

Ninety-Eight.

In the old marble town of Kilkenny. With its abbey, cathedral and halls. Where the Norman bell rings out at night-fall. And the relief of gray crumbling walls show traces of Celtic art and skill. In bastions, and towers, and keeps. And grave-yards and tombs tell the living Where glory and valour sleep. Where the Nuncio brought the Pope's blessing. And money and weapons to boot. Whist Owen was wild to be picking. The English he eyed the more crowding. Where he revelled, Oliver revealed. With his partner, from the horse. And cut down both marble and monarchy. Grimly and grave with the sword; There, in that old town of Kilkenny, England, in fabled Ninety-eight. Who was busy with galloway and yemen. Propounding the laws of the State. They were having a young lad a rebel— On a gibbet before the old jail. And they marked his weak spirit to falter. And his white face to quiver and quake. And he spoke of his mother, whose dwelling Was but a short way from the jail. A poor, lorn, heart-broken widow— "Bring her here," cried the chief of the yemen. "A hanging chance let us give. To this spawn of a rebel to babble. And by her sake consent to live."

THE FAMOUS CONGRESSMAN'S BOLD SPEECH ON AMERICAN CITIZENS IN ENGLISH GAOLES.

Washington, Jan. 26.—In the House of Representatives, today, the resolution was brought before Congress from the Committee on Foreign Affairs: "Resolved, That the President be requested to obtain a list of American citizens, naturalized or native-born, under arrest by authority of the cause of the cause of such arrest and imprisonment, and especially such as said citizens may have been thus arrested and imprisoned under the suspension of the habeas corpus in Ireland; and, if not incompatible with the public interest, that he communicate such information, when received, to this House, together with all correspondence now on file in the Department of State relating to any existing arrest and imprisonment of citizens as aforesaid." Hon. S. S. Cox, of New York, delivered the following speech: Mr. Speaker, I approve the resolution which comes from the Committee on Foreign Affairs. I wish we could have specifically all the names of American citizens who are, or at least supposed to be, incarcerated within English prisons in Ireland. This question of reaching out our hands to arrested citizens, including Irishmen who have been naturalized, has many valuable precedents and brilliant illustrations. Some have been mentioned. The Kosza case was that of an intended citizen. But it is not the less illustrious. These precedents and the attempt to vindicate our action led to a law. The law is now upon our statute-book. I ask the House in a separate way to listen to a short section of it. It is the Revised Statutes. It confirms the doctrine which lies at the base of this and similar resolutions. It goes further; it deserves to be written by a pen of diamond upon tablets of gold. "Sec. 2000. All naturalized citizens of the United States, while in foreign countries, are entitled to and shall receive from this Government the same protection of persons and property which is accorded to native born citizens."

Section 1001, which follows, makes it the duty of the Chief Executive to pursue that law with no stinted measure of re-straint. It makes it the executive duty to make reclamation of our citizens, to demand their enlargement from foreign prisons. It is international *habeas corpus*. By resolutions heretofore Congress has exercised the magic or miracle of calling forth from the prisons in Ireland our citizens. It has taken from the brutal society of felon soldiers and officers who were compelled to a servitude more degrading than that of burglars and homicides. It has rescued men who in our civil war bore themselves gallantly under our Union banner. These men I know. I have happily been instrumental in their rescue. They are now here, pursuing peaceful avocations. They are honored as American citizens in private life and public service. Their only reproach was, as some one has said, that they loved Ireland not wisely, but too well. Some were arrested upon suspicion, tried without the forms of the English jury system, condemned upon false testimony, and after years of humiliation and contumely, led into the light of home and liberty by the courageous action of Congress and the Executive. One case, among many of record in the reports and debates of this House, I may mention. The House may remember the case of Captain Condon. In his case was proven a horrible treatment, careless insult, and deliberate injustice which was only atoned for after years of piteous incarceration. Our resolution opened the prison door for him and for others who were seized in Ireland, where, then, as now, law was suspended and imprisonment was the rule, freedom the exception, and trial—well, sir, there was none. It is not without pride that we can look back upon the staunch diplomacy of 1867, when Secretary Seward, in directing Mr. Adams to intervene in behalf of Warren and Nagle, stated the issue with distinctness. It was simply this: "Her Majesty's Government had arbitrarily seized and detained, without trial or process of law, in the British realm, unsuspecting citizens of the United States; and, in order to effect their return, had committed within the realm, but for matters of speech or conduct occurring exclusively within the United States, and which are not forbidden by