

and 1882, the tendency has been almost uniformly downward. The difference between the highest and the lowest price, 3 1/2 cents, is very great, representing one of 37 1/2 per cent. And as many planters had as good crops in 1880 as 1881 and in 1883, some individual profits must have been great in that year.

The proximate cause of the decline now noted has been the similar decline in the New York market, which is about 2 cents below that of San Francisco. The more remote cause must be traced to the heavy sugar crops of 1883, both of beet and cane, which, with all allowance of increased consumption, must still leave very heavy stocks on hand at the close of the year, so that the market may be even lower than it now is. The Summer and Fall, most frequently the former, are the times of the highest prices for the refined article not alone from the increased consumption in summer, but from the fact that the effect of the precipitating of the new crop on the market has spent itself. It is generally safe, therefore, to buy sugar early in the year, and hold it until the late summer. The difference will average 1 cent per pound, which at present rates is 10 per cent profit. Sugar purchased in March and carried over until August or September, will almost certainly net the purchaser a cent a pound on his investment; and as money can be had at 3 1/2 per cent for that period, the venture would be a profitable one.

The sugar crops of the world are increasing fast—faster—at present, than consumption. The area of sugar lands of the world is vast, and the profits great. More and more people will enter on the production every year. At the same time there is great room for increase of consumption. In the United States the average per capita is 46 pounds, in California 90 pounds. Did the whole world consume sugar in the same proportion, it would need sixty million tons. It is now estimated at three million tons cane or beet, so there is great room for improvement in this matter. Did the population of the United States use as much as that of California it would need more than double the quantity now manufactured. At the same time a million acres or about one-hundredth the acreage of California would, at the rate of production of some Sandwich Island plantations, supply all the sugar now consumed in the whole world.

Miscellaneous Reading

HAWAII.

- The sunny Isles where mangoes grow. Scented and cocoa fringed long shores. Eternal summer, afterglow, Compose a picture to adore. The senses pleased, and taught in quest. Soothed by a balmy ling'ring breeze— An ideal vale of perfect rest. Found on the gems of Southern seas. 'Tis emerald sword, 'neath grateful shade. Through rocky pass, up mountain rift, 'Observe God's wonders here displayed? To contemplate—man's soul to lift. In fancy's free unbounded flight. It soars on high from where we stand. Returning, brings a Heaven-born light. By which we see the Maker's hand. Fred. Bagot.

NIHILISM.

By D. CUMMING MACDONALD.

Only the other day the newspapers contained the announcement, startling enough to Englishmen, doubtless, of "Nihilism in London," and then went on to describe how a man had been arrested in that city with an infernal machine in his possession—and yet the man was not a Fenian, nor an Irishman of any school of politics. We are hardly likely to become acquainted with Nihilists in this country, except as refugees, perhaps, and yet as no one knows what to-morrow may bring forth it is as well for a people to keep themselves well-informed as to the character and designs of every organization, native or foreign, which aims at the subversion of the accepted order of things in the country which gives it birth. What is Nihilism? If the subject is broached everybody talks knowingly about it, and yet few can tell anything definite about it; in fact, even in Russia itself, the vagueness and mystery which formerly attached to it, were the cause of a great deal of the terror which the name inspired. Fresh from the sphere of its operation, the writer may venture, for the benefit of the general reader, to tell what he knows about this strange revolutionary force of Russia—the dreaded *Vehingricht* of the Slavonic empire—whose agents and emissaries are now scattered over the whole European continent.

It is now about twenty-two years since the word Nihilism, from the Latin *nihil*,

nothing) was brought into notice in Russia. As is pretty well known, it was the late great novelist, Tourgenieff, who first applied the word to a class of young men and women found frequenting the universities and government schools, or acting as teachers and tutors in private families. Then, as now, they were marked by oddness of dress and strangeness of opinions, which they delighted to exhibit before the world. The young men generally wore their hair long and "toosy," as becomes those who are above caring for personal appearance, and the women wore their hair cut short on principle. They wished to erase the distinction between the sexes as much as possible, and in so doing they called themselves "emancipated." Their opinions in philosophy, science, politics, and religion were those generally described by the word "advanced." They were regarded as harmless, eccentric young people, except by parents who did not wish their children to be inoculated with the malady; and though they thought themselves of great importance in the world, everybody else regarded them with pity or ridicule. It is not seldom in the world's history that movements destined to become important have had just such puny beginnings.

