by way of interviews with intelligent fellow creatures, supposed to be "an expert" rather than through an over-bearing of books pamphlets and other means of printed literature bearing on the subject.

We have found that provided the victim belongs to the lower class of humanity, we have always had cause to congratulate ourselves on the success attained with our newly patented apparatus called the "Intensive," warranted as durable if not entirely painless. It made us get our knowledge fast enough, cheap enough and with much comfort. Hence the most immediate result always was a feeling of
general benevolence and consequent anxiety to see if it that the rest of all mankind be benefited at once.
We never resisted the instinct, but always the mighty weapon and started in as we prepared to do again now.
For some time past our mind has been running on "Nihilism." What "Anarchy" meant we thought had been clearly enough shown by the Chicago Events. Was Nihilism to be considered as it, two is brother, or only closely related to the former or altogether distinct in its principles and aims? What kind of connection, if any, were found to exist between those two and the other two "isms" viz. Communism and Socialism?
Saying awake one night and
thinking of what we had read in the daily papers about
Fishburn in Russia. The
idea flashed through our
sensitively excited brains
that these four great issues
of our time might be like a
party of four in a game
of Whist. Cutting for partners,
how does that come out?
Cutting for first deal, who
is destined to lead? Will
hours, if any, be counted and
doors opened to chance or will
the game be one of skill and
pluck perhaps if desperate
pluck alone? Whence will
the side of their chance partners
will make the trick? This
twice which the next? And
whose will be the victory
when the game is ended
Some day as ends it must with such thoughts still bearing us company and while walking the streets of the City, whom should we happen to meet but a Russian gentleman we had been introduced to years ago. Nihilism and Russia on the brain, and a Russian before our eyes, of course we jumped at the chance and at the bellronk hole of our Moscovite friend to talk to three of both. An invitation to lunch nailed him down for a comfortable application of our patent apparatus and we spared him rent. He took occasion to remind us of the existence of other Russian besides him self in the City and when we mentioned the name of
two campatriots of his whom we had nunsidered among our most esteemed acquaintances, he insisted on our consulting either of them or both rather than him alone, as they were really learned men and philosophical thinkers. We followed our friends' advice, called on those men and were received by their characteristically kind unwillingness to impart as much knowledge, regarding the origin, principles, allies and present condition of nihilism in Austria, to us as they supposed themselves. Our first mentioned friend, let him be designated as A — had really surprised us.
by some of his statements and convictions. He traced the ori-
gin of the word "Nihilist" to the principal character in one of Dumas's celebrated novels, entitled "Tatter and
children". Although a novel in form, the book contains
the actual history of mental
progress in Russia and the
showing the differences in thought
and feelings of the youthful
generation of the present
day as compared with
the last preceding ones.
A young student, with a
heart overflowing with
the purest love of humanity,
and with an ardent ambition
to be of service to his coun-
try and to his fellow men,
who became somewhat con-
spicuous by the repeated evacu-
cia of one of his principles
or: "that nothing under the sun
ought to be taken for granted
or be accepted by intelligent
beings without special in-
vestigation." So then our
student became known
as a "Nihilist" that is to say
as a person determined
to accept "nihil." The Latins
for "nothing." Dazaroff
our young philosopher names
had wealthy admirers and
followers accordingly took
pride in adopting the desig-
nated for themselves
as "Nihilists" in honor
of the founder of their
philosophical society. Yet
that in Russia proper that a
Nihilistic word did not by any means
indicate any tendencies for
destruction or upsetting of
ev'rything social or political
institutions; at school.
so true, and for a long
trice meant nothing more
than what is expressed in
the sentence "Accept Nothing
without Examination."

Ivan Turgenieff, who
died only five years ago in Paris,
France, whose body
was transported back to his
native land and buried
with great honors.

He had become
a great author of works
of fiction with high tenden-
cies for benefiting humane
and reforming abuses and
elevating the moral tone
of the people, long before
Nihilism was ever heard
of in Russia. While it
gradually became known
in that country and
finally

all over the world, he
(Turgeneff) had made it
the principal theme of many
of his magnificently written
stories, so that he was be-
fore his death and is now
still considered high ac-
thority on the subject.
While Turgeneff wrote

Vorl. 1, page 12,

extended early as a theory
and had as yet not the re-

volutionary sting attribu-
ted to it at the present
time. It presents examination
and uphold investigation of
everything existing. The popular
idea of its meaning a desire
to “destroy everything and
to erect nothing” is an erroneous
fallacy. The true situation
of the situation in

Austria has been more
than once proven by the nature of the demands made by it's adherents at the hands of the Government. A letter was addressed to Alexander III a few days after the assassination of his father. The nihilists demands were as follows:

The Government shall call upon the people to elect representatives to a National assembly, which shall examine the affairs of the Nation. "We shall submit unconditionally to whatever decision this assembly may come to," says the letter. It provides however that all restrictions of the freedom of assembly, of speech and of the liberty of the press shall be suspended during the
process of election of
representatives and
during the session of the assembly. Does it not appear then
that the Nihilists have no desire to force on the people any particular form of go-
ernment, but merely wish that
for once it has not happened
to be so for 10 centuries?
The people may be placed in
a position to look into the state
of their own national affairs,
to see how they are governed
and to judge whether improve-
ments could not be introduced. Should the National assembly declare the present
autocratic form of government as best adapted for
the wants of the Russian people, the Nihilists pledge
submission to the verdict.
Does not

and the demand for a

suspension of all restric-
tions of free press and free
speech during the period
of elections and of the sitting
of the National Congress

does not that itself show

on what means Nihilism
places its reliance and its
hopes for great results?

It has been stated that Nihil-

ism represents Atheism, Com-

munism and Socialism

all combined.

Regarding the former we
will state that Nihilism
does not demand of any
one to renounce his God

because a certain authority
has ridicule the idea
of His existence, neither does
it claim that one must or
ought to believe in the Bible because a great many people claim for it divine origin.

"Now before we ascribe," says Nihilism, "examine for yourself then accept or reject." But while Nihilism stands neutral in regard to religion, and although some Nihilists dying on the scaffold, have kissed the Cross and made spiritual preparation for the world to come, yet the fact can not be denied that the majority of them are atheists. On the other hand it must be mentioned that in Sweden Atheism is common among all those intelligent classes of society whether they are or are not Nihilists.
that it would be rank injustice to attribute Atheism to the latter in particular.

Possibly the fact that the powers of the Czar includes the power over the clerical which if he should choose to do so, he can give any force or shape even to abolishing it altogether, may have helped the intellectual classes of the people to a different sort of conception in religious matters and induced them to appear as Atheists before the world, because in Russia, to adopt any creed differing from the Greek Catholic, or to worship otherwise than as the Czar wants it done, is a punishable crime.

Not even investigation of religious subjects is possible under
the present regime. Foreign missionaries are forbidden to step on the soil of Trans and religious discussions are prohibited by law.

Now about communism! The word does not even sound bad, let alone it implying anything frightful when pronounced in holy Armenia, where communism is found in actual operation, where the people still work in common on land which they hold in common, and the produce of which they make use of in common. Hence communism cannot be considered as part and parcel of Nihilism, or of Nihilistic teaching.
It continues to be practically adhered to by the most unmediated of Ruskin's sons - the peasants. Regarding Socialism and its special relation with Nihilism their mutual relations may be fairly described as follows: Although in the Abstract Nihilism does not directly point to any particular form of political and social organization and though the bulk of its followers are either believers in Constitutional monarchy or outspoken republicans, it is well known that its most fanatically turbulent and recent violent agitators, the
[Handwritten text not legible]
men that are always ready
to do the fighting and the
terroristic part in what
they deem the necessary ini-
tiative steps to bring about
the change in the Govem-
ment resolved upon; the
individuals who supply the
National demand for
Martyrs and furnish the
victories for the gallows
of despotisms are Socialists.
In Austria they are called
by that name or by that
of "Democrats" and they fi-
ly made before the world as
the "Will of the people Party."
In Russia as well as all
over the rest of the world
these people insist on a change
not only of the political
but also of the social
status of nations. As the
name implies, the mem-
bles profess entire willing-
ness to submit to the will
of the people but at the same
time they have a platform
of their own, its principles
being democratic and socialistic,
and with such a platform
they wish to be looked upon
by the nation at large as a
party. Let us put down
here an extract from their
preamble and declaration
of principles:

"By our general conviction,
we are socialists and democrats.
We are convinced that only
on socialistic grounds, hum-
anity can become the com-
bined of freedom, equality
and fraternity, securing, for itself the general prosperity and the full and harmonious development of mind and of social progress. We are convinced, moreover that only the will of the nation should give sanction to any social institution and the development of the nation may be called sound only when independent and free and when every idea which is to receive practical application has previously passed the test of the national understanding and national will."

"We think therefore that as socialists and democrats we must recognize as our immediate purpose the liberation of the nation from the oppression of its present state by
creating a political revolution with the object of transferring the supreme power into the hands of the nation.

We think that the will of the nation should be expressed with perfect clearness and should be applied by a national assembly freely elected by the votes of all citizens and provided with instruc-
tions from their constituents. We do not consider this as the most perfect ideal form of manifestation regarding the people's will but feel bound to accept it as the only one possible to be realized in practice.