treaty or by local or international law." Diplomatic Correspondence (Mr. Seward to Mr. Adams, September 29, 1867). The discharge of these men was asked by telegram. We did not await the dilatory process of diplomatic epistles. It will be remembered that in the fall of 1867 the authorities in Ireland held other Americans, Kelly, Costello, Butler, Rooney, Leonard and Burke. Did the administration then fire a *feu de joie* over the English flag? They fired paper pellets more effective. "A time has arrived," exclaimed the Secretary of State, when some explanations seem to the people of the United States necessary. The *habeas corpus* has been suspended in Ireland for the long period of twenty months. Frequent arrests and long detentions of citizens of the United States have occurred, who earnestly insist that they have committed no offense and attempted no rebellion inconsistent with a submission to the law of Great Britain. The arbitrary and indefinite imprisonment of these citizens naturally, I may also say justly, excites profound concern and sympathy in the United States. That sympathy is not essentially relieved by such general assurance, on the part of the lord lieutenant of Ireland, as we are favored with, that he has evidence sufficient to justify their arrest under suspension of the *habeas corpus*, while his evidence is neither produced nor described. Even though an insurrection or rebellion may still continue a subject of apprehension in Ireland, that would seem insufficient to excuse or to justify indiscriminate arrests and long detentions of citizens of the United States sojourning in that country, without some examination or form of trial. He thereupon directed the minister to insist on the restoration of the great writ of liberty, or of the adoption of such writ commencing proceedings as would assure the safety of our innocent and unsuspecting citizens. At that time the English journals, the Times especially, was defending these arrests on the now obsolete ground that a natural born subject cannot transfer his allegiance from one sovereign to another at pleasure. This is a doctrine, sir, which has no foundation in the progressive philosophy of our locomotive age. To allow it to be asserted is to allow our Constitution to be disregarded, and to allow the proposition to be made that would have indicted and tried Franklin or Washington as insurrectionary rebels after the War of Independence. Well did Mr. Seward, in his dispatch of November 5, 1867, respond to this challenge out of the obscene and tyrannous past. Consenting to Englishmen the same measure of protection if found here under parallel circumstances, he at the same time desired to be meted out to our citizens a different practice from that which had then obtained of an indefinite suspension of the *habeas corpus* in the time of peace and with no declared insurrection in Ireland, while the privileges of the writ remain undisturbed in England and Scotland. The practice, said he, especially operates to discriminate dangerously against one class of citizens of the United States when sojourning abroad under the protection of a mutual treaty, that discriminating one that, though discriminated against in Great Britain, has received special guarantees of protection from the United States. This was the ring of the Kosza dispatch of the great Democratic Secretary, William L. Marcy. Its opposites under the present time is singularly felicitous. Do not the British authorities under their "Coercion act" in Ireland, arrest men, take them from their peaceful pursuits, and put them in prison? No. It is called a mode of detention. It is not pretended that jury trial has failed in Ireland in any instance of felony. The convictions are the same as in other portions of the realm, except in what are called agrarian cases. When you touch the land,

Ireland is almost one man in defense of their natural and acquired rights; and the judges themselves confess that juries are impossible who will convict, in such cases. It was not because of flagrant or other rebellion that the suspension of the laws of the realm was authorized in Ireland. Her leaders acted with moderation. They restrained excesses. They counselled peaceful resistance. It was for this that even members of Parliament were arrested and kept in prison. It is for this that even after Parliament meets it is threatened that these leaders shall still remain in detention from their seats, representatives! What a mockery! I do not propose on this occasion, Mr. Speaker, to weaken the influence of the present resolution by discussing or invoking any authoritative interpretation for the cause of Ireland or for men who are not American citizens in the usual sense of that term. Why, sir, we have a law, which I have read. It is almost the very language of our Constitution: "All persons born or naturalized in the United States are subject to the jurisdiction thereof, are citizens of the United States." That is your Republican amendment, gentlemen. It is amendment XIV. The Supreme Court of the United States, in the Slaughter-house Cases, has given an authoritative interpretation to this phrase, "subject to the jurisdiction thereof." Mr. Justice Miller, in delivering the opinion of the court on that occasion, says: "The phrase 'subject to its jurisdiction' was intended to exclude from its operation children of ministers, consuls, and citizens or subjects of foreign States born