

compensation for some indifference to religion in the persons of the subscribers. If they would bear in mind that those whom a mission is meant to improve are not likely to be very much in advance of the class by which the mission is possibly supported, there would be less disappointment with the result.—London Spectator.

THE REAL CAUSES OF THE FALL OF POLAND.

An extract from an editorial in The Kingdom on "The Writings and Ideas of Henryk Sienkiewicz," by Prof. George D. Herron.

The political evil lay in the almost total incapacity of the Polish people for collective action. The great nobles viewed the Commonwealth only from the personal standpoint. Each of the magnatés was seeking his own individual power and glory, rather than the common good. Each man shaped his conduct in battle, his policy at the Diet, his relation to other magnates from a personal motive, always with the possibility of the throne in view. The result was that each of the great lords was a kinglet, a sovereign in a state of his own. Jealousy of the possible growth of each other in power and glory brought treason in every great foreign war, and failure in every great internal policy. The national consciousness never rose above self-interest or family consciousness.

But behind the political cause lay a much deeper economic and social cause. The Polish nobles were in greater part the worst and most remorseless oppressors of the peasants and the common people in Europe; they not only were, but probably still are, as one discovers on a visit to Russian or Austrian Poland, where the life of a peasant, on the great estates, is dwarfed, stunted, stupefied, brutalized by brutal oppression, almost beyond thought or words. It was this economic oppression that wrested from Poland the great Cossack territories that are now Russian. The original Cossack life of the Russian steppes had in it many elements of the very highest type of social organization. The communes, or primitive villages, in which all things were produced in common and distributed equally, were full of a really beautiful, happy and promising life. The Polish lords took possession of these original communes. They made serfs of the people, and private property of their lands and villages. They oppressed them even worse than the Tartars and Turks, using them merely as the meanest beasts of burden. To many of the

Polish knights, the life of the peasant was as inconsiderable as the life of a fly. It was against this entire overthrow of an original social and economic system, and the awful oppression that followed, that all Cossackdom arose in the dreadful wars that slew men by the hundred thousand, that turned eastern Europe into a wilderness, and the people into bloody madness. The story of this original Russian village life has been scientifically told and analyzed by Prince Kropotkin and by other Russian scientists and economists.

It was the same oppression in Poland itself that led to Russian conquest and Polish denationalization. Prof. Ashley has called attention to this in his economic studies. The evil of Poland lay within and not without. The Polish peoples turned to the Russian conquerors as liberators from the oppression of their own lords. Poland never could have been conquered from without. Even to-day, Poland is full of a virile and heroic potentiality that would make its capital the political and art center of Europe, if economic and social regeneration could prepare the way for it. But the future of the nation is in the hand of the Spirit that broods over all peoples, and we cannot foresee; we can only trust; but we may trust that no nation was ever born to finally die,—at least, history does not make it seem so.

THE NEW RUSSIAN OCCUPATION OF THE FAR EAST.

Extracts from an article on "Eastern Siberia," by Stephen Bonsal, published in Harper's Magazine for July. Vladivostock is the new Russian port on the Japan Sea, and the terminus of the great Trans-Siberian Railway. Khabarovka is situated at the point where the railway leaves the Amur River, turning abruptly south to Vladivostock, while the river turns as abruptly north to its outlet into the Okhotsk Sea.

In the long, low-lined sheds (at Vladivostock) which stretch along the hillside there were at the moment at least 8,000 emigrants, recently arrived, who were making their purchases and taking a short rest preparatory to starting out for their frontier homes in the wilderness which they were to win for civilization and for Russia. In the first shed we discovered some 1,500 Cossacks, men, women and children; down the middle of the shed ran a broad corridor, opening upon which were numerous alcoves. Each family was allotted two of these, men on the right and women on the left; they were a fine-looking set of people, and evidently would prove excellent pioneers. . . .

One of the Cossacks, evidently a petty officer, having given us a military salute, made us very much at home in his alcove, and between the tea and the cigarettes told us the conditions upon which they had consented to leave their country and become the guardians of the marshes and the fords upon the Chinese frontier. He repeated several times that they had only come at the special request of the czar, and seemed not a little proud that all the frontiers of Russia had to be guarded by his people, even this new frontier in a far-away corner of the empire. He said that the Cossacks are carried free of all expense from their native villages at home to Odessa, and from there transported in vessels of the volunteer fleet to Vladivostock, and from here to the frontier station designated for their residence. They receive, during this transit period, 16 copecks a day for provisions, and for each child eight copecks extra. The head of each family receives 60 acres of land, and an increase for each child. When their new home is reached they are given a small working stock of horses, cows, rifles and provisions, and 20 rubles in cash. This is the end of government assistance, except under the stress of extraordinary circumstances. For two years, while they are expected to be clearing their land and putting it under cultivation, they are not liable to military service, except in cases of emergency. . . .

I found that your Siberian Russian regards our people, particularly our people of the Pacific slope, with very much the same consideration which we have for the unfortunate and never sufficiently to be pitied denizens of Great Britain and Europe. It will be of interest to the people of the Pacific slope to know that 20 years from now all the bread they eat and all their salmon will come from Siberia, and that if Siberia should not care to send her produce to California and to Oregon the people of those states will have to starve. . . .

Khabarovka, this great Siberian city of the future, the St. Louis of this country, which is to become the great port of transshipment for goods going to and produce coming from all the lands that are reached by the waterways of the Amur, the Ussuri and the Sungaru, is not prepossessing upon first view. It is a long, straggling collection of little hamlets, connected by a few muddy roads; the distances are magnificent, and suggest that the builders of the city have built for the next and not for the present century, and are endued with a very sanguine appreciation of the probable impor-