

Chapter 1 : Siberian Life by Herman Taube - Poems | Academy of American Poets

*The stundist in Siberian exile and other poems [William Fetler] on calendrierdelascience.com *FREE* shipping on qualifying offers. This is a pre historical reproduction that was curated for quality.*

Petersburg When you are studying about a part of the world, especially if you are talking about it in a wider temporal context, there are various kinds of evidence that can be used. Two of most important kinds are; 1. Archeology very important part of that. Accumulated a lot of physical evidence. Literature There were, as far as we know, cultures with a written literature in Siberia historically not including Chinese, which along with several Central Asian cultures, have written records going back thousands of years. They did have musical, dance, art forms at a very advanced level, but it was an oral rather than a written cultural tradition. Siberian Russian literature that will be discussed in class will be primarily Russian literature, especially the written literature that arose having to do directly with Siberia. But many of the indigenous peoples of Siberia, such as Chuckchi people, acquired a written form during the Soviet period. The Soviets used Cyrillic as the basis for new alphabets. Written forms of oral culture began to develop during this period. Probably the most well known indigenous writer was Yury Ritkheu died years ago. He wrote novels and short stories about Chuckchi people. Wrote in both Russian and his indigenous language. The history of artistic and written expression of indigenous peoples of Siberia range from petroglyphs all the way to modern contemporary novels. Siberian Russian language literature will be the main focus of our discussion. Most Russian speakers arrived after Not massive immigration but assertion of right by Russia to take over territory. Colonial policies of Russians in Siberia â€”Russian government was behind the conquest of western Siberia, approval of highest authorities, promoted and financed by tsars. Pushed from top for commercial reasons. But from beginning the colonial policies of the Muscovite government their policy not written out in detail they assumed it belonged to them. Urals to Pacific Ocean assumed jurisdiction before they occupied it. Everyone in the territory was subject to Russian rule. To establish that they had to fight a lot of battles, long and difficult struggle to complete conquest and put down opposition of indigenous groups. Distances so great and means of transportation before 19th century railroads in 20th were so slow and difficult that going to Siberia usually meant staying in Siberia. Russians settled in and cultivated crops, acquired livestock, cut down trees and homesteaded the land. By there were so many dairy products produced in Siberia that it became a net exporter of dairy products. Cow called sibirka small cow which was very productive for milk. The visual material evidence that could be used to learn about a place included archeological digs and grave sites, grave mounds, statuary over graves, etc. These were important but the most important kinds of evidence comes from the written record. Not just modern Russian but old church Slavic Almost immediately after crossing Urals and fighting early battles, for years Cossacks were primary face of Russia in Siberia. But almost immediately behind them came the churchmen. Few women before , when the Decembrist uprising led to the exile of noblemen to Siberia their goal was to create a constitutional monarchy and liberation of serfs. Nicholas I hung five of the most prominent, then sent rest to exile. Aristocratic wives went to Siberia to be near their imprisoned husbands. This required great courage on their part. By some Cossacks had reached pacific ocean. Following closely behind them were educated churchmen, a few noblemen to set up bureaucracy appointed by tsars to rule over towns like Tobolsk , the first Russian capital in Siberia. Had governor, educated members of aristocracy. Writingâ€”in the larger sense 1. Writing by bishops Kiprian was a Russian orthodox priest. Chronicler focused on battles, events like eclipses or earthquakes, births and deaths of princes, etc. Also wrote about moral standards in area, and pointed out that Cossacks were not living according to moral standards. Tried to encourage people to live more in line with church. Many of the original writings were church writings. Historians Soon afterwards historians began to write the history of Siberia, the history of Siberia as a whole. Wrote down stories of indigenous peoples. Semyon Remezov, born around worked as a cartographer and produced sketches of towns. First Russian geographic atlas of Siberia was a blueprint book with hand drawings of contours of towns published in Also the Remezov chronicle. Novels, short stories later in time In first hundred years have chronicles and histories, no Siberian Russian literature like other European countries

had. Stages of further development: When most of Poland was taken over by Russia many Poles participated in uprisings in , suppressed until when Lenin let it go. The leaders were exiled to Siberia, so many Poles and later Ukrainians became Siberians in the latter case moved to farm. Golden age of Russian poetry s and s, the age of Pushkin never set foot in Siberia. During his lifetime that Siberian Russian literature gets its first big kick start by noblemen exiled after they participated in the victory over Napoleon and led the Decembrist uprising. Many were writers, poets. Ryleev was a friend of Pushkin who was hanged. Became interested in native people, first anthropological interest. Third category of literate Russians were approximately, dozen or more were important. Decembrists called this because of the December uprising which occurred mainly in St. Petersburg on 14 december They had 2 principle objectives; veterans of war against Napoleon, rose rapidly in ranks, returned to Russia and rather than settling down revolted, government was an autocracy Alexander I. The tsar had become repressive after the war, and the officers began to oppose autocracy and hoped to convert it into a constitutional monarchy wanted to keep monarchy but restrict by constitution like in England. Wanted to create parliament, constitution patterned after U. Most radical Decembrists Mikhail Lunin and Pavel Pestel one of 5 who was hanged 6 months after uprising were regicidesâ€”espoused killing the king. Not just overthrow autocracy but wanted to execute tsar, family, court, class. Second goal was abolition of serfdom, which was a form of slavery. Serfdom was abolished in almost simultaneously with abolition of slavery in U. We can look at the contributions of the Decembrist rebels who were exiled to Siberia and lived long enough to go on writing. Word "Siberians" as a label applied at that time to not only indigenous people but also to Russians who spent their lives in Siberia. Some intermarried with indigenous families. Third class of literate people in Russia who contributed significantly to written record in Siberia were Decembrists. It was a writing culture we were a writing culture at one point. Letters, diaries, poetry, novels, etc. One of Decembrist poets was one of the five hanged Russia is not the only country that hangs its poets. Lunin was primarily a playwright. Radical who never stepped back from his views. But the majority of Decembrists held more moderate views, pushed for a constitutional monarchy and serfs to be freed to be workers rather than chattel. Decembrists eventually freed from prison and were allowed to settle in exile in Siberia. Generally migrated towards towns and cities, wanted to go back to European Russia initially, but the longer in Siberia they became attached to Siberia. Alexander II gave amnesty after some went back to European Russia, but many stayed. Tomsk, Irkutsk, Omsk, etc. Became lawyers, medical doctors, surveyors, teachers, important roles. Regional intelligentsia is at first strange to Americans, but in Russian society it was common for a long time into the 20th century because a smaller percent of population were educated. Intelligent noun means more than being educated, it is someone who is educated, literate, articulate, but also with a highly developed social conscious individually and collectively works tirelessly for improvement of society. Not just to improve own wealth, but improve life for broader masses who are not as fortunate. Writings of Decembrists are an extremely important part of what we know about Siberia. In the 19th century numbers were small compared to Soviet period it was only hundreds while during the gulag period of forced labor numbers exceed a million, many of whom died. The Decembrist phenomenon, as class of educated Russians who contribute to written record, expanded in waves. Russian revolutionary organizations like the Petrashevsky Circle contributed to it. There was a spy in the circle, reporting to authorities about discussions. Nicholas I was in power. Lined up with bags over their heads, at last minute horseman from winter palace arrived with the announcement that Nicholas I commuted their sentence to exile in Siberia. Dostoevsky wrote in many of novels about what it is like to think that you have 1 minute to live his epileptic seizures date from this period. What goes through your mind is a film reel of your life replayed before your eyes. Spent 10 years in Kazakhstan and Siberia. Notes from the House of the Dead. Held in stockade with common criminals who hated educated Russians. This is foundation for literature on prison experiences, people all over the world who were imprisoned and wrote about it are influenced by this novel by Dostoevsky.