in this country." He thus placed in this respect naturalized citizens on a perfect plane of equality. This will be shown from the decision, which I could quote more at length if it were necessary. Judge Field, in his dissenting opinion in the same case, affirms the same doctrine. "Today, Mr. Speaker, are we not to regard the foreign-born naturalized citizens as in every respect our own people? Are they not as though they were born here? When, sir, a nation is forgetful of its duty to any of its citizens, it is in process of decadence. Nay, sir, it is already dead for its primal purpose, which is the exaltation of its nationality, which makes it honored and respected by mankind. When we draw, by our imperial system of naturalization, other races to our shores, and ask them to aid us in the development of our land and its polity, we are recreant to our own people. We are recreant to our own people. We cease to be worthy of the protection of the State, the law ceases to be worthy of respect by its citizens. The life and liberty of no man is worth preserving longer than it can be defended by the laws of his country. When our nation fails to give its protection, it falls before mankind in its duties, whether it be a foreign-born or a naturalized citizen. Why, this country, by the attractive forces of our marvelous immigration, is drawing to our borders a million of people every year. What do they come here for? They come, Mr. Speaker, because liberty has been guaranteed, and an equal right to all the blessings of citizenship, civil or religious, accorded. It becomes members of a body like this, Representatives of this great nation, who governs districts all over the country, these aliens are coming constantly, with muscle, mind, and money, and with their free spirit—it becomes us to be careful, not against encroachments of international law by ourselves against others, but to see to it, courageously, that we vindicate the rights of our citizens who have been wrongfully seized and imprisoned. I have offered a resolution as to one particular citizen in a jail in Ireland. I hope for a satisfactory nation on that subject from this committee. When that is made with the proper data and with authentic documents as to his citizenship, let the President take such steps under section 2001 as the law requires. The people will sustain what more justice than a movement that in bringing such English honor at Yorktown? I do not wish to weary the House with this matter. 'Ours is 'Go on! 'Go on!' My object, Mr. Speaker, is rising was to turn to this debate, for although the Irish are the merriest people, none more so, there is probably no more melancholy and sad people on earth than the Irish within the borders of the British Empire to-day. It is not merely because of starvation; that has been alleviated to some extent. It is not merely from poverty, for the generosity of the race makes his pun even in calamity. It is because of the land tenure of the land and the cruel rack-renters; it is because the British Government has bolted its prison doors upon their representatives who championed freedom from such exactions and a tenant freed from the soil by the men who make the furrow. The voice of Ireland is stifled. Although we may not here properly speak and act as to these things occurring under a foreign government, yet Englishmen have spoken on such subjects as to other lands which similar outrages have been committed. With moral force and elegant eloquence they have thundered invectives against wrong that reached around the world. Mr. Speaker, that intervention by moral influence is not a new thing. The telegraph and press, steam and electricity, give it promptitude and power. It is one of the elements, the resources of civilization. Let me read from the volume in my hand, and then I will tell you whose letters to a noble lord, inveighing in no distant words against the worst tyranny that ever assailed Italy in all her history of tyrants. It is now happily a dead tyranny. The very dynasty is dead. Here are the extracts: "Without entering at length into the reasons which have led me thus to trouble you, I shall state these three only: First that the present practices of the government of Naples, in reference to real or supposed political offenders, are an outrage upon religion, upon civilization, upon humanity, and upon decency, and, even rapidly, doing the work of republicanism in that country; a political

creed which has little natural or habitual root in the character of the people. That, as a member of the conservative party in one of the great families of European nations, I am compelled to remember, that the early stands in virtual and real, though perhaps unconscious, alliance with all the established governments of Europe as such; and that according to the measure of its influence they suffer more or less of moral detriment from its reverses and de-structive strength and encouragement from its successes." The man who urged this upon England, in these "two letters written in 1851 to the Earl of Aberdeen on the State prosecutions of the Neapolitan Government," was no other and no less a statesman than the Right Hon. William E. Gladstone, then Member of Parliament for the University of Oxford, and the present prime Minister of England. And he demanded of England that England should raise its right arm of power for the defenceless and imprisoned young heroes then, in 1851, confined