

BRUTALIZING CONDITIONS IN THE RUSSIAN UNDERWORLD

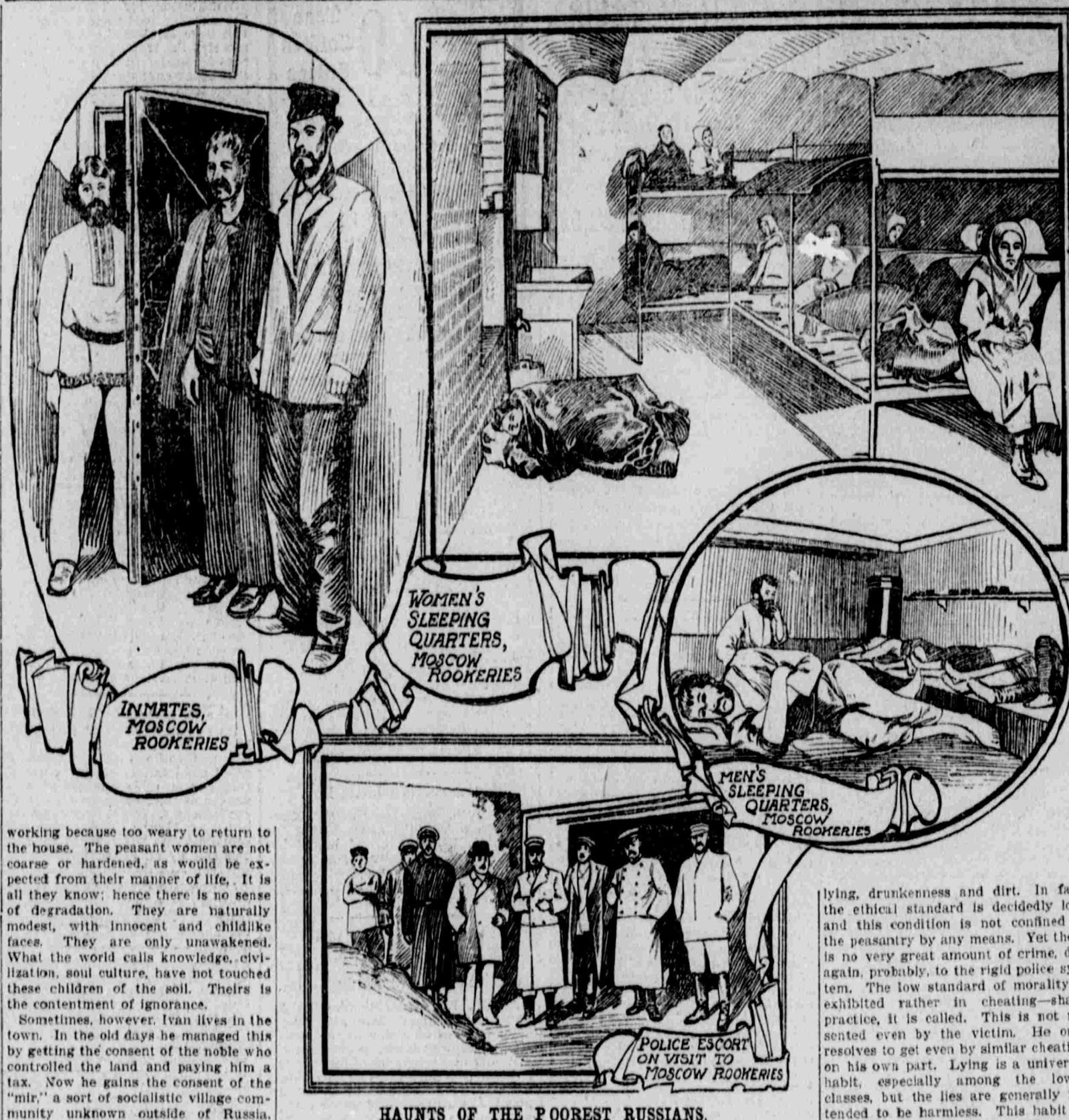
JUST now all things Russian are interesting. The entire world is studying the character of the little understood Slav and for the purpose of facilitating such study welcomes any side light or half light that may be thrown upon him.