Chapter 2 : Fyodor Dostoyevsky - Simple English Wikipedia, the free encyclopedia

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Russian Tsars exiled many political opponents, as well as common criminals, to prison camps and remote villages in the Siberian vastness. Such exiles, many of whom were highly educated, helped transform Siberia itself. After the establishment of the Soviet Union, the use of Siberia as a dumping ground for dissidents vastly increased. Such exile served a double purpose: While several Western European settlements, such as Australia and Georgia also started as penal colonies, they typically outgrew those functions within a few decades; Siberia, on the other hand, retained that role for hundreds of years. In certain respects, it still serves as a place of punishment and exile. While common criminals, escaped serfs, prisoners of war, and entire ethnic groups were at one time or another deported beyond the Ural Mountains, political prisoners occupy a special place in the roster of inmates of Siberian prisons and camps. But none of this prevented him from being deprived of his wealth, stripped of the titles, and banished with his whole family to Beryozovo on the Ob River in what is now Khanty-Mansi Autonomous Okrug, where he died two years later. The group that looms largest among the early political exiles to Siberia is the Decembrists in Russian, Dekabristy , young officers who in December attempted to change the course of Russian history. Having returned from fighting the armies of Napoleon to the gates of Paris, the Decembrists dreamed of making Russia more like the countries they had seen in Western Europe. Two groups of conspirators were formed: The political aims of the more moderate Northern Society were the establishment of a British-style constitutional monarchy with a limited franchise, the abolition of serfdom, and equality before the law. In order to implement those reforms, the two societies plotted to assassinate Emperor Alexander I in the spring But this plan never came to fruition, as events took a dramatically different course when the childless Alexander died unexpectedly in late November , provoking a succession crisis. A largely bloodless stand-off between the 3, rebels “ conspiring officers and soldiers under their command “ and the 9, troops who remained loyal to the new Tsar, took place at the Senate Square in Saint Petersburg, as hundreds of passers-by gawked see image on the left. By the end of that day, the troops supporting Nicholas I had defeated the Decembrists; as a result, many of the conspirators were arrested, interrogated, and later convicted. Ninety six others were stripped of their titles and possessions and exiled to Siberia. After the war, Volkonsky continued his military career in the Caucasus before returning to Saint Petersburg in There, at the age of 37, he met the beautiful Maria Raevskaya, who was not yet quite twenty. She was the youngest daughter of General Nikolay Raevsky, a celebrated hero of the Patriotic War of whose 7th Infantry Corps “ better known as Raevsky Redoubt “ played a crucial role in the Battle of Borodino. Several months before the December uprising, Maria Raevskaya, knowing nothing of the brewing plot, married her handsome Prince. In explaining the agonizing choice she had to make, Volkonskaya wrote: Mazour, *Women in Exile*, p A Catholic, she spoke virtually no Russian. Allow a mother to throw herself at your feet and to ask your permission to share exile with her unlawful husband. At the bottom of your throne, I beg you on my knees to bestow your mercy on me. Alexandra Muravyova followed her husband Nikita Muravyov, one of the main ideologists of the Decembrist movement. She left behind three small children, one of them a newborn. At court she met Mikhail Naryshkin, a future member of the Northern society, whom she later married. Traveling by coach and peasant carts, these women could carry no money or valuables beyond Irkutsk, nor could they keep any of their servants *ibid*, pp. But these losses were mere nuisances compared to what waited for them in the Trans-Baikal region of exile. Many other Decembrists served at the silver mines at Akatui, Blagodatsk, and Nerchinsk. After a few months, Volkonsky and other Decembrists were transferred to Chita, at the time a tiny settlement of fewer than 50 huts at the confluence of the Chita and Ingoda rivers. These former aristocrats had to build their own prison, repair roads, tend the prison garden, and maintain the prison compound. But they also took the opportunity to share their learning, to teach each other mathematics, chemistry, astronomy, history, literature, and languages. In the meantime, the wives had to survive on meager