"Submitting ourselves completely to the will of the nation we, as a party, feel bound to
appear before the courts
be tried on our own pro-
grammes, which we shall
in advance of the coming
propagated before the Revolu-
tion, recommending it to
the electorate during the
electional periods and
which we shall defend
in the National Assembly.
This programme consists
of the following heads:

1. The permanent Representative
Assembly to have the supreme
control and direction in all
General Hat questions.

2. In the provinces Self-Government
to a large extent and in order to secure
this, all public functionaries to
be elected by the people.

3. Independence of the Village Com-
mune ("Noir") as an economical
and administrative unit.
4. All lands to be proclaimed "National property."
5. A series of measures preparing for a gradual transfer of the ownership of all manufactures to the working men.
6. Perfect liberty of conscience, speech, meeting, association and electoral agitation.
7. The right to vote to be extended to all citizens of legal age without any class or property restrictions.
8. Abolition of the standing army and replacing it by a territorial militia.

Articles 4 and 5 being the only ones that contain socialist demands, attention ought to be called to the repeatedly enunciated declaration...
on the part of the Mililists and Socialists; that the will of the Nation alone can give sanction to political or social acts and that their sanction should be sought for peaceably by way of addressing the electors and of advocating it in the National Assembly.

From all the above stated facts, our Anjvian friend A., who is a printer by trade with some journalistic aspirations, for which he does not lack the requisite talent, has derived a firm conviction that Nicklin is a principle who has not now, nor ever has had anything to do with bomb-throwing or with violence in any shape.
Our other two friends, one of whom is a professor of natural science and prominent chemist, the other a physician, graduates from the medical colleges of Austria, France, and Russia, we had the pleasure of meeting jointly very soon after our interview with friend A—

Both those gentlemen are evidently lovers of their country, for which they predict a grand future, but they are far from being political agitators. They have lived in the United States for several years, preferring our institutions to the obstructions to professional life as found in the dominions of the Czar. Their views on nihilism agree and are as follows:
"At the present day there is hardly any distinction to be made between Nihilism and Socialism in Russia. A determined opposition to the absolute monarchical form of Government exists among the intelligent classes in all parts of the Empire, not excepting even persons officially connected with the Government who of course keep their convictions a secret. The universal desire is "Reform." The degree and nature of such reform, the ways and means to be used to obtain it, are subjects for wide differences of opinion in the different provinces among the several classes composing the organization that have now spread all over the country."
which constituted Curo. 27. 27.
France and Asiatic Afgha. 27. 27.
Nothing like a real head-
center or central revolutio-
ary committee is known
to exist. It really has no
levy, but there are numbers
of leaders in spirit, courage,
intelligence and devotion,
affiliated with the progressive
party and who reside in
England, in Switzerland,
France, Germany, in
America and in
to itself, who from time to
time manage to agree on
the issuing of proclamations
and appeals, at periods con-
sidered opportune for
some act of terrorism
against the Government,
and these appear never
to have been much difficulty in finding among
the fanatically excited followers of the creed any number
of willing tools, ready to risk liberty and life
for the cause.
In that progressing party in
Europe which there may
be called Socialists or De-
mocrats or Republicans or
Wilhelmists (the latter name has
for some time past been
given to all of them indiscriminately) there exists a
great variety of opinions re-
garding, as we stated before,
the nature of the Reform and
the means to accomplish it.
Some desire a constitutional
monarchy with its respective
characteristics as: Transfor
of all legislative power to the Representatives of the people, with control of the national finances, freedom of assembly, freedom of speech, and of the press, responsible Ministry, etc. Others are striving for a Republic with more or less of radical changes in social institutions and laws; for instance, such as refer to the possession of land and to protection of labor interest from oppression by the powers of capital and monopoly. But the point on which all these shades of opinion agree partly and towards which they all are tending, is the absolute necessity of abolishing the Monarchy as
it now exists, with its omniscience over life, property, yea over the very functions of the soul and mind of every individualized in Russia from the prince near to the steps of the throne to the peasant in his log cabin. And thus it is that we find the aspirations, wishes and demands of a hundred millions of people facing an opposing array of Government forces, organized as Civil service, army and navy, police and last but not least for a powerful ally as the National Church—A philosophical looker on.
can hardly fail to see that whenever our progressive party is in this struggle against the so-called conservatives, resorts to argument either in speeches or in literature for the purpose of denouncing the necessity of reforms as a matter of National interest but in opposition to the interests of the Conservatives; the latter invariably answers to such arguments by a resort to the use of brute force, imprisonment, flogging, the Knout and rape of the executioner or banishment to Siberia with its well known horrors.