To gain any just appreciation of the Russian national character it is necessary to know the substratum upon which the empire rests. Without taking into account the ignorance, superstition and doglike obedience of Ivan, the moujik, it is impossible to realize the limitless power of the czar. The Slav peasantry loves the "little father" in much the same way that the big Newfoundland or St. Bernard loves his master. The same devotion is shown, the same unquestioning faith. To the dog mind the man is a god in all probability, and to the moujik mind the czar is certainly a god. His decrees are no more to be inquired into or debated than the decrees of the mysterious force that rules nature. Here are the Russian peasant's politics and religion rolled into one. The emperor is the source of all authority, both spiritual and temporal. The serf—for he still is the serf in all but name—regards himself as only a very small part of the body, without ability or desire for initiative. The czar is the mind, and only he or those delegated by him can have either the right or the power to think.

In a population so composite and divergent as that of the Russian empire there are of necessity all sorts of exceptions to this general statement. The characterization only refers to the moujik as a type, the predominant type of the nation.

Ivan's great weakness is vodka. He celebrates his religious holidays, of which there is an average of one a week, by getting drunk. Christmas and Easter are especially joyful occasions to him, and he shows his additional gladness by getting a little drunker than usual. The fact that he only gets a little drunk is not due to lack of inclination, but to lack of capacity. When there is no religious excuse for filling up he does it as a matter of habit. Withal there is nothing malignant or misanthropic about his nature. He is a brute, it is true, but an amiable one. He beats his wife and children both as a matter of inclination and duty, but he shows no rancor in the proceeding. Besides, they are of the same nature as he, with the same unquestioning submission to authority, and they love him all the more because of this mark of interest in their welfare.

Ivan usually lives in the country. There he and his wife work side by side in the fields. The hours are very long and the labor very hard, so that they both often sleep where they have been



working because too weary to return to the house. The peasant women are not coarse or hardened, as would be expected from their manner of life. It is all they know: hence there is no sense of degradation. They are naturally modest, with innocent and childlike faces. They are only unwashed. What the world calls knowledge, civilization, and culture have not touched these children of the soil. There is the contentment of ignorance.

Sometimes, however, Ivan lives in the town. In the old days he managed this by getting the consent of the noble who controlled the land and paying him a tax. Now he gains the consent of the "mir," a sort of socialistic village community unknown outside of Russia. This community holds the land in common, and to it the tax is now paid. When the peasant reaches the city he becomes a sick driver or carries luggage and does other odd jobs to get a few cents from tourists. Servants are exceedingly cheap in Russia, and

there are a great number of men in service. In the cities the peasants inhabit very poor quarters, but seem contented to live a gregarious life in tenements and rookeries. The slum elements of Russian cities

are not dangerous because of the very rigid police surveillance and because of a certain stolid mildness in the character of the slum dwellers themselves. The prevalent characteristics of the Russian underworld are immorality,

lying, drunkenness and dirt. In fact, the ethical standard is decidedly low, and this condition is not confined to the peasantry by any means. Yet there is no very great amount of crime, due again, probably, to the rigid police system. The low standard of morality is exhibited rather in cheating—sharp practice, it is called. This is not resented even by the victim. He only resolves to get even by similar cheating on his own part. Lying is a universal habit, especially among the lower classes, but the lies are generally intended to be harmless. This habit of prevarication may be due to some measure to the paternal form of the government. The people tell fibs some- what as children do, not seeming to regard it as especially culpable. Immorality evidently is looked on in somewhat the same light. The lower

classes in Russia are very much in the animal stage and are naturally addicted to the sins that go with animalism. The social evil is not particularly more noticeable in Muscovite cities, however, than in the slum districts of the other great cities of the world.