government rations and wait for the precious moments twice a week when they could visit their husbands for two hours. After three years in Chita, Volkonsky and others were transferred to Petrovsky Zavod, some miles southwest of Chita, where each prisoner was to live in solitary confinement in a tiny windowless cell of a prison that Nicholas I himself helped design. A former aristocrat, Volkonsky took to wearing peasant dress and sporting an untrimmed beard; he also socialized with the peasants with whom he worked the land. Maria established schools, a foundling hospital, and a theater for the local population. Many other Decembrists exiled to Siberia likewise contributed to improving the lives of the locals. The home-in-exile of the Naryshkin family in Kurgan was a center of charitable works of the region, as the couple bought medications for the poor, gave out money and clothing, and provided consolation for the dying. Mikhail Fonvizin and other Decembrists were known for taking care of the sick during a cholera epidemic. Only a handful of the Decembrists ever returned to European Russia. The Volkonskys were able to do so only after an imperial amnesty at the end of the Crimean War, but most Decembrists forever remained in Siberia. The Decembrists were by no means the only dissidents sent to Siberia during the nineteenth century. By the 1850s, the ranks of political exiles to Siberia had risen into the hundreds and, by the 1860s, into the thousands. His book *Notes from a House of the Dead* described the pain inflicted by a Siberian prison upon a person who lived in the world of ideas and high-minded political beliefs. But not all political prisoners served in harsh conditions of forced labor. Because of the desperate shortage of educated people in Siberia, those who were sentenced to terms of *ssylka* rather than *katorga* were sometimes appointed to official posts in which they spoke in the name of the sovereign who had banished them. For example, Mikhail Bakunin, revolutionary theorist of collectivist anarchism, exiled initially to the western Siberian city of Tomsk, was able to get an appointment as a minor official with the Amur Development Agency, which enabled him to move with his wife to Irkutsk, the capital of Eastern Siberia. There he promoted the ideas of his patron, General Count Nikolay Muravyov-Amursky, governor of Eastern Siberia, who resented the use of Siberia as a dumping ground for malcontents and proposed the formation of a United States of Siberia, independent of Russia and federated into a new United States of Siberia and America. Many other revolutionaries who plotted to overthrow the monarchy – Vladimir Lenin, Leon Trotsky, and Josef Stalin among them – were sent to Siberian *katorga* or *ssylka*. For many, especially those in *ssylka*, the conditions were fairly comfortable, and some – notably Stalin – managed to escape. While in exile, Lenin was allowed to continue to read and write: He also consulted the local peasants on matters of law and even wrote legal documents for them. Lenin was released at the end of his term in 1900. Later, he was to experience a very different kind of exile: He was subsequently arrested again and exiled to several locations in European Russia, but again he managed to escape. A fifth escape followed, but Stalin was quickly re-arrested and exiled to Kureika, a village just south of the Arctic Circle near Turukhansk in Krasnoyarsk Krai, where he spent four years before the October Revolution. Some years later, this area became a center of one of the worst prison camp systems ever implemented, the Soviet Gulag, more on which in the next post. Please pass it on:

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Stalin was not easily detained. Astoundingly, Stalin is said to have escaped from Siberia six times. In 19th century Russia, criminals and political radicals were often sent to labor camps in Siberia as punishment. Vladimir Lenin spent three years exiled in a small village on the Yenisei River north of the Siberian city of Krasnoyarsk for his revolutionary activities. Although prisoners in tsarist Russia completed manual labor and faced beatings, many still managed to live relatively productive lives during their sentences. Lenin worked on a book while in exile. And the Decembrists, revolutionaries who led a failed uprising against the Tsar, lived with their wives and children during their exile to Siberia. The Soviets also used exile as punishment. The gulags quickly became infamous for their harsh treatment of prisoners. After Lenin died of a stroke in 1924, Stalin assumed control of the Soviet Union. In the 1930s, Stalin instigated a tyrannical campaign to purge the country of anyone disloyal to his regime. Millions of Soviet citizens were executed or sent to the gulag for crimes like speaking out against Stalin or committing minor theft. Gulag prisoners were packed into train cars on the Trans-Siberian Railroad and shipped to far-off camps in freezing cold. The long train journey was an excruciating prelude to the gulag. Once in the camps, workdays lasted as long as 18 hours. Prisoners were given meager rations and often slept on bunks made of wooden planks. Some told of going without blankets even in the depths of winter. Guards exercised ruthless control over the camps, shooting inmates who tried to flee and killing others for petty offenses just to instill fear in the others. Because the gulags were usually located in such remote parts of the country, even the few prisoners who escaped found themselves in vast wildernesses with few pockets of civilization besides the gulag itself. An estimated nine out of every ten prisoners died in the gulags, including many artists and intellectuals. During his second exile, Mandelstam died at a transit camp near the Far Eastern port city of Vladivostok. His poems were later published only because his wife Nadezhda had memorized them. After Stalin died in 1953, Nikita Khrushchev came to power in the Soviet Union and publicly condemned the atrocities committed in the gulag. In 1956, Khrushchev allowed writer Aleksandr Solzhenitsyn, who spent eight years in the camps, to publish his novel, *One Day in the Life of Ivan Denisovich*, about a typical day in the gulag. Although most gulag sites were destroyed, travelers in Russia can still visit several noteworthy gulag museums and actual prison camps scattered around the country. The Gulag History Museum 16 Ul. Petrovka in Moscow offers detailed exhibitions of life in the gulag. Kola Travel arranges tours to the islands that include visits to sites where prisoners were kept. The travel agency also runs a special two and a half hour tour that explains the history of the Solovetsky labor camps. Perm A few hours west from the city of Perm in the Ural Mountains stands the remains of Perm 36, the only former gulag in Russia that formally accepts visitors. At Perm visitors can tour the buildings where prisoners once lived and visit a new museum. The travel agency, Nata-Tour, in Komsomolsk-na-Amure offers a trip called Stalin Camps to former gulag sites, including railroad tracks and rock quarries where prisoners worked and cemeteries where inmates were buried. Gulag tours range from a few hours to three days. Magadan To really understand life in the gulag, you need to visit the Russian city of Magadan, located eight time zones east of Moscow on the Sea of Okhotsk. Prisoners once arrived here by ship to labor in mines located in the surrounding Kolyma region. The camps in Kolyma were infamous for their brutality and the high death rate of their prisoners. Lenina arranges customized gulag tours to mines and other sites in Kolyma where prisoners once worked. Contact DVS-Tour to arrange a trip. All rights reserved by Rossiyskaya Gazeta. [Click here to find out more.](#)

Chapter 4 : Stundists - Mrs. C. A. Wellesley (#) - Bible Truth Library

by William Fetler ; with a prologue by Gabriel Derzhavin and an epilogue by Barbara Fetler.