As is well known, the rule of the Emperor Nicholas was exceedingly severe. Its severity can hardly be exaggerated. The time will come when people will refuse to believe in the possibility that the destinies—may, the thoughts and wills of sixty millions of people could be so swayed by one man. But such was the case. Among other things, the students in the universities were reduced to three hundred for each, and the professorships of philosophy were abolished. Under such circumstances, it was only natural that the students should prize the philosophical books that came from Western Europe. Being prohibited, these books could not be printed, and therefore they were circulated in manuscript or lithographed copies. No wonder, then, that such books as "Eachner's "Force and Matter," and other works of the like nature, were considered worth their weight in gold. An exaggerated importance was attached to their teaching, and the Darwinian theory was no sooner propounded than it was instantly accepted as true.

When Nicholas died and was succeeded by Alexander II, the embargo upon the importation and publication of works of a philosophical character was at once removed. Books began to circulate extensively which before had been prohibited. Young people flocked to the universities, so that the number of students was doubled, and even trebled in a short time. A reaction from the former severity now took place, and hopes of unlimited freedom were indulged in by those who had hitherto been bound hand and foot.

At this auspicious time a certain political refugee in London, Alexander Herzen by name, set up a free Russian press in Regent Square, near the Presbyterian church now occupied by Dr. Oswald Dykes and thence he issued pamphlets which were sent wholesale over the Russian frontier. He published two journals, one of which, the *Kolokol*, or *Bell*, had an enormous circulation and influence in Russia, and, revolutionary though it was, it was said to be habitually read by the Emperor. This journal, the *Bell*, laid the foundation, deeply and strongly, of Nihilism.

Herzen was a Radical Hegelian philosopher. He believed that each nation had an "Idea" committed to its keeping, in the development of which alone it could find its happiness and its true position in the world. The "Idea" committed to its keeping, in the development of which alone it could find its happiness and its true position in the world. The "Idea" of Russia was the *Commune*. The village commune is the form of local government of probably fifty millions of Russian subjects. The peasants are accustomed to this form of socialism from their earliest years; in fact, they have no conception of any other manner of life. Now Herzen, strongly imbued with the revolutionary spirit which so mightily swept over Europe in the year 1848, began to preach that the civilization of the West—or, in other words, all that we mean by the word civilization—was worn out, and that the "edifice of future civilization" was to be Communism. And further, in order to realize this Communism, it was necessary to destroy (annihilate) "whatever you see, whatever exists," so that there might be a free and open space for the erection of this communistic edifice of the future civilization.

Before speaking of the development and strengthening which these disturbing political theories received presently at the hands of Herzen's friend, Bakunin, let me refer briefly to another contemporary

writer who was also an apostle of Nihilism. This was Chernycheffsky. He was a young man, the son of a priest (I need hardly say that parish priests in the Russo-Greek Church must be married), who had run a brilliant career at the University of St. Petersburg, but had been refused his M. A. degree because he had written a heretical thesis. He became editor of a government journal, and soon attracted attention by his articles in the Russian *Contemporary Review*. He was an extreme Radical. He was best known for his translations of John Stuart Mill's works, with commentaries on the text, in which he went far beyond his master. For some political offence he was arrested and imprisoned in the fortress at St. Petersburg. While living there awaiting his trial—and this detention lasted nearly two years—he wrote a novel in answer to Tourgenieff upon the Nihilists. This book is a very strange production, and it would not be straining language to say that it is very absurd. Nevertheless, being published by a political offender imprisoned in the dread fortress, it created a sensation in society. It is beyond the scope of this article to give a *resumé* of this book, which is entitled "What's to be Done?" but it may be explained that the young people there are all idealists who are working for the advent of universal happiness. "They work, and they learn, and they love," and this formula embraces the whole of their ideas of the "future social edifice." They are socialists pure and simple. Chernycheffsky looked to the bright and happy side of life, and he does not talk of destruction, through which the happy "future social edifice" was to be raised. His fate has been a sad one. He was sentenced to hard labor in the mines and then to perpetual banishment in Siberia. Two or three years ago the rumor was current that he was dead, but this was afterward denied, and, however this may be, he is looked up to as a martyr by his followers.

But to return to Herzen and the political side of Nihilism. In the management of his journal, *The Bell*, which was leading public opinion in Russia, he was presently joined by Bakunin. This man, who may be looked upon as the father of the political and destructive side of Nihilism, had a remarkable and adventurous career. At first he was in the army, but finding the life of an officer in a provincial garrison too monotonous for him, he resigned, and, following his philosophic bent, went to study Hegel at Berlin. Soon he joined Arnold Ruge in editing a philosophical journal; then the revolutions of 1848 broke out, and he went to join the insurgents in the different areas of revolt as one after another the revolutions were quelled. He was twice condemned to death. Ultimately he was confined in the fortress at St. Petersburg for several years, and after that he was exiled to Siberia, whence he escaped and reached London, where he joined Herzen.