Drunkenness is prevalent among all classes of the Slavs, and especially in the underworld. There are many students of things Russian who claim that the drinking of vodka, the great national beverage, is encouraged by the priesthood. At any rate it certainly is not discouraged, or was not, at least, until recent years. Drunkenness in Russia is almost always marked by exuberant good nature. This fact seems to be due both to the character of the drink and that of the drinker. The police are very mild in their treatment of intoxicated persons, either stowing them away in a convenient back alley to sleep off the delirium or sending them home.

Latterly the government has taken hold of the drink evil, has made a national monopoly of selling liquor and has appointed over 20,000 officials in the empire whose duty it is to urge temperance and in every way possible to regulate the traffic.

As for dirt, the entire Russian peasantry is addicted to it, and this despite the fact of the famous Russian bath that every one is supposed to take at frequent intervals. These, too, are conducted by the state.

Both in the cities and in the villages it is common for the poorer people of Russia to sleep in their day clothes, so that the accumulation of filth and vermin is unavoidable. In the cities especially, where the denizens of the rookeries are herded together in great swarms, squalor and misery are frightfully prevalent. This is especially true of Moscow and the more purely Russian cities. It was from the tenements in Moscow, herewith illustrated, that Maxim Gorki, the "tramp" novelist, drew the materials for some of his stories and for his famous play, "The Lower Depths." His own earlier life had made him only too familiar with the terrible conditions he described.

St. Petersburg is more European and cosmopolitan than it is Russian, and the slums there are very much like the underworld of Berlin, Paris, London and other capitals of Europe. Because of the terrible cold and the consequent necessity of close and ill ventilated rooms the tenements of St. Petersburg and other cities in the north of Russia are more than usually foul smelling and unsanitary.

In Russia nothing seems so cheap as people. They are positively a drug on the market. It was in recognition of this fact that one of her military officers is reported to have said that the military strength of his country consisted in the fact that 100,000 of her peasant soldiers could be sacrificed without the nation feeling its loss.

J. A. EDGERTON.

COMMANDER IN CHIEF OF THE ARMY OF PANAMA.

The commander in chief of the army of the new republic of Panama is only about five feet high, but he can console himself with the reflection that military ability is not measured by a footrule, Napoleon Bonaparte having



GENERAL ESTABAN HUERTAS.

been but a little taller. As an officer of the Colombian army General Huertas fought thirty-six victorious battles, in one of which he lost his right hand. He was on the isthmus when independence was declared, gave his allegiance to the new state and was placed at the head of her armies.

PEAK OF KINCHENJAN, TIBET. Tibet, that is just now being brought to the attention of the western world by Colonel Younghusband's expedition, contains the most elevated mountain peaks on earth. One of these, Mount



Everest, is over five miles high, and throughout the great Himalayas chain are many more peaks of almost equal elevation. The picture here reproduced is a scene by moonlight of Kinchenjan, which is 22,700 feet above sea level.

BORAH THINKS SMOOT WILL WIN.

Idaho Attorney Believes the Utah Senator Will Retain His Seat.

GIVES HIS VIEWS ON THE CASE.

Says All Things Considered the "Mormons" Have Done Remarkably Well.

The Anaconda Standard of Monday last says:

Judge W. E. Borah of Boise, one of the ablest and best-known attorneys of Idaho and who is of counsel for Reed Smoot, whose seat in the United States senate is being contested, is in Butte on legal business and is registered at the Thornton hotel. Judge Borah arrived yesterday and expects to be here for a few days, when he will go to Helena. He is well known in Montana and particularly in Butte and Helena, where he has many warm personal friends. He is a prominent factor in Republican politics in Idaho and was the choice of his party for the United States senate when he was defeated by the present senator, Heyburn. Whether Judge Borah will go to Washington to assist in the defense of Reed Smoot is a question. He stated last night that he would go if a certain phase of the case, which he would not mention, should arise. "That was the understanding he had," he said. When the case was taken up by the senate investigation committee, it was realized that it would drag along for some time, and that the presence of Judge Borah would not be necessary in Washington unless the phase referred to should come up. If that phase does come up, Judge Borah, according to his agreement and promise, will go at once to the aid of the man whose right to a seat in the senate is being contested.

