

yet in common yields they may be able to pick out just such samples as those enumerated, or better; but they are not average specimens of any crop produced in the West.

It would be far better to give actual averages of what may be accomplished here, so that there will be no element of deceit in the representations. Then colonists would find their anticipations fully realized, and would feel correspondingly happy. Idaho is a splendid country, and Utah is even better. There are plenty of advantages to boast of in both; but to overdo the thing, as has been done in this case and in others nearer home that might be cited, is altogether reprehensible.

THE BLOOMINGTON TRAGEDY.

The Bloomington (Ill.) lynching ought to prove a salutary lesson to those who exercise the pardoning power in this country. A young girl had been horribly maltreated by two male brutes in human form. They were arrested and jailed, and a mob set out to wreak summary vengeance. The officers' resistance was overcome, and an appeal to let the law take its course was disregarded. But the appeal almost had the desired effect. The mob hesitated, and they might have followed the good advice, but they remembered that a high official, the governor of Illinois, had interposed his pardoning power a short time before, and had liberated three rapists. That fact destroyed all the force of the appeal to honor the law, and the mob went on with its avenging work.

If Governor Altgeld had not nullified the court's action in the case of three persons under sentence for a heinous crime, there is a possibility that the Bloomington mob would have listened to a demand made in the name of the law, and the fair fame of another of Illinois's cities would not have been tarnished by the record of a lynching. The criminal law had been robbed of its majesty by the governor's pardon, and one result of it is seen in this awful deed. The event should be a sharp reminder to those who hold the pardoning power to be exceedingly careful about exercising it in criminal cases where the punishment provided by law is already inadequate to the crime which it follows. At the same time, however, let it not be understood that the leniency to criminals affords the slightest justification for this lynching, for it does not. The hanging of the two rapists by the crowd was the deed of brutal mobocracy, whose bloodthirstiness yet will make of this nation an awful spectacle, unless it is crushed out of existence by the sovereign people insisting that an infuriated crowd must meet the full penalty for lawlessness attempted or accomplished.

CENSORSHIP IN TURKEY.

In the early part of this year the council of the Evangelical Alliance in London—an association celebrated for its disinterested efforts in behalf of persecuted sects in various countries—appealed to the foreign department of the English government to interfere in Armenia. This led to further in-

vestigation by representatives of the Alliance and a report covering the general situation in Turkey. The committee, consisting of five British and three American members, point out that there has been a gradually increasing tendency among Turkish officials, from the sultan to the lowest representatives of the law, to annul the agreement arrived at after the Crimean war and to restore the status which at that time cost Europe one of the fiercest struggles of this age. The committee on this point say:

We have yet to learn of any extended or serious attempt by the government to punish aggressions upon the lives and property of its Christian subjects in these important provinces. Had the plan been officially adopted to wage an indirect war upon the Christians by crushing them, by reducing them to poverty, and by clearing them off from the face of the ground in order to replace them by a Mohammedan population, the means could not have been more effectually chosen, nor the object more steadily pursued.

The report shows that since 1881, non-Mohammedans have been thrown out of office systematically and that measures of vital interest to the subjugated race are constantly formed and executed by their oppressors. Torture is applied in order to obtain "confessions." One instance is mentioned in which an Armenian at Marsovan was beaten nearly to death to force him to sign a declaration that certain Americans were conspiring with Armenian rebels. Property belonging to Christians is not protected from robbers, and it is, consequently, appropriated by any one strong enough to take it away and hold it.

The censorship exercised by Turkish authorities throws a flood of light upon the existing conditions. The right claimed by the government to exclude from the country all politically or morally bad literature is not disputed, but this prerogative is exercised in many places in Turkey so as to exclude everything the ignorant officials either do not understand or misunderstand, and the consequence is that travelers sometimes find themselves robbed of what books they may happen to carry with them for their own recreation. The last censorship law was issued in January, 1895, and it gives a list of prohibited subjects so broad as to cover nearly all higher literature. It requires the censor to prohibit any book in which a "doubtful" sentence is found and fixes a penalty not only for selling but for transporting from one place to another books or papers not authorized. By this means the book trade is entirely destroyed and the people are prevented from keeping in touch with the advancement of knowledge in the world. They are doomed to darkness.

With regard to publications in the empire the most stringent rules exist. A Bible text must not be quoted in a newspaper, on the plea that it generally is unsuited for the people, or even dangerous. For instance, a text on the rising from the dead is considered unsafe, because "to rise" might suggest revolution. As dangerous passages of the Bible are specifically known all that contain any of the following words: Persecution, courage, liberty, strength, rights, union,

equality, star, king, palace, arms, bloodshed, tyranny and hero. These words are prohibited in religious writing in any context whatever. Another class of expressions are forbidden in writing and in speech on various grounds. "Good news," the literal translation of the Greek word usually rendered "gospel" is prohibited, because, the Mohammedans say, the Christian gospel is not "good news." The word "apostle" is also prohibited because it implies that the first representatives of the religion of Jesus were "messengers" from the Almighty, which Moslems deny; and for similar reasons references to the "Savior" and the "atonement" are interdicted. The effect of such laws in the hands of officials filled with prejudice and often hatred of non-Mohammedans is easily imagined.

The English government is urged to use its influence for the restoration of equality between the Christians and Mohammedans in Turkey, in order to save the empire from the consequences of a fatally erroneous policy. This may be generous, but even if the suggestion were acted upon, it would prove useless. The cancer that is now poisoning the Turkish body politic, as it has done for a long time past, has been cut repeatedly, only to break out anew. Treaties and conventions have been steeped in the blood of unfortunate nations, the kinship in creed to Christian Europe, while English statesmen have washed their hands from all responsibility, and proposed new treaties. It is now generally recognized that reform is impracticable and that nothing but separation between the two races will ever insure peace in that part of the world so long bleeding under the oppression of foreign taskmasters.

ANOTHER ENCYCLICAL.

Leo, the Roman pontifex, has written another encyclical, this time addressed to Catholics generally. It is a supplement to the papal epistle to the English people on the subject of unity, published a few weeks ago.

In his latest document the pope exhorts the members of the church to set apart nine days preceding the feast of Pentecost for prayer in behalf of victory over "the spirit of error and wickedness" and "greater and stronger harmony and union of mind" among "the children of the church." As a reward for responding to this call, the faithful are promised indulgences "from the treasure of the church" for a period of seven years and seven quadrants [forty days] for each of the nine days, and a plenary indulgence on any one of those days or on the day of Pentecost, or on any day of the following octave. The same reward is held for any who will continue in prayer eight days following the feast of Pentecost.

By the term indulgence Roman theology understands remission from temporal punishments due to sin. The strange theory is that after transgressions have been forgiven by the Almighty and the eternal punishment remitted, there remains a certain amount of temporal pain to be suffered either before death or in purgatory. But this pain can also be remitted pro-