It is well also to remember that if we are called upon to suffer, others have endured a vast deal more. Throughout the history of Christianity in this world, men, women and children have suffered and bled for the peerless name of Jesus. The first followers of Christ were hated because they refused to worship idols and found their delight in the true God; therefore, the rage of the heathen vented itself on them. But the days changed when persecution came not from the self-righteous Jew, nor from the pagan Gentile, but from that which was called the church of God. The history of the Stundists in southern Russia is the age old story of the struggle between darkness and light, of the opposition of cold, formal, lifeless religion to the warm vivifying power of the gospel. It is the story of the suppression of the poor despised followers of Christ by the Greek Orthodox Church and the Russian government. The picture of a poor Russian peasant family gathered in the dim candlelight of their dwelling, spelling slowly, verse by verse, through the sublime gospel stories, and committing to memory entire chapters, is indeed precious to contemplate. Never did the hart pant more eagerly for the waterbrooks than these spirit-quickened men and women pant for the Water of Life. Reprinted from an old periodical, circa , it was thought that these articles on the Stundists, their sufferings and their sorrows, would prove deeply interesting to Christians today. We may not be called upon to die for Christ, but let us be able to say from the heart, like Paul, "For me to live is Christ, and to die is gain. Faithful Unto Death, Rev. Persecution and martyrdom are not as common today as in former times. Christians are no longer stretched on the rack, burned at the stake, nor delivered to wild beasts. The Apostle Paul wrote of those who took "joyfully the spoiling of their goods" Heb. History, too, has given us the record of many more, such as the Waldensians, who were driven from their homes, and forced to hide where they could, to elude their persecutors. But in the present day we are less familiar with suffering of this kind, and in countries where religious liberty is the adopted policy, the utmost that a follower of Christ has to undergo, is the indifference and scorn of the world. In spite of this, we hear of Stundists in their gloomy cells, whose faces shone with joy; we read of martyrs who "entered the flames with a smile upon their faces; and if they smiled when they entered the flames, how much more when they passed in at the eternal gates! Now what was the secret of their serenity and joy? Why did even their enemies mark the lustre in their eye, and the peace on their brow? And why is it that so many of us, when called to pass through trial and suffering of so minor a character that it cannot be classed in the same category as theirs, hang our heads, and go mournfully on our way? Let us ask ourselves the reason. In the next chapters I propose giving a short history of the Stundists up to the present date, for which we shall be mainly indebted to the author of a pamphlet entitled, "The Stundists; the story of a great religious revolt. Doubtless they had often read the words, "Rejoice, and be exceeding glad: Whence that loud and savage yell? With uplifted hands he prayeth For the men that ask his blood; With a holy faith he pleadeth For that shouting multitude. Let the savage lion come! He can only rend a passage For the soul to reach her home! Where the children of the Saviour Had their hiding-place and tomb. Little knew they as they whispered, Low and sad, the burial psalm. It came about this way. The Empress Catharine, taking advantage of the discontent caused by the tyrannical rule of the then king of Wurtemberg, who wished to legislate a certain form of religion for all his subjects, sent them an invitation to come and settle in her dominions. She offered them rich allotments of land along the fertile banks of the Dnieper, and many other privileges, with the one prohibition, that they were not to proselytize among her Russian subjects. As might be expected, these German peasants brought with them the religion and customs of their fatherland. They brought their pastors too, many of whom were earnest Christians, and very soon churches and schools had sprung up in these little colonies on the Russian steppe. The state of the Russian peasantry at that time might be described as that of brutes rather than men, and it was quite natural when they looked on their German neighbors, and saw their clean and tidy homesteads, pervaded with an atmosphere of peace, piety and order, that they should have drawn a favorable contrast between them and the domains of their own priests, where dirt, drunkenness, and discord invariably reigned. These God-fearing Teutons too, after a time, when industry had filled their barns