THINKS HE WILL BE SEATED.

Judge Borah expressed the opinion last night that Reed Smoot would be seated in the senate. He talked interestingly and logically on the subject and set forth several reasons why he thought the United States senate would not unseat any man simply because he

was a "Mormon." He says the present fight is not against Smoot, but against the "Mormon" Church, and that fact, he says, is palpable from the fact that while it is made to appear the investigation is for the purpose of attacking polygamy, it has already been conceded by the protestants that Reed Smoot is not living in polygamy. Judge Borah thinks there is no more reason why Reed Smoot should be unseated for being a "Mormon" than there is that Senator Hoar should be unseated for being a Presbyterian or a Methodist. He adds that he, of course, means that provided Smoot does not violate the law.

"If the senate investigation committee cannot prove that Reed Smoot has entered into plural marriages," said Judge Borah, "and cannot show that he considers his allegiance to his Church to be paramount to his oath of obligation in the senate, then they cannot unseat him simply because of his religious belief, which if within the confines of law, is his constitutional right and the right of every citizen under the protection of the stars and stripes. Of course, there has been polygamy and there is still polygamy, but there have been very few polygamous marriages since the manifesto of 1890. Think of that, too. The Mormons are a people who have been taught for years to believe that polygamy is right, and all of a sudden comes a manifesto prohibiting the practice."

"MORMONS" HAVE DONE WELL.

"Stop and consider what it means suddenly to give up the practice of a part, and a salient part at that, of one's belief, a belief which had existed for so many years. When we stop to consider it, the Mormons have done remarkably well. I do not wish to be understood as being an exponent of polygamy or any other practice that is in violation of law, but I hold that Mormonism, without polygamy as it is practiced today, is as deserving of as recognition as any other religious belief."

"The Roberts case of a few years ago and the case of Reed Smoot are by no means analogous. Roberts, as I understand it, was an acknowledged polygamist, but I believe he contended that his plural marriages all took place before the manifesto of 1890. It is conceded by the protestants against Smoot that he has no plural wives. Nothing has been introduced in the way of evidence to attempt to show anything to the contrary, because it is known that such a charge cannot be proved. Then the fight is against the Mormon church to show that polygamy exists, not with Reed Smoot, but elsewhere, and that is not denied. The only denial is that polygamous marriages have been countenanced by the Church since the manifesto. Surely it would not be expected of a man who had several wives that he give them all up but one when the manifesto went forth. Who would take care of the abandoned wives and their children who had been legally wedded to a man according to their belief?"

INDEPENDENT PARTY MOVEMENT.

Regarding the current talk that there is a likelihood of an independent party in Idaho because of the Mormon ques-

tion, Judge Borah had the following to say:

"The Smoot investigation, as you suggest, has given prominence to the Mormon question in our state to some extent and, if you think my views of sufficient moment, I have no objection to your having them."

"In the first place, I think it is perfectly safe to say that the independent party movement starting up in Utah will not find judgment in Idaho. We have no room for it in our politics. So far as I am individually concerned, I would not accede to it for a moment, and while there is considerable talk about the matter, I do not think many Republicans will ever seriously consider it."

"As to the question of disfranchisement of Mormons, it will, in my judgment, never take place in Idaho. It would be so manifestly unjust to set about disfranchising an entire people because of the alleged acts of individuals that it would not, and could not, succeed. Individually, I think any talk of disfranchisement is founded upon wholly unworkable and not practical principles. I know there are some prominent Republicans who say this is the only solution, and some prominent Democrats, too, but I do not believe it will materialize—at least, I am thoroughly opposed to it. I am only speaking for myself. As a Republican, I say no man should be given office because he is a Mormon and no man should be denied an office or any right of citizenship because he is a Mormon."

