Nicholas sought to help the Jew by ordering the establishment of agricultural colonies in Southern Russia, hoping to induce the Jews to engage in agricultural pursuits instead of money lending, but the effort was useless, nor have other projects establishing Jewish states been successful.'"

"The Count's statement, which seems to be but poorly posted on Russian matters, to resign his official position and enter one of his Russian 'gymnasiums' and study the Russian language. Emperor Nicholas is the incarnation of barbarity in the most atrocious form. I would remind the Count of the Emperor's 'ukase' in 1828, wherein he commanded that all Jewish children 5 years of age and over be seized and pressed into military service—a despotism that speaks for itself. Could the Jews have any confidence in that despot? No, and would not be open to contention on the part of the Russian officials that it was inspired by a people of a race similar to those who suffered at Kishinef."

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membership so that the good work of the order may continue in securing the less fortunate Israelites in other countries. The grand officers conducted initiation ceremonies, assisted by Brothers William F. and David N. from New York, who acted as vice-president and assistant monitor, respectively.

### LETTERS FROM KISHINEF.

#### Survivors Give Details of Massacre—Officials Would Not Check Riot.

Letters from the Kishinef district to Jews in Portland, who have friends and acquaintances in that city, continue to arrive, telling of the horrible manner in which the Russian rioters maltreated the Jews, and the attitude of indifference with which the Russian officials viewed the scenes of plunder and massacre. From a letter to A. Abrams, of Portland, the following extracts are taken:

"The riots in Kishinef began on the last day of our Holyday Passover, and lasted three days, a good average passage. The Holyday reached Portland October 17 last with a cement cargo from Antwerp and was chartered by Balfour, Guthrie & Co. to load for orders. She took about 15,000 number of cement of a value of \$74,000 and completed her cargo and cleared on December 15. The French bark, which arrived here November 1, in the morning, from St. Nazaire, under charter to the Grain Company, loaded with 207,000 bushels of wheat and her cargo was worth \$77,000. She cleared on the same day as the Holyday. Both vessels proceeded to Astoria, but were detained there nearly a month with a large fleet of grain-laden ships by the stormy weather prevailing then. Finally the weather cleared sufficiently for the blockade to be broken and on January 13, seven of the storm-bound vessels put to sea. They were the County of Roxburgh, Alsterthal, Wandebek, Nantes, Rivevalde, Holywood and Cornil Hart. Of this fleet the County of Roxburgh made the first time reaching Cor in 106 days. Of the Australian-bound carriers that got out in the street, he packed up 30,000 roubles, set on a 'droshka' and went to the depot to leave the city, but was recognized by the mob, dragged from the 'droshka', killed and his money taken away."

"In a word, my heart trembles, my hand refuses to write my story with tears, when I write this account. Kishinef is destroyed. . . . It is said that about 150 rioters have been arrested, but what of the rest? We have heard that 100 of them will be let free and ten will be punished—adjudged to three months' arrest. . . . Eight hundred children were left homeless and without parents. . . ."

"The murder and plunder began on Sunday, the first day of the Russian Easter. On the first day they broke the windows of many Jewish homes and synagogues, tore and defiled about 100 Holyday scrolls. Many Jews ran to the Governor, asking his help, but his answer was: 'Help yourself the best you can.'"

"The police drove away those who attempted to resist plunder. It is clear that the Governor, the police and many of the aristocratic Russians took a hand in this riot. On Monday the mob began to rob the Jewish houses and stores. The Jews hid themselves in cellars, attics and other hiding places. The Jews sent dispatches to their friends in the army, and their dispatches were kept in the graph station in Kishinef for 18 hours. On Tuesday the commander of the army arrived, and order was re-established. There were found more than 100 Jews killed, not counting children; about 800 maimed Jews, with cut-off ears, noses, tongues and eyes. The hospitals are filled with the sick. The corpses were piled up until Friday. An investigation committee arrived from St. Petersburg. The number of corpses is continually on the increase; they are found under the feathers in the streets."

"The Russian government affords the same protection to the Jews that it does to any other of its citizens, and when a riot occurs and Jews are attacked the officials immediately take steps to apprehend those who begin the riot and visit severe punishment upon them. In the past Russians have been punished severely for attacks upon Jews. The Jews continue to do the very things which have been responsible for the troubles which involve them."

"The Count showed even one example where his government's protection was extended to Jews before the many massacres and riots that have occurred—many of them several days at a time! As a matter of fact, the Jews are the owners of fully 25 of these 'pogroms'—massacres and riots, and had never yet seen measures taken by the authorities to quell the riots before the Jews were plundered, killed, and their wives and daughters outraged before their very eyes. Not the Jewish doings are responsible for such conflicts, but the bigotry of the Russian priests, the craving of ill-gotten wealth by the authorities, and the government's pulling the wool over the peasants' eyes, persuading them that not the Jews are the cause of the trouble, but the Jews. The Jew is the scapegoat of the Russian government, whose dastardly acts are always placed at the home of the Russian Jews, who really are a gentle, peace-loving and law-abiding people."

"Continuing the conversation, the Ambassador said: 'The Russian readily assimilate with other people of all other races and if he cannot assimilate with the Jew it is apparent that the fault must lie with the Jew, and not with the Russian.'"

"The fact is that the Jews and the Russian assimilate among themselves, and the Russian is good-natured and willingly associates with the Jew, and if it were not for the bigoted clergy, led by the arch-bishop Bogdanovskoy, the anti-semitic newspapers, which, with the sanction of the government, bound the Jew, and the special laws regarding Jews—all doing their share to incite the ignorant peasants, these riots would not occur. It is I have received no information regarding the nature of the decree," said Count Cassini, "but I know that when the facts are made known it will appear differently and will be shown that the decree does not discriminate against the Jews. The fact that Lieutenant-General Ramben, the Governor of Bessarabia, has been called to St. Petersburg, shows conclusively that the imperial authorities are seriously regarding the Kishinef affair and are taking prompt measures to punish the guilty and to prevent repetitions of these disturbances."

"Does the Count doubt the responsibility of Lieutenant-General Ramben in the face of the facts, that, though there are 600 soldiers stationed at Kishinef, and a large number of police, they were withheld from interfering with the riot, and even the telegram of several Kishinef Jews to St. Petersburg for help was intercepted by his orders and held out for 18 hours? The Count may defend his dastard country, but he must remember that in this land of liberty his untruthful arguments and his deliberate falsehoods will be taken for their face value, and challenge this falsifier—Count Cassini—to prove his assertions and I further challenge him to a debate in person, either in English or his native language, on this subject."

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