in these prisons on the islands of the loveliest bay of the world. He was then a Conservative—a Tory, and he demanded intervention to save the twenty or thirty thousand of political prisoners of the Kingdom of Sicilies. He was sustained by the best moral sense of mankind. He is now Liberal; and—but let me quote again: "It is incessant, systematic, deliberate violation of the law by the power appointed to enforce and maintain it. It is such violation of human and written law as this, carried on for the purpose of violating every other law unwritten and eternal, human and divine; it is the wholesale persecution of virtue when united with intelligence operating upon such a scale that entire abasement of the human mind is its object. To that the government is in bitter and cruel, as well as utterly illegal, hostility; to whatever in the nation really lives and moves and forms the main spring of practical progress and improvement, it is the awful profanation of public religion by its notorious alliance, in the governing powers, with the violation of every moral law under the stimulant of fear and vengeance; it is the perfect prostitution of the judicial office which has made it, under every only too favorable and transparent, the degraded recipient of the vilest and clumsiest forgeries, got up wilfully and deliberately, by the immediate advisers of the crown, for the purpose of destroying the peace, the freedom, and even if not by capital sentences, the life of many among the most virtuous, upright, intelligent, distinguished, and refined of the whole community; it is the savage and cowardly system of moral, as well as in a lower degree of physical torture, through which the sentences extracted from the debased souls of justice are carried into effect. "The effect of all this is total invasion of all the moral and social ideas, Law, instead of being respected is odious. Force, and not affection, is the foundation of the Government. There is no association of ideas, no equilibrium between the idea of freedom and the idea of authority. The governing power, which teaches of itself that it is the image of God upon earth, is clothed in the view of the overwhelming majority of the thinking public with all the vices for its attributes. I have seen and heard the strong and too strong expression used: 'This is the negation of God erected into a system of government.'" Was there ever such an indictment by William Ewart Gladstone against his own government? Again in page 9: "These men, therefore, are being chased away, and the present efforts to drive away poor human nature to extremes cannot wholly fail in stirring up the ferocious passions, which never, to my belief, since the times of ancient tyrants, have had so much to arouse, or so much to palliate when aroused, their fury." Could there be a more significant arraignment of the cruel provocations of retaliation than those which the summer and fall have witnessed in Ireland? Again on page 5, "The author modestly ends with the declaration: "I have plucked, Apollo watered, but God had given the increase." "And it is time for us to end also. We have thus seen perjury, the daughter of fraud, the mother of cruelty and violence, stalk abroad in a Christian kingdom, under the sanction of its government, and have heard her majesty make for herself a claim (which I am informed has been fully allowed) that her laws shall be expounded in every school throughout the country, coincident in occasion, and second only, in dignity, to the catechism of the Christian faith. "Would to God that that unhappy government, and any other, if indeed there be any other like it, may be wise in time to be so outraged humanity shall turn to the oppressor and this cup of divine retribution overflow. Let us raise, Mr. Speaker, the same origin that the unhappy rulers of Great Britain may be wise in time. Human outrages are always tracked by a Nemesis. Shall a time never come forever, strength adding still the stronger?" My I am, Mr. Speaker, refer to the fact that I happened in 1851 to be in Naples? I attended the trials of these educated, intelligent, heroic and worthy Neapolitan republicans. They were encircled of liberty and all that advantages and inspirations. They loved their native land, these children of the azure sheen." For this they were loaded with chains and conducted to death. I saw their eyes in the sparkling waters of the bay. They were more gaily by the bright-ness and beauty of the external scenery. For the outrages heaped upon them my heart gave its best sympathies. It leaped up in relief and gladness, as if I had seen a rainbow in the sky." when I again on nearly a Christian king, William E. Gladstone, in the name of common humanity, defending these defenceless foreign patriots. (Applause.) Although Mr. Gladstone has endeavored in his land bill to alleviate the condition of Ireland—and I will not discuss its policy or merits—yet in resting without *habeas corpus* and its benefits, and without trial, not merely American citizens, but members of Parliament, has he not placed himself without the pale of humanity, where he placed King Pomba and his myriads of despotic rule thirty years ago? I think, Mr. Speaker, there is scarcely one man in this body, if he will trace his