POLYGAMY IN IDAHO.

"As to polygamy existing in Idaho, I know of no plural marriages since the manifesto. It is claimed there have been some, but I have been among the Mormons in the practice of my profession for 10 years, and I have never known of an instance. There are those whom the manifesto found with more than one wife, but I do not know of any plural marriages since the manifesto. If everything is true that is claimed by those most aggressive in opposition, the remedy is not in an independent party movement or in disfranchisement. One is impracticable and unnecessary, the other wholly unjust and un-American."

"You ask about the Smoot investigation. I prefer not to speak further about that. When the committee takes up the question of Smoot's right to retain his seat and when it gets around to the real question, some new light one way or the other may come. So far, that question does not seem to have interested the committee—it is now trying the Church."

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AN OPEN LETTER.

Addressed to Members of the "Liberal" Party and its Adherents.

To the Editor:

Salt Lake, March 22.—I most earnestly protest against the so-called Non-partisan or Liberal party, and their methods. By their pretended professions they are trying to deceive the citizens of Salt Lake and elsewhere. They want to be called by a new name, for which I do not blame them, as we have no reason to love or respect the old so-called Liberal party, or its adherents; and from the declarations made by the leaders, we shall have less cause to respect them.

This country was a howling wilderness when the "Mormon" people first came here. It was their energy, industry and perseverance, that made Utah at all desirable to those not of their faith; and now they would like to disfranchise the "Mormons" because of

their faith, for the few that are polygamists are vastly in the minority, consequently it is the religious belief of the majority they are really after, and for which they want to disfranchise them. Article 14, Sec. 1, of the Constitution says: "The rights of the citizens of the United States to vote shall not be denied or abridged by the United States. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, or deprive any person of life, liberty or property without due process of law."

Article 1 of the amendments to the Constitution emphatically states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press." It is also stated that "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." In "The Origin and History of Government" we find it stated that "The laws of the land are the foundation of the laws of our own, and indeed of every civilized, Christian country." At the population of the world increased, and the cares of state pressed too heavily upon him, Moses appointed assistants, district judges, who were to hear all their disputes and settle small matters as they thought best, but Moses still was the head of the tribes of Israel, as temporal and spiritual leader. In order that every family should be provided with certain means of support, it has been the custom from time immemorial to set apart a tract of land for their use, and it was deemed or secured to them in such a way that except by actual sale, or transfer, it could not be taken from them, and they were required to place stationers or marksmen to define their boundaries, and the heaviest penalties were inflicted upon any man who was known to be guilty of altering the position of those marks.

All just laws are enacted with a view to preserving and defending the rights and liberties of those who are subject to them, but often laws that are selfish and unjust impose upon the people wrongs that are too oppressive to be borne. The names of the fathers of our country should be held dear by every lover of justice and freedom. We look at the mighty works performed by those brave men, and well we know the glorious results. Look at their declaration: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by

their Creator with certain inalienable rights; that among these are, life, liberty, and the pursuit of happiness." To secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. The declaration that "all men are created free and equal" gives no man, or set of men, an inherited supremacy over another, either social or political, and imposes certain duties upon every one, duties that are inseparable from citizenship. It is at the polls that our republican principles are most clearly shown, and that every voter is the peer of his fellows.

The vote is the expression of the will of the voter, and the strongest manner in which the voter can declare his approval or disapproval of men or measures. A selfish consideration of party interests, or a reckless strife for power at the cost of principle, or a narrow personal prejudice indulged to the extent of the sacrifice of the best interests of the city or the citizens, is unworthy of persons to whom so much has been entrusted. The candid, respectable citizen will hold him or herself aloof from and above all unworthy motives, and will act with wise reference to the best good of their city and the prosperity of the citizens thereof.