The influence of the *Bell* had meanwhile gradually waned; it was transferred to Geneva, and finally died. Herzen and Bakunin were looked upon as violent refugees; the former being possessed of a brilliant pen, and the latter of powerful lungs, from which he could bellow forth sentiments of wholesale destruction truculent enough to make his hearers shudder. But such violence always defeats its object. A change, however, presently took place. In April, 1866, the Emperor was shot at by a young man as he was leaving the summer garden. The investigation which followed showed the existence of secret societies in St. Petersburg and Moscow, which were in communication with the exiles in Geneva. This was the first act of violence which the Nihilists had committed, and it was sufficient to indicate to the government that the Nihilistic opinions, hitherto looked upon with contempt, were not altogether so harmless as they seemed.

This first attempted assassination had no direct connection with the more recent development of the policy of assassination and terrorism. It was organized by a secret society, it is true; and some of the members of this society were afterwards members of more recent societies, but there the connection ended. It was with altogether different views that the recent societies were founded. The Nihilists were not then following the lead of Bakunin, for he was dead; but they had gradually developed into anarchists by persecution, and by following, in consequence, the well known fatal path in which each downward step or guilty deed leads to a lower step or a more guilty deed. From the time of Karakasoff's attempt in April, 1866, to that of Saloveff, in April, 1879, there was a most important development of Nihilism going on, though there were no hands raised against the Emperor. (The attempt of Beresoffsky, the Pole, in

1867, when the Emperor was with Napoleon III, at Paris, is left out of account as it had no connection with Nihilism). But from April, 1879, until the last terrible act of March 13, 1881, these attempts were repeated continuously.

The attempt of Karakasoff raised such a storm of indignation, not only in Russia, but throughout the world, that the refugees of Geneva and their friends in Russia saw that it was vain to hope for a revolution by such means. People started with horror at the thought of murdering a sovereign who had achieved such an act of beneficence as the emancipation of the serfs. Nothing was to be gained along this line, and so the revolutionists turned their attention to the people. This is the reason that no attempt was made on the Emperor's life for thirteen years after Karakasoff's attempt. The revolutionists now (1866) adopted new tactics. The people were loyal to the Czar, and whatever evil befell them they attributed, not to the Czar, but to his advisers. To create a revolution it was necessary to instruct the people, and show them wherein consisted their grievances, and where, also, they were to find remedies. Such teachings continually repeated began to have effect upon the Nihilists proper, whom I have described above—the students and others who have indulged in talk about socialism, communism, and so forth. Now, the Russian people are of a peculiar romantic and idealistic type—in fact, the average Russian mind is still two-thirds Oriental; and so, when the young Nihilists heard appeals to them, couched in poetical language, in which the sufferings of the people were painted in vivid colors, "to go among the people," to teach them socialism and to educate them to revolt, they readily obeyed these appeals. And it was not only the most enthusiastic and the most easily led astray who thus "went among the people."

Not only the ablest but the most discreet among them joined the movement. As the newspaper reader knows, the students are almost incessantly engaged in wrangles and struggles with the authorities, and great numbers are either dismissed or banished in the course of these struggles. Furthermore, many come to the universities without sufficient means to finish their studies, hoping to get scholarships or other assistance, but their hopes failing them, they are forced to leave. By various means numbers are being continually driven away from completing their studies and gaining a livelihood, and these naturally fall into the ranks of the disaffected. In this way the ranks of those who "went among the people" were continually recruited.

A change in the nature of what is called Nihilism also took place. The Nihilists were no longer mere talkers of philosophy and devotees of Darwin, but pure Socialists. They retained all their old views—only covered with a political hue—but superadded was the Socialist propaganda. This change did not take place suddenly, but during the course of several years—from about 1868 down to about 1875, or later. But in 1875 many hundreds, or even thousands, it was asserted, were arrested all over the country, and the prisons were full of Nihilists. They were detained two or three years in prison while investigations were being conducted, and then they were brought to trial. What was the result of the trial, how from becoming mere Nihilists and Socialists they became Revolutionists and Terrorists, and how they pursued with their vengeance the chief police officials, and even the Emperor himself, till their bloody deeds were filled to the full, is still fresh in the public mind.