lineage back, but will find that he has some Celtic blood in his veins. There are at least fourteen millions of our people that are direct sons of this Celtic tree. I do not merely mean men who are called Irishmen, for as science sometimes recognizes a whole structure from a small portion of it, you can tell a Celt sometimes by his backbone, by the color of his hair or his eyes, his genius, his temperament, or his pluck. And by the same token it is said that Newton and Shakespeare belonged to this gifted and fervid race. History tells us that much of the grace and greatness of early Europe that flows from education came through the zeal of Saint Patrick. Without deprecating our vaunted Anglo-Saxon race, I say that much of the freedom and greatness which resulted from the early championship of the bills of rights, charters, and the *fiene* of Europe, much that gave glory and splendor to our country on the field and in the forum came from this race that has fed and spoken for liberty in so many lands. HARDSHIPS OF A CATHOLIC MISSIONARY. Under the title of "The Missions of Asia," the Annals of the Propagation of the Faith publish a letter from the Rev. Father Albert Amalodi, Missioner Apostolic, from which we quote two passages. "You know there are no railways, and not even a carriage road, that is to say, the road that travels itself, that is to say, the travelling monk is a boat. Here is a description of one that cut down in the forest the trunk of a tree 20 feet long and of a reasonable thickness; saw it in two, and then hollow out the interior, whitened exteriorly fashioning it in a more or less water-tight. In the bottom of the boat, which is about four or five feet high, the Bengalese place some bits of wood cross-wise to support a rush mat made of reeds, on which the traveler is to place himself. But then you ask how is one protected from the fierce rays of a tropical sun and from the cold of a winter night? The Bengalese provide for that. With the invaluable bamboo, which serves them for almost everything, they make a second mat, and raise it half or one-third the height of a man, in shape of a roof, making it hang down on each side of the boat with only the two extremities open, so as to allow the air to circulate freely, and cool the missionary squatted or stretched on the first mat, during the tedious days of the Indian summer. Having got your primitive boat you must lay in provisions. One of your boatmen, who is something of a cook, buys a large quantity of rice and some chickens, with which to make curry, the national food of the Hindus excepting on fasting days; and lastly, spring water, so that you may not be obliged to drink the muddy and sometimes offensive stream of the river. For baggage we have a few blankets for the night time and a sort of rude palanquin, which is laid away on the lower mat, in order that it may not be injured by the contact with the hard mat below. With this I had my catechism, my breviary, my rosary, and thus provided with what was most indispensable, I started in *nomine Domini*." A little further on in the same letter the Missioner Apostolic gives an account of an unpleasant visit he received in the night from a wild beast. "I myself had a visit from a leopard. It was so hot that I had left the doors and windows open, for I was too short a time in India to know what precautions were necessary. I was resting peacefully when I was interrupted by my sleep by a heavy sound. It was a leopard which had leaped like a cat into my hut, about two paces from my bed. He went slowly round the room, and not finding anything suitable, not even my poor body, for which I felt much obliged to him, he bounded off again. Since that time I have always carefully closed my door and windows, to prevent those nocturnal visits." Bravery and Piety. General de Gramont, who died the other day in France, was full of courage and soldierly piety. He was in the habit of visiting his troops frequently. On one occasion his brother officers joyfully alluded to this practice and one of them added: "Why General, you serve Mass like a 'sainnariat.'" To which the General replied: "I think not my friend. To serve Mass a man requires two arms; and I lost one in serving France." The General said in his bed of camp: "My wife's ring is on one of the fingers, and I value it too much to lose it." "Mind Your Own Business." No country is so ready as England to reprove a nation that dares to interfere with its own affairs. A liberal English paper, the Pall Mall Gazette, of Jan. 12, began an editorial as follows:—"It would be very creditable if English opinion, which five years ago sounded so tremulous a note because Turks maltreated Christians, remained unmoved now that Russians have begun a still more deliberate fashion to maltreat Jews. It is obvious that we are not responsible for Russian misdeeds as we were for Turkish misdeeds because it is not English diplomacy that holds the Jews under the yoke of their oppressor. But this is no reason why Englishmen should either turn away their eyes indifferently from the persecution, which is going on in Russia and Russian Poland, or should refrain from saying out openly loud barbarous and hateful that persecution is, and how entirely dishonorable it is not only to the populace but to the Government of the country where it is going on." Neu-ralgia pain would soon become old-ralgia—a thing of the past if sufferers would use Dr. Fiere's Extract of Smart-weed. It will cure neuralgia, break up colds and fevers, and is an excellent liniment for sprains and bruises. Dr. R. V. Fiere's, Buffalo, N. Y.