There is no right thinking respectable person who has lived here any length of time, will join this crusade. No lovers of truth and liberty will want to tear asunder family ties, of 20 and 30 years' standing, and those who know President Joseph F. Smith also know that he does not falsify or prevaricate when he says the church does not, and will not, sanction the taking of more wives since the manifesto.

The excuse made for this move is because President Joseph F. Smith is reported to have said that the people here condoned his having lived with his wives. These very "liberal" gentlemen make this their excuse for trying to bring back the old hatred of the Liberal regime. Let us look into the case. Did Messrs. Street, Williams and Meeks, and the rest of the sore heads, condone anything?

Is there any record at the prosecuting attorney's office of either, or any of them, or any one else, having applied for a summons or warrant, to arrest President Joseph F. Smith or any other member of the church, for living with his wives since the year 1890? Not I think they have not; they have made no outcry or opposition, and yet they have been fully cognizant of the fact; and they certainly have not open-

ly condemned his course.

Those illiberal Liberals now would like to disfranchise us because they want all the offices politically, and everything else in sight, and so they raise the hue and cry, that it is because of polygamy. It is said there are Republicans and Democrats in this move. That must be a mistake. No true Democrat would engage in any such "business." A Democrat is one who believes in "a government by the people and for the people, equal and exact justice to all, special privileges to none." Therefore no Democrat would be found with any clique who are seeking an excuse to rob us of our franchise. They certainly have been blinded and deluded by the so-called "Liberals." I am surprised to see the names of gentlemen, that I have heretofore respected as true Democrats, in such business.

Mr. Parley L. Williams was not so particular a few years ago, when he was employed by President Brigham Young to defend his case against one of his plural wives, Ann Eliza Webb. I hope this spasm will be frustrated by the better thinking class of the community. We want peace and harmony, not strife and confusion.

E. R. D. J.

It's Indelible.

It will stay till he pays. Our record book is not yet full.

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REVENGE.

Richard Mansfield was discussing the subject of vengeance.

"Vengeance, as a rule," he said, "should be left to the gods. I can't help sympathizing, though, with the vengeance that a stage villain took on his new manager last year in the west."

"The villain was supposed, at the end of the fifth act, to plunge a knife in his heart and to die very hard, rolling and kicking all over the stage."

"When his cue came he did plunge in the knife, but then, instead of dying, he lay down on the floor, crossed

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MOTHER'S FRIEND

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CARDUI

By curing the troubles which make motherhood impossible, Wine of Cardui has transformed many sorrowing and despondent wives into healthy and happy mothers—mothers who have bright and healthy babies. Menstrual disorders, leucorrhoea, bearing down pains, sap the vitality out of womanhood. Wine of Cardui makes motherhood possible because it cures these troubles—not simply temporarily relieving the pain, but driving out these diseases completely. No woman needs to despair of becoming a mother when Wine of Cardui can be secured from her druggist and can make such wonderful cures as these to which hundreds of thousands of women bear witness. Wine of Cardui fits a woman for every duty of life.

THREE HAPPY MOTHERS

Mrs. C. SEAMANN, of Greely, Neb.
I was in bad health and suffered great pain at the monthly periods. After using Wine of Cardui I was greatly relieved and two months ago gave birth to a fine boy baby.

Mrs. TOM MURRAY, of Rochester, Mo.
Two years ago I spent about half the winter in bed. In February I commenced to take your Wine of Cardui. I was better at once and in a month was like a different person. My baby was born on Easter morning and my health has been good ever since. Every expectant mother should use this excellent medicine.

H. G. SHELLEY, of Monterey, La.
Year before last I paid \$50.00 doctor bills for my wife. After that my wife used one bottle of Wine of Cardui and nine months after she gave birth to a thirteen pound boy baby and I haven't paid any doctor bill since.

Wine of Cardui is yours to take today. You can secure a \$1.00 bottle from your druggist.