Quite recently, as the attentive observer of European affairs may have noticed, a marked change has taken place in the relations of the Czar's government to the German Empire. The motives actuating the Russian Foreign Office are plain enough, and one effect of the more cordial understanding with Berlin will be to postpone a violent collision between Slavonic and Austrian interests in the Balkan peninsula. The change observed is coincident with the revival of aggressiveness on the part of the Russian Nihilists. It is no longer a secret that the injuries recently sustained by the Czar were the direct or the indirect outcomes of a resolute attempt to murder him; and the assassination of Lieutenant-Colonel Sudeikin—the most astute and energetic of the officers charged with the protection of the Imperial family—by one of his most trusted agents, has naturally carried suspicion and terror to the verge of panic. Soon after the first of these fresh demonstrations by the anarchists, the Russian Minister of War, M. De. Giers—who represents that party in the bureaucracy and the army which is friendly to Germany—had an interview with Emperor

William at Berlin, after which he had, at Varzin, a conference with Bismarck. What was agreed upon at these meetings can be guessed from what followed. The police resources of Prussia and the German empire were forthwith applied to the discovery and arrest of all persons likely to be affiliated with the St. Petersburg conspirators, and the most stringent precautions were taken to prevent suspicious characters from passing the Russian frontier by the most frequented routes, which, I need not point out, traverse Prussian territory.

Should the same course be adopted by the Austrian authorities in Galicia, and by Roumania—and both the Vienna and Bucharest governments may be expected to obey an impulse from Berlin—the Nihilists leaders who prefer to organize assassination from the safe vantage ground of Switzerland, England, and the United States would be pretty effectually cut off from communication with their tools in Russia. No doubt there will be plenty of conspirators left in that unhappy country, but it may be that henceforth their plots would be carried out less systematically and effectively. Of this, at all events, the Czar and his advisers appear convinced and for the sake of German co-operation in the work of extirpating or baffling Nihilism, they have seemingly consented to discountenance the Panslavits party, to arrest the anti-German agitation which has gained great headway in certain provinces, and to check the activity of the Russian emissaries in the Danubian Principalities. So that the word which Tourgenieff applied in ridicule to the eccentricities of the Russian universities and government schools, some twenty-two years ago, has, by the irony of fate, become one with which to move powerful empires.

A well known American colonel who was not much of a church-goer, but occasionally dropped into one of the churches, and, taking a back seat, paid marked attention to the services. One Sunday morning he took his seat in a church just as the deacons were taking up a collection. He took from his purse a half-dollar to contribute, but his good intention was cooled when he saw approaching him a deacon who had gotten the better of him in some sharp trading, and of whose piety he had no very exalted opinion. To make matters worse, the good deacon, knowing that the colonel had much of this world's goods, endeavored to stimulate him to liberality by remarking, "You can give several dollars out of your abundance, Colonel. You will never miss it." "What do you propose to do with the money?" enquired the colonel. "Give it to the Lord," unctuously responded the deacon. "Well, thir," said the colonel, "ath I think my chandeth of theesing the Lord are ath good ath yourth. I prefer to wait and hand it to Him in perthion," and he put his half-dollar back in his pocket.

A Detroit milkman some time since secured a customer who he soon discovered meant to pay in promises, but he realised that if he quit serving her he stood no chance of collecting the debt already contracted. He therefore planned to oblige her to dismiss him, and began by adding one-fourth water to the milk. No fault being found, he put in 50 per cent of water. Three days passed without complaint and the amount of water rose to 75 per cent. In three or four days more he served her with two or three quarts of water colored by a gill of milk. Next morning he expected to hear about it, but as the servant girl made no complaint, he asked—"How does the family like the milk?" "Pretty well, I guess." "No complaints?" "Not as I've heard. Missus is a widow, you know, and doesn't drink tea or coffee on account of the dyspepsis and the boarders have all they can do to complain of the butter!" The man gave it up as a bad job.

A past master in the art of kissing writes as follows:—"Don't," he says, "kiss all over like grasshoppers' walk. Don't kiss everybody, including nasty little dogs male and female. Don't sit down to it. Stand up. You need not be anxious to get in a crowd. Two persons are plenty to corner and catch a kiss, more persons spoil the sport. Stand firm. It won't hurt you after you are used to it. Don't be in a hurry. Providence will give you strength for the ordeal. Don't jab down upon a beautiful mouth as if spearing for frogs. Don't grab and yank the lady as if she were a struggling colt. Don't muss her hair, scrunch down her collar, bite her cheeks, squizzle her ribbons, and leave her mussed and rumped. Take good aim, the lips meet, the eyes close, the heart opens, heaven itself opens before you, and—the art of kissing is learned."