with plenty, began to gaze with compassion on the poor degraded Russian serfs, who, driven by want and hunger, had turned to them for employment, and when opportunity afforded, they would sit down beside them and spell out for them the German New Testament, and some of their German hymns. It was as if God had said, "I will work, and who shall hinder it? And He can work by means of the consistent life of His people, as was probably the case here, for "sooner or later true life begins to tell Some of the Russian peasants who had been helped in their poverty, or ministered to in their sickness by their German neighbors, began to attend their services, to keep the Stunden, or hours, of praise and power; they learned to read, were furnished with the New Testament in their own language, and eventually some of them found the deeper blessing of eternal life. In this simple scriptural fashion this memorable movement began. Men told their neighbors what God had done for their souls, and so the heavenly contagion spread from cottage to cottage, from village to village, and from province to province, till at length the Russian Stundists were found in all the provinces from the boundaries of the Austrian Empire in the West to the land of the Don Cossack in the East, and were supposed to number something like a quarter million souls. There lived in the colony of Rohrbach, near the river Boug, and not far from the city of Odessa, a good and zealous German pastor, named Bonekemper. In the year , "the birth year of Stundism," as it has been called, he decided to invite those of the Russian laborers who had acquired an imperfect knowledge of the German language to attend their meetings, which were held at stated times in private houses. This was their "Stunde," or hour for reading, and it was the origin of the word "Stundists," which was first applied to them by the priests of the neighborhood as a term of reproach. They do not call themselves by any name but that of Christians. Bonekemper also procured from St. Petersburg a number of Russian New Testaments and tracts, which he distributed freely in the neighborhood. He was about thirty years of age in the year , which was the date of his conversion and admission to membership with the German Stundists in Rohrbach. I mention him because he was really the first Russian Stundist, and God used him very distinctly to spread the Gospel amongst his countrymen. His conversion is perhaps worth relating. He began to realize that his life was that of "a filthy brute," and "one day, overwhelmed by a crushing sense of his guilt, he had thrown himself on the floor, and was fervently praying for forgiveness and light. Crowds came to his cottage to hear the Word, and among the converts may be mentioned a young man named Michael Ratushni, gifted with much energy and heart for the Gospel. Sometimes they went about under the guise of peddlers, bookhawkers, or cobblers for since his conversion, Onishtshenko had not only learned to read and write, but also to make boots and shoes and as some scout had generally heralded their approach, it was no uncommon thing for them to find peasants from all the outlying hamlets awaiting them in a cottage or, perhaps, a hollow in the steppe. Here for the first time in their lives these poor famished souls listened eagerly to the gospel; and they bought New Testaments to take home with them, and hymns, roughly translated from the German, which they soon learned to sing. Also, "When I survey the wondrous cross On which the Lord of glory died. But these indefatigable missionaries soon moved on into Bessarabia, the Crimea, Ekaterinoslav, Kief and Podolia; and wherever they went, they were warmly received. We can form very little idea of the deep spiritual darkness in which these districts had been hitherto plunged. In the year , in the province of Kief, it is said, that there was only one school for a population of 34, children, and that only one man in a thousand could read. On an average, for districts with populations of 5,, there would be one church capable of accommodating Surely God was visiting this poor, dark continent with light and blessing from on high, and opening the door for His servants to preach the Word. Separation "Come out of her, My people, that ye be not partakers of her sins. The emancipation of the Russian serfs in , gave a further impetus to this movement, as it enabled the peasants to move from place to place with greater freedom. Those of them who were Stundists went forth, not only in search of work, but also carrying with them the New Testament, which was thus distributed all over the South of Russia. It was about this time that Ivan Lisotski came to the front, and hundreds of families, chiefly through his instrumentality, embraced the true faith. Whether all of them were born again we cannot tell. It seems to have been the German baptists who set them an example in this respect; men such as Wieler, Pritzlav, Bekker, and Onken, who courageously stood out against any compromise with the corruptions and errors of the Greek Church. It was comparatively easy for them, because the Russians esteem it perfectly natural that a Tartar should be a Mohammedan, a Pole a Roman Catholic, and a German a

Protestant. The fact of becoming a Russian subject does not necessitate a change of religion, but for this very reason it is obligatory that a Russian should for ever adhere to the Greek Church, and if he leaves it, he comes under the ban of heresy, and is treated as a traitor. So that while the German colonists were secure, and able to worship God as they saw fit, their poor Russian brethren, when once they had begun to break with what was considered the orthodox religion of their country, were exposed to danger on every side. It is to be lamented that when persecution began, the German baptists, instead of seeking to sympathize with their Russian brethren in their hour of sore distress, rather held aloof from them. Perhaps at this point, it may be well to note some of the errors of the Greek Church, so that we may see clearly how necessary it was for a follower of Christ to come out from among them and be separate, despite the persecution which such a course entails. Favorite icons in churches receive the adoration of thousands, and are prayed to in every emergency of life. Icons follow the armies on their march, and victory is always sure when they are propitious. The Virgin, whom they designated as the Mother of God, was not for them simply as intercessor, as she is to the Romanists, but their God, and they prayed to her. They prayed also to angels, especially the angel Gabriel. It is easy to see that if to them the Virgin was the Mother of God, Jesus Christ was lost sight of, and practically ignored. He was merged in the Godhead. And when God sent His Son into this world to save poor, ruined man, who had hitherto rejected all His messengers, He said: Is it any wonder, then, that when the Stundists read their Bibles for the first time, and learned how God has honored the Son and set Him at His own right hand, far above every name that is named not only in this world, but also in the world to come Eph. Peace at all costs is not a divine principle. And He said it in connection with denying Him before men. How thankful we may be that our Stundist brethren had grace to confess Him before their enemies! Karl Bonekemper "Be ye doers of the Word, and not hearers only. It was in the year that the first real act of persecution was perpetrated but soon to be followed by further acts of cruelty. In the same year, , Pastor Bonekemper, of whom we have already spoken, died, and was succeeded in the pastorate of Rohrbach by his son Karl Bonekemper. The latter had begun life as a merchant, and had gone to seek his fortune in America, but during a storm which his ship encountered on the voyage, God spoke to him, and he at once determined to devote himself to the service of his Master. He was, as to natural talents, a superior man to his father, and there is no doubt that according to his light, he used his talents in the service of God and for the benefit of his fellow men. He had studied medicine as well as theology, and as he understood the dialect which is common to the south of Russia, he easily found entrance among the poor whom he was ever ready to befriend. He soon became one of the chief leaders of the Stundists, and when difficulties arose in their midst, it was invariably to him that they turned for counsel and advice. The Stundists so steadily increased in numbers, that after a time Karl Bonekemper felt that some sort of organization was necessary, and he set to work therefore to divide the field of labor into presbyteries, each presbyter being assisted by a deacon. For the enemy will rejoice in your weakness, and if you set not your house in order, great will be the confusion and danger. They mowed the hay and reaped the corn for the prisoner or the afflicted. They sowed his potatoes, repaired his hut, and even brought up his children. It was a lamp unto their feet, and a light unto their path Psa. They sought to be doers of the Word, and not hearers only, as may be seen from the following letter written by a presbyter of the province of Bessarabia: He has revealed it in the New Testament, and in so far as we are negligent in finding out that will of God, so far do we defeat the end for which He has placed us here. We hold, therefore, that constant meditation on the Scriptures enables us to live after the pattern of Christ, and to glorify and enjoy our Maker. Beginning of Troubles "Being reviled, we bless; being persecuted, we suffer it. But, if we move on from Kherson to Kief, in the year , we find meetings being held at the village of Plosskoye, at first secretly, for fear of the police and priests, but afterwards as their courage increased, openly by day, in the house of a man named Zybouski.

