

that is abhorrent. That a better understanding might be had it should be known that there are but two classes in Russia, nihilists and autocrats; in other words, those who favor absolutism as against those who want a change from centralized power. The nihilists are the people who are struggling for the common liberties enjoyed in England and America; but as the right of petition and of free speech are denied, the question arises, how is the change to be effected? The work of the nihilists or radicals must necessarily be done in secret, and for that reason Stepniak could not see how the great change in governmental affairs which is now so generally demanded in Russia could be brought about except by revolution.

The lecturer drew a comparison between the conditions now existing in Russia with those of France immediately before the French revolution. The humanitarian feeling has gained wonderful headway among the educated classes whom he regarded as the brain and nerve of the nation, and this spirit and feeling had an immense field to operate upon in the miserable condition of the masses, and it was, in his opinion, only a question of a comparatively short time for the peasantry and working classes throughout the Empire to become imbued with one common feeling, and when this shall be the case a general revolution was inevitable. But he said the nihilists, foreseeing this, want to prevent it, and they would do it in the way of reforms in the government, and to effect this and thus prevent a revolution the nihilists are asking the moral support of all liberty-loving peoples and nations.

Stepniak paid a high compliment to George Kennan, whose writings had done so much in England and America to popularize the nihilistic cause; the heaviest blow that had been dealt to autocratic Russia had emanated from the pen of this man. An enlightened public opinion is so great and potent a power, that above all things else the leaders of nihilistic Russia must court it; and they invite the public generally to inform themselves on the struggle now going on in Russia for liberty, and to give it honorable support.

The exiled Russian closed his interesting lecture by expressing himself grateful that civilization had gained a weapon more potent than arms in the conflict of right and wrong, namely that of an enlightened public opinion.

In answer to a question by a gentleman in the audience as to what had led to the persecution and expulsion of Jews in Russia, the lecturer said there was no particular reason in politics for it; that it was chiefly the result of ignorance on the part of the Russian people who have been made to believe by certain business rivals of the Jews that they are usurers and therefore enemies of the workingman; and a kind of snobbish dislike on the part of the society "Christians" towards the descendants of Abraham, which feeling of dislike is so interpreted by the government officials in the exercise of their discretionary powers as to render it absolutely impossible or unsafe for the Jews to live in Russia. The cry of "usurer" against the Jews was only for effect. In thirty-seven of the Provinces of Russia Jews

are not allowed to live at all, and where they are permitted to live, out of the 1600 usurers only 100 are Jews, and out of the five millions of Jews in Russia but one tenth are able to live off their money, the great majority being laborers. But it is generally understood that as usurers the Jews indulge in "cut rates," and this annoys the "Christian;" and as middle men in business it is generally conceded that the Jews are better and that they work cheaper than the "Christian"—hence the "Christian" logic, "The Jew must go." As it is impossible to expel five millions of people, in the absence of national legislation, the officials as before stated, in the exercise of their enormous discretionary powers, and in order to pander to the Jew craze, in so many ways, render it so unpleasant for the Hebrews that they who can do so leave the country.

It must be borne in mind that the lower classes especially fear the officials more than the law; in fact the officials are practically the law. For instance, none are allowed to repair or build a house without permission of the officials of the government. The house of the Jew needs repairing; he is unable to obtain permission to do so; it becomes but a question of time for the Israelite to be houseless—for none are allowed to rent to a Jew now. The village Jew goes to the city to attend his church; on his return he is met by the police, who tell him he must leave the village as the villagers never leave the village, to attend church. A "Mormon" can well imagine how the scoundrelly police would exercise their almost imperial authority over the poor defenseless Jew. In the first place, it is considered an evidence of loyalty to the government to see something un-Russian in the Jew; espionage is resorted to and the "Christian" spotter finds his paradise; if the spotter has not really heard the Jew complain against the officials, he imagines he has heard him bewail his condition, and the poor fellow, from abject fear, has to bribe the spotter to be his "friend," and the result is that hush-money is part of the Jew's stock in trade, so great is the demand for it.

These people are not only persecuted by the police but by the worst elements of the people, and none dare take their part with impunity. The parson of St. Michael's and those of other noted churches have been dismissed for lifting up their voices in public against the persecution of this unfortunate people. Stepniak regards the Jews of the civilized world remiss in a plain duty and unpatriotic in that they have not united in all honorable means to make their influence felt in Russia against the persecution of their race. And he related an instance how one man—Baron Rothschild—brought the Czar himself to time, peremptorily requiring him to see that a certain Israelite, who had been imposed upon and robbed by governmental authority, was indemnified for losses sustained.

In answer to another question, why it was that the nihilists of Chicago had proven themselves unworthy of American citizenship, Stepniak said there was no authority to show that any of those men were Russians, that the same question had been put to him before, and that he had taken pains to enquire but had received no confirmation of that rumor.

In answer to the question why the Russian workmen had not organized themselves into trades unions, he said for the simple reason that it would be a crime to do so.

G.  
WASHINGTON, D. C., Jan. 28, 1891.

### DIABOLICAL DYNAMITE PLOT.

CHICAGO, Feb. 11.—If the stories told by an agent of the Treasury Department now in the city are true, one of the most diabolical dynamite plots, involving a great loss of life and property, has been discovered, and its consummation was prevented just on the eve of its being put into effect. The Western Distillers and Cattle Herders' Association, better known as the "Whisky Trust," is a corporation with a capital stock of \$35,000,000, and controls the price of highwines throughout the country, as it controls all of the distilleries, with two or three exceptions. The most important distillery outside of the combination is that of H. H. Shufeldt of this city, and it was against this concern that the plot was arranged.

THE EXPOSURE OF THE CONSPIRACY occurred this morning. George J. Gibson of Peoria, Ill., arrived at 6 o'clock and, on complaint of Solicitor General Hart of the Treasury Department, who came from Washington for the purpose, was arrested as he alighted from the carriage at the Grand Pacific Hotel and hurried across the street into the government building, where he was at once locked up.

The arrest was made as quietly as possible and the fact was not made public until some hours afterwards. The charge laid at Gibson's door is that he offered General Gauger T. S. Dewar, who is on duty at Shufeldt's distillery, a bribe to blow up the distillery with dynamite.

Solicitor Hart tells the story of the plot. He said Gibson opened communications with Dewar some time ago, telling him at first that Shufeldt's concern was in the way, and they were trying to get it out of the way. Finally he offered Dewar \$10,000 and then increased the offer to \$25,000 to blow up the concern. Gibson told him that he had a dynamite machine that could be exploded between two large tanks, releasing and

SETTING ON FIRE A SEA OF ALCOHOL. There would be plenty of time for Dewar to get away, and he was the only man who could place the machine, because of the fact that as a general employee he had access to all parts of the building.

"Gibson lied," said Hart, "when he told Dewar the machine would not go off until he had time to get out, for it would have exploded at once, killing the man who placed it before he could possibly get away, thus destroying the only evidence against the trust people and at the same time saving to them the \$25,000 bribe. In addition to the destruction of Dewar and the buildings, the success of the plot meant unquestionably the death of 150 persons working in the place. As I say, Dewar, under our instructions, went the length of the conspiracy to the point of doing the diabolical deed, and when Gibson was arrested he was waiting uneasily, expecting to hear of the ex-