And again from this very "modus operandi" of the Government the opposition
imagines that it derives the natural right to make use of terroristic measures in their turn in retaliation, not alone but as a natural consequence of their being deprived of means of resistance. When terrorism has thus been made a permanent institution in a country, the population of which, from North to South and from East to West has always and justly been considered as dwelling in wildness of manners, in hospitality, sociability, and a charitable and generous disposition, Russian statesmanship does not seem
to loom up as conspicuously grand, and distinguished for wisdom. What are safety values and steam boilers? Is there any other Government Engine on the face of the Earth, (the interior of Africa perhaps excepted) which does not possess some sort of a contrivance to guard against explosion. Meetings, public speeches, the daily press, the national literature, they all serve as efficient safety values. Abuses are endured, hardships and injustices are borne while there is hope for amelioration in the very struggle for the righting of wrong. God save the tsar, the
Government, a giant in size and in weight, actually sits down on and keeps on sitting down on the life-protecting safety valve of its own mighty engine.

We do not pretend to be prophets.

Let us illustrate a little; to reward our readers for following us so patiently; we are handing the pen over to a better and even this very minute.

Here goes his story:

Some years ago the Chief of Police in Saint Petersburg, Ged Trapoff, was wounded by a pistol shot fired at him at close range by
a young woman named
"Viera Sassulitch." 
Troppoff had arrested a young
man on suspicion of
high treason, kept him in
jail and had him flogged
from time to time to in-
force him to denounce his
alleged fellow conspirators.
The young man had been
afraid indeed. years of "Viera
Sassulitch." She was tried
before a jury in the Capital
of Tiflis and the jury
found her "not guilty."
The action of acquitted by
that jury showed the general
disaffection of the people
with the government
plainly that the Government
at once resolved to, and did pass a law that hereafter no case of a political crime should be tried before a jury, except one specially appointed by the Government.

Under this new arrangement many cases have been tried quick, but the Government has resorted to itself the option of jury trial, in which case the juriesmen are selected, or of having the accused tried, condemned and sentenced by the judge alone, without jury or even without the formality of any trial at all.

To speak again of Viera, Castulitel, she was to
She was arrested and tried over again, but some of the multitude of friends the Government had made for her succeeded in spiriting her away during the first stages of the excitement caused by the verdict, and she was seen in America no more. Her name though has become a byword for the illustration of Russian justice, and wherever it is spoken of or remembered it calls to mind the existence of the notorious branch.
of the Asiatic Imperial, namely the Terrible.

Third Section of the

Ministry of the Household. Its head is always the general in command of the Corps of Gent's armies. It is a very large force of armed detectives either in full uniform or in civil clothes; they are detailed to detect by hope and insight and stationed everywhere even in the most insignificant villages of Asia.

Any member of that corps under a simple order
from a superior, can arrest, imprison and even transport to Siberia any person in Russia without warrant or any other process of law whatsoever. Is it any wonder then that such institutions and such practices are no longer considered by the Russian Nation as compatible with the spirit of the 19th Century and with the immense strides they have made since the times of Peter the Great towards civilization and science of the highest order. How can matters
continue to go on as they are in a country whose literature need not fear comparison with that in Europe.

True this literature has to be published abroad mostly and introduced into its own home by stealth, but it is nevertheless Russian literature to the very core, distinguished by sincerity, originality and expressing, as we think in a masterly manner, the genius, the poetical dawning and the true heart-throbings of a great people.
In honor of that literature of Russia we propose to conclude our present letter with a passage contained in Ivan Pyzhnych’s work: “Verses in prose.” It is a poetical epitome of the tragic condition of Russia’s patriots; its title is “The Threshold.”

“I see a huge building, with a narrow door in its front wall; the door is open and a dismal darkness stretches beyond. Before the high threshold stands a girl—a Russian girl. Frost breathes out of the impenetrable darkness and with the icy draught from the depth of the building there comes forth a slow and hollow voice: O those who are wanting to cross this threshold,”
"Does the know what awaits thee?"

"I know it, answers the girl.
"Cold, hunger, hatred, desertion, contempt, insults, a dangerous death even?"

"I know it. Complete isolation, and separation from all?"

"I know it. I am ready, I will bear all sorrows and miseries."

"Not only inflicted by enemies but when it is done by kindness and friends?"

"Yes even when done by them."

"Well are you ready for self-sacrifice?"

"Yes."

"For an anonymous self-sacrifice? You shall die..."
nobody, nobody shall

know even whose memory
is to be honored?

I want neither gratitude
nor pity. I want no name.

Are you ready for a crime?

The girl bent her head.

I am ready even for a
crime.

The voice paused a while be-
fore renewing its question-
ing.

Lost that know it said at last,

that thou may I lose thy
faith in what thou be-
livest now, that thou
mayst feel that thou
hast been mistaken and
lost lost thy young line
in vain?
I know that also and nevertheless I will enter "Enter there"!
The girl crossed the threshold and a heavy curtain shut her house.