Chapter 5 : The Ultimate Guide to Siberian Gulags and Soviet Exile Sites - Russia Beyond

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The following year he was arrested and while awaiting trial wrote *Di Keytn fun Meshiekh* "The Chains of the Messiah," with motifs adumbrating later works. In court in Leivik openly avowed his desire to overthrow the government. In spring he made a dramatic escape across the icy Siberian wastes and traveled via Hamburg to New York, which experience was reflected in the collections of verse entitled *Oyf di Vegn Sibirer* "On Siberian Tracks," and *In Shney* "In the Snow." In New York he worked for several years as a paper-hanger. During his first few years in the U. He reversed his name to create the pseudonym *H alper Leivik* to avoid being confused with the slightly older and already established *Moyshe-Leyb Halpern*. In Leivik published *Hintern Shlos* "Behind Bars", a first collection of visionary poems describing his years of imprisonment. This was followed in by *Lider fun H. Leyvik* "Poems by H. By then his writing was moving closer to the more aesthetic style of the *Inzikhistn* "Introspectivists". However, their repudiation of national and political themes did not suit his temperament either. The latter in particular reflected the postwar pogroms in Ukraine. In his play, *Der Goylem*; *The Golem*, made an immediate impression and is the work for which he is most remembered. The relevance to the contemporary situation in Russia was clear. The Golem is a quasi-human robot fashioned by the rabbi to defend the Jews of Prague which, once created, becomes subject to all too human lusts and frustrations and soon escapes the control of the saintly, but impotent rabbi. These years represented the apogee of Yiddish theater in the U. In Leivik returned to Europe. Little did they imagine, he recalled 30 years later, that soon it would be they themselves against whom the Golem would raise his ax. In the tuberculosis which he had contracted earlier became more severe and he spent four years in sanatoria. It was in these years of physical illness that he achieved a degree of harmony reflected in writings such as *Lider fun Gan-Eydn* "Poems from Paradise," and especially "*Di Balade fun Denver Sanatorium*" "*The Ballad of the Denver Sanatorium*". In , together with *Opatoshu*, Leivik began editing a series of anthologies or *Zamlbikher* 8 vols. His major place in Yiddish literature was confirmed in by the publication of the "Jubilee Edition" of his complete works. In this collection of poems Leivik contends with the central paradox of all Holocaust literature, namely the inadequacy of words to express the ineffable horror juxtaposed with the irresponsibility of remaining silent. *Mit der Sheyres-Hapleyte* "With the Survivors," is the diary of a visit to Dachau in , also reflected in *Di Khasene in Fernwald* "Wedding in Fernwald," , a strangely romantic account of joy in the midst of despair when Leivik had been present at the first dp wedding in the Fernwald camp and saw in the ceremony a symbol of Jewish resurgence. As Leivik watched, he imagined that he saw Elijah the Prophet and the Messiah together with the murdered former spouses standing beside the bride and groom. In September he suffered a stroke, lost his power of speech, and was confined to his bed until his death four years later. There were to be two further major publications during his lifetime. In his last collection of verse, *Lider tsum Eybikn* "Poems to the Eternal," , Leivik seems to have achieved an almost Nietzschean, sublime, aestheticized serenity and reconciliation with all being. He died December 23, , a few days after his 74th birthday. The following year a memorial volume of *Eseyen un Redes* appeared. Leivik was an outstanding figure in the history of modern Yiddish literature, remarkable for the broad sweep of his poetry, spanning the Siberia of political exile, the teeming tenements of the Lower East Side, the oppressiveness of the sanatorium, the kabbalists of Safed, and the Holocaust, to which his reaction was one of vicarious pain, guilt, and deeply felt anguish. His work is imbued with a quasi-mystical, neo-Romantic humanism that finds a redemptive purpose in suffering and is constantly concerned with the cosmic struggle between good and evil. His lasting significance lies in his moral sensitivity and the distinctive lyric voice that absorbed much from *Di Yunge* and the *Inzikhistn* but became uniquely his own and enabled him to have a profound spiritual impact on his generation and to personify the conscience of his people. *Madison, Yiddish Literature* , â€” *Rejzen, Leksikon*, 2 , â€”; *Y. Leivik, Oysgeklibene Shriftn* , â€”48 *bibl. Jewish Book Annual*, 45 , 79â€”98; *S. Philosophy and Literature*,

Chapter 6 : Polish Poetry in Siberian Exile: SR, JANUARY

The Stundist in Siberian Exile by William Fetter, , available at Book Depository with free delivery worldwide.

