

the German element was seeking to control the church, and to use it politically. On the 1st inst. in St. Louis the matter was fully illustrated. Dr. Phelan, a priest of the Roman church, but a native of the United States, said that the Cahensly petition was actually written in St. Louis; and that it was the product of the German-American Priests' society of this country. Father Muchlepen, the vicar-general of the St. Louis diocese is the President of the society. It was organized four years ago, ostensibly for arranging the first German Catholic congress in Chicago, a congress that has since assembled annually at different cities of the United States.

The priests' society continues to flourish, and is in direct communion with Europe. Dr. Phelan is probably right when he says the document was written in St. Louis, and he might further add that it was written by men who were pushed to the front in this country by the efforts of German politicians. A study of the situation in Wisconsin and in Illinois will leave no room to doubt this theory.

The German Catholic element is very strong in St. Louis. In fact that city is sometimes called the "big German village." Until recently German was taught in the public schools, but the Irish Catholics then joined with the Americans and had the teaching of German abolished. Since then a bad feeling has prevailed between the German and Irish priests in that city and recent developments will not tend to modify it.

In view of this history of the movement, it will be astounding if it receives the final encouragement of the Pope. The present occupant of the Vatican, while being peculiarly aggressive in his policy with America, has been eminently wise. He has been a close student of democracy among the people, as his views lately uttered through various European cardinals on the growth and prospects of free government in Europe strongly attest. And while a proposition that on the face of it promises so much to Catholicism might receive his favorable attention. A single authoritative protest from America is enough to kill it absolutely.

#### RUSSIA'S PROBLEM.

THE Russian potentate makes an effort to be decisive in his latest expression on the Jewish problem. His language, whether final or not, may, without much straining, be accepted as emphatic. From one point of view it is brutally defiant. His words, as reported, are, that he "will continue

present measures of repression with a view to the solution of the Jewish question."

This may be fairly interpreted as a notice to those who are making sacrifices for the amelioration of the wretchedness which he has brought upon his Jewish subjects, that their efforts are a vain interference; that cruelty to the Jewish race is an essential part of his plan, and that aid or counsel for humanity's sake should at once and forever be abandoned.

In this and all recent expressions from the Czar on the Jewish question there is an exhibition of peevish impatience of which the would-be benefactors of the Russian Jews come in for a far larger share than the Jews with whom the Czar seems to be most concerned, and it is not unfair to suspect that the alleged "Nihilism" among these unfortunates is a slight weight upon his imagination compared with the manifest interest which the world at large is taking in his methods of government. His soul is rankling with resentment under the storm of criticism that is pouring in upon him, and he has pounced upon the Jews as the most convenient object for his belligerent spirits.

The situation is bitter enough for the poor Jews, but the more the Czar's vindictiveness is manifested, the more precarious will be his situation. The world is watching him too closely and despising his interests too intensely to overlook these symptoms of depravity in his blood. Civilization is fast arriving at the belief that a perverted ambition sustained amid perpetual schisms and opposing intrigues is making him more or less devilish, and when the conviction is reached that he is utterly and defiantly selfish, and that his government is irreparable monstrous, the conservatism that has preserved the peace of other nations will not count in his case. That status of public opinion is approaching fast, and it is a good sign of the times that his inhumanity is largely the cause.

The opposition used to come from a jealousy of his power and dread of his ambitions. The world now does not care for his lofty aspirations. The new Republican civilization has inoculated the nations too strongly with the conservative idea of government for any great alarm to be excited by the tending of any power toward the acquisition of territory. The contention with the Czar is, therefore, because of his barbarity.

It is the people that are now waging the war. Pretty soon it will be the nations. They will not invade his territory with armed forces. They will match his armies with some-

thing more terrible than guns, and less repugnant to modern civilization—they will fight him with a conservatism so far-reaching and extreme as to utterly isolate his dominion. They will cut off his commerce and reserve their's to the extent of literally starving his government to death. Or to use a modern and comprehensive phrase, they will place the Russian Empire under an absolute and perpetual boycott.

This policy has already begun in a small way, and he is squirming. Slight as was the experiment, it was sufficient to reveal his weakness. The Czar is trembling if defiant, and the extreme measures he has adopted to strengthen his position will probably prove the means of his final overthrow.

#### A TALE OF INTOLERANCE.

IN these latter days of schemes for the restriction of immigration and of statutory laws for the suppression of unpopular religions, the following letter, written over two hundred years ago, will make curious if not instructive reading:

"SEPTEMBER 15, 1682.

"To ye Aged and Beloved Mr. John Higginson:

"There be now at sea a ship, called the 'Welcome,' which has on board a hundred or more of the heretics and malignant called Quakers, with W. Penn, who is the chief scamp, at the head of them.

"The General Court has accordingly given secret orders to Master Malachi Huscott, of the brig 'Porpoise,' to way-lay the said 'Welcome' slyly, as near the cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked, on the soil of this new country, with the heathen worship of these people.

"Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his minister and people.

"Master Huscott feels hopeful, and I will set down the news when the ship comes back.

"Yours in the bowels of Christ.

"COTTON MATHER."

The genuineness of the above letter is vouched for by the Philadelphia Press. The original document is still to be found in the "Book of Records" kept in an old Quaker meeting house at Greenpoint, R. I.

Cotton Mather was born in Boston in 1663. He entered Harvard College in 1675. He was at that time a Greek and Latin scholar of note. He sprung from a rigidly ecclesiastical family, no less than a dozen of his kinsmen being professed ministers of various denominations. The family was also highly intellectual and nearly every member was an author of note. One was a senior fellow of Trinity College Dublin, but the Mather family were originally from Lancashire, England