A LORD WHO IS NOT AFRAID TO TELL THE TRUTH. At a Liberal meeting held in Greenock, Scotland, a few weeks ago, Lord Rosebery, replying to a resolution of confidence in the Government said: "The wrongs of Ireland have been appalling, and I will not go back from that statement. We have ruled Ireland by oppression, by confiscation, by massacre. We took away the cornucopia in which the Irishman endeavored to engage, and we drove him back to the occupation of that land which we forbade him to own. We bound the whole nation, except the Protestant minority, hand and foot. We denied them the common rights of humanity. It was only fifty years ago that we passed, grudgingly and hesitatingly, that insouciant measure of justice which we call Catholic emancipation. And yet after all this history of three centuries, we expect the Irish to-day to be as contented and as loyal as the inhabitants of Yorkshire or Berkshire. I do not think we can wonder if, having mounded the Irishman by all that we have done to destruction, that we should find his demands louder and more menacing than we could wish. I can illustrate in one sentence what I mean when I say that oppression and confiscation have affected to their basis all society in Ireland. I have said that destruction destroyed the commerce of Ireland and drove the Irish people back to the land and made them an agricultural people. Well, in what position was the landed tenure of Ireland? Landed tenure in Ireland has this peculiarity, that it appears to be almost entirely the result of confiscation—remote confiscation, if you will, but still confiscation. Now, I will not be mistaken when I say that it is the result of confiscation. I do not mean that it has been taken away from anyone that is existing or can claim it, and that, therefore, it is not the property of the landlord—simply say that as a matter of fact, all or almost all land in Ireland is held under former confiscation. Such confiscation, as you know, has happened all over the world. Some philosophers will tell you that all property is confiscation—simply say that I think those theories a little beside the mark. However, I will take a case of confiscation which is well known to you all. You all know that the property of the church and of the ecclesiastical corporations of Great Britain was lawfully confiscated at the time of the reformation and handed over to lay owners. But there is the difference between the confiscation of the church and the confiscation of Irish land, that Irish land was confiscated and the people remaining there, the people from whom the land was taken remained on the land. Now, suppose when the property of the Roman Catholic Church had been confiscated in Great Britain the priests and monks, instead of departing and dying out, had remained on the land and had married, and had children and descendants—who had all remained on the land perfectly alive to the fact that they were then only tenants where they had been proprietors in whole or in half— for one, do not believe that the lay holders of church estates in this country would have had so untroubled an existence as they have done. By the British law, which was the law in Ireland, the land belonged to the chief or sept or clan. The English stepped in with the feudal law, dispossessed the sept, and only recognized the ownership of the chief. That was the first confiscation; there have been others since." Prayers Not Prizes. The Buffalo Union tells its readers that it will print no more laudatory and effusive obituaries and eulogies. As Catholics, moreover, we should remember that, to the dead themselves, there is a remembrance infinitely more precious than flowers on the grave or prizes in the newspaper. Prayers, not praise, is what they want from their surviving friends. What a mockery are these extravagant eulogies—these summary eulogizations—whether elegantly or unsuitably uttered—to the soul whose life has been reviewed by the Omniscient Judge and who perchance is languishing overlong in penal fires, because its friends on earth are more intent on gratifying their own vanity than on rendering it the success it craves? CATHOLICISM IN AMERICA. A Remarkable Book by a Russian Traveler in the United States. St. Petersburg, Jan. 2. A remarkable book, "Roman Catholicism in the United States," is just out here. The author, an orthodox Russian, is astonished by the extraordinary success of the Church of America. "During a single century," he says, "Catholicism has risen from a mere nothing almost to the predominant position among the various beliefs found in the United States. This is especially remarkable in view of the fact that it has taken place in the country where the principle of the total separation of Church and State is first fully realized, and where there exists a type of the democratic republic which apparently is incompatible with Latinized Christianity." Revolutionary waves, he adds, have swept away the Pope's political power in the Old World; but the successors of St. Peter have the gratification of seeing that the New World is becoming more and more Catholic. Christians, renowned unmoved now that Russians have begun a still more deliberate fashion to maltreat Jews. It is obvious that we are not responsible for Russian misdeeds as we were for Turkish misdeeds because it is not English diplomacy that holds the Jews under the yoke of their oppressor. But this is no reason why Englishmen should either turn away their eyes indifferently from the persecution, which is going on in Russia and Russian Poland, or should refrain from saying out openly loud barbarous and hateful that persecution is, and how entirely dishonorable it is not only to the populace but to the Government of the country where it is going on." The independence of this sham humanity is obvious to the world, which is not blind to English misdeeds in Ireland, Africa and India. —Boston Pilot. Mrs. PAUL R. BAXTER, Iowa City, Ia.