The event of his life[change change source] In his 20s he joined a group of radicals in St Petersburg They were into French socialist ideas. A police agent reported the group to the authorities. On 22 April , Dostoyevsky was arrested and imprisoned with the other members. After months of questioning and investigation they were tried. They were found guilty of planning to distribute subversive propaganda and condemned to death by firing squad. A year later he was back in St Petersburg. The experience had cost him ten years of his life. It is the root of all his writing. He was particularly scornful of the ideas he found in St Petersburg when he returned from his decade of Siberian exile. In prison, he focused intensely on the figure of Christ and on the New Testament , the only book allowed in prison. He also wrote that "even if someone were to prove to me that the truth lay outside Christ, I should choose to remain with Christ rather than with the truth". According to Townsend, "Dostoevsky almost seemed to embrace an in-this-life purgatory ", in which people suffer to pay for their sins, rather than the Christian doctrine of salvation through Christ. Very often, he wrote about characters who live in poor conditions. Those characters are sometimes in extreme states of mind. Many of his best-known works are prophetic. Demons[change change source] His attack on nihilism is in his great novel Demons, or The Possessed. Published in , it is a "dark comedy , cruelly funny in its depiction of high-minded intellectuals toying with revolutionary notions without understanding anything of what revolution means in practice". A former teacher of divinity turned terrorist , Sergei Nechaev , had written a pamphlet, The Catechism of a Revolutionary, which argued that any means including blackmail and murder could be used to advance the cause of revolution. Nechaev planned to kill a student who questioned his ideas. From unlimited freedom, I conclude with unlimited despotism ". This suggests that the result of abandoning morality for the sake of an idea will be tyranny more extreme than any in the past. ; The Double:

This book, "The stundist in Siberian exile and other poems", by Fetler, William, , is a replication of a book originally published before It has been restored by human beings, page by page, so that you may enjoy it in a form as close to the original as possible.

Women in World History: Volkonskaya, Maria " Russian aristocrat who joined her husband in Siberian exile and became known as the Princess of Siberia for her leadership and charitable work among the exiled families. Petersburg , after a long illness; daughter of Nikolai Nikolaevich Ravesky a military officer in the campaign against Napoleon and Sophia Konstantinova Raveskaya a descendant of the celebrated 18th-century poet and scientist M. Lomonosov ; education typical of the Russian aristocracy; married Prince Sergei Volkonsky, on January 12, ; children: January 2, , died young ; son Misha and daughter Elena. A horse-drawn sledge raced across the white Siberian landscape, a tiny speck on a barren snowfilled plain. The young woman inside, in her early 20s, was leaving behind the glittering palaces and comfort of family and friends she had always known. Now thousands of miles from home and her infant son, she raced toward prison and exile. She had committed no crime. Everyone, including Tsar Nicholas I, had implored her not to go. But the young Princess Maria Volkonskaya was determined to be with her husband, and for that she would become known as the Princess of Siberia, the savior of the Decembrists. Lomonosov, and lavished most of her attention on her two sons. Maria was quite different from her sisters and brothers. She was a musical child, with dark eyes and hair, a great spirit, and an almost exotic air. Like most members of the Russian upper classes, Maria grew up speaking French and learning English and German. She knew far less Russian, which was considered the language of servants. Her family spent their summers at Boltshka, the family estate in the Ukraine, and passed their winters in the sun-drenched Crimea, enjoying its lush fruits and soft breezes. Maria enjoyed the seasonal rounds of dancing, horseback riding, shooting parties, and picking wild mushrooms. When she was 14, the great Russian poet Alexander Pushkin was a guest of her family, while temporarily exiled to the countryside for his liberal thinking. Pushkin wrote several poems to the young girl, and they maintained a lifelong friendship. Maria grew up accepting the pattern of Russian society without question. In her eyes, it was natural that most people were serfs tied to the land while a few ruled over them. Some members of the nobility believed this feudal social order was destructive, and that Russia was a backward and oppressive country, badly in need of reform. The relatively recent American and French revolutions led some of the nobility to dream of a freer, more inclusive society which granted all its members liberty and equality. One of these was Prince Sergei Volkonsky, a wellread and sophisticated young noble, who belonged to an ancient and noble family his mother was first lady of the bedchamber to the dowager empress, Sophia Dorothea of Wurttemberg. An officer in the army, he had traveled widely in Europe, made friends in England and France, and witnessed the more open behavior of people in Western Europe compared to autocratic Russia. Acquainted with the writings of French philosophers and American revolutionaries who advocated a more liberal form of government, Volkonsky idealized the United States and hoped he would someday have the opportunity to visit the new country.

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The criminals lived in solidarity among themselves and were able to extort better food and treatment while continuing their criminal practices. They stole everything they could lay their hands on, especially food from other inmates, and camp authorities did nothing to stop them. The remaining 85 percent were simply ordinary citizens forced into close association with the professional criminals and into health-destroying labor. In addition to imprisoning their own citizens, the Soviet government arrested and deported between one and two million Poles. Within months deportations began. Her story is that of pain and suffering, but most importantly of survival. My mother was twenty-five years old in , when she and her parents were arrested and sent into a labor camp. My mother and grandmother were assigned to a prison camp in Tutujas-Kajzak in the Kemerovo region; my grandfather was separated from them and sent to a different prison in Iskitim, also in the Kemerovo region. My mother never saw him again. In she learned that he was shot, but no information was received as to where he was buried-if he was buried at all. They had to leave the camp, however. Many in that group did not survive the journey. For two years, from to , they were under surveillance by the Soviet authorities and could not leave the village to which they were assigned. The Soviets mostly targeted the wives and children of landowners, military and government officials, and the best educated, because they feared them and wanted to exterminate as large a number of the Polish intelligentsia as possible. In her unpublished memoirs, my mother vividly recalled that tragic night when she was taken away: The NKWD came in the middle of the night. They banged on the door and demanded that we open it. Several soldiers in Soviet uniforms barged into the house saying the Soviet Government sent them. They read our names and declared we were the enemy of the people. We were told that we were under arrest to be sent to prison camp to be reeducated as to how to live in the communist society, to learn to work and not to sit and be waited on by the servants. My mother and her parents were taken to a temporary camp in nearby Mikaszewice. This transitory camp was a large plaza surrounded by barbed wire. In the middle of it there was a small train station where people slept. The place was crammed with people, crying children, filth, stuffiness, lice. They were kept there by NKWD from February until May as they brought more families-mostly women and children-from nearby farms. Finally the cattle cars arrived and people were loaded into them. Long weeks spent locked in a freight car To us they seemed like years Before us the Urals, behind us Europe Are they taking us to the end of the earth? One morning the train came to a halt They opened the doors, and ordered us out Then loaded us and our luggage together Onto huge cargo trucks. All around us-vast and gray-lies the Kirghiz steppe We journey endlessly and time drags Until, finally, a remote village in the steppe And wretched huts-here is our destination. How will we live in the middle of this desolation, Among people alien and almost savage Despair and grief rip open our hearts Deep yearning for our country awakens. Years passed by in squalor and cold And terrible hunger took away our strength Many have never returned Lonely graves remain on the steppe. They were then loaded into barges on the Tom River and taken deeper into the taiga forest to a labor camp located on the Kajzak-Tutujas River. When they got to the river they had to walk all day through the taiga to get to their destination. The camp was a large enclosure surrounded by barbed wire fences with high towers for the guards at each corner. Inside were camp offices, kitchens, and the barracks. The prisoners would stay inside the barracks and sleep on bunk beds that were pieces of wood with no mattresses or coverings. The cold was intolerable, reaching temperatures of minus 40 degrees Fahrenheit. Clothed in rags, they had to walk for several miles in darkness and cold to reach a place where they would chop and haul lumber for twelve hours a day. The prisoners had to work regardless of weather. People would get frostbite; amputations performed in primitive conditions were common. Some died from trees falling on them: My mother had to haul and burn branches which sometimes were as big as a large tree. No food was given to the prisoners during the day. Sometimes, as my mother remembers, she would bring a piece of frozen black bread, melt snow in a can over a fire, put bread crumbs in it and drink it. A fellow prisoner Zofia Metelicka wrote the following: Our Daily Bread I remember how my

Mother Made the sign of the cross over bread And from the time I was an infant in the cradle She taught me respect for it. I remember how in the steppes of the Siberian exile Bread was a distant memory. To hold a slice of bread in my hands Was my only desire. I lift a breadcrumb to my lips. In summer, men had to stand knee-deep in water or mud for twelve hours. As my mother recalls, despite mild temperatures of 60 degrees Fahrenheit, there were swarms of mosquitoes that literally ate people alive-from their bites they were all swollen. No medicine, no medical supplies, no soap. People were dying of starvation and exhaustion, and many went blind because of malnourishment and a lack of vitamins. The following three poems describe an arrest and a deportation. The titles of these poems refer to the fact that in February-April the Soviets intensified mass arrests of Polish nationals as well as committing the murders of Polish officers in Katyn and elsewhere. Here is a poem by Anna Rudawcowa: April 13, On the night of April 13 the world collapsed And a new, completely different, horrible world came into being When in darkness an outstretched brutal paw Destroyed our nest-our family home. A knock on the door. Clenched and cunning, Importunate hands yank at the doorknob. A flash of consciousness: In the window a flashlight Flickers and then goes away. In their little beds the awakened children cry, And their hearts pound, pound like hammers. A shout in Russian from the other side of the door: This is the Soviet government. The shadow on the wall like a stain, Spy-like eyesight which penetrates each object Precious mementos in greedy brutish paws. And finally the verdict. Almost a death sentence. The journey in dark freight cars. One last time we see before us This Polish soil, this dearest and sacred soil, This martyred land that says farewell to us. And then the sad and ashen-gray Russian fields, Hungry despondent people standing on the train station platform And the gray sky covered by clouds, Our lifeless eyes and helpless hands. And finally the steppes. Another deportee, Helena Bartoszezowska, wrote the following: February 10, Oh Poland, our beloved land All drenched in blood in Not only had to send your sons and daughters to Siberia. The 10th of February we will remember. The Soviets came as we slept And put our children on sleds And took us to the train station. Farewell sweet home, Farewell the soil that nourished us, Farewell sweet sun and golden stars, Because we are leaving our homeland. Days and nights go by, weeks go by Once a day they give us bread and water, We travel through Russia and the Urals And keep going farther and farther. On March 4th the locomotive came to a halt, And then another transport began. We go by truck, and then on sleds, Across the snowy taiga, rivers, and forests. Sorrowful was our caravan Every morning they gave us hot water and bread, Frozen children are falling off the sleds, And whenever we stopped for the night those who died were left behind. Our sacred land Where are your sons, where are your eaglets? Today they arrived in the Siberian taiga. When will we ever see you again? The golden sun sadly rose today, When it looked into the barracks this morning, It saw coffins dressed in pine, Mothers knelt weeping over them. They locked us away from the world. Forests, trees are everywhere. Cruel typhus rages among us, More and more people lie in the cemetery. Spring arrived, the sun came out, But here in this place it brought us no joy. You who shines from the Ostra Brama! Return us, return us to the land of our fathers. Queen of Poland, Virgin Maiden. And the year came, February tenth-a cold chill, In the night people were awakened from sleep To be taken away to the East. We left behind Our homeland, property and belongings, To reach the gates of the taiga After a month on the road. For many long years,.

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Wells in Chicago, Illinois, January, Civil Rights and Conflict in the United States: Selected Speeches Lit2Go Edition. Retrieved November 09, , from [http: Next](http://www.lit2go.com) The embedded audio player requires a modern internet browser. You should visit [Browse Happy](http://www.browsehappy.com) and update your internet browser today! It is not the creature of an hour, the sudden outburst of uncontrolled fury, or the unspeakable brutality of an insane mob. Following in uncertain pursuit of continually eluding fortune, they dared the savagery of the Indians, the hardships of mountain travel, and the constant terror of border State outlaws. Naturally, they felt slight toleration for traitors in their own ranks. It was enough to fight the enemies from without; woe to the foe within! Far removed from and entirely without protection of the courts of civilized life, these fortune-seekers made laws to meet their varying emergencies. If caught he was promptly tried, and if found guilty was hanged to the tree under which the court convened. Those were busy days of busy men. They had no time to give the prisoner a bill of exception or stay of execution. The only way a man had to secure a stay of execution was to behave himself. Judge Lynch was original in methods but exceedingly effective in procedure. He made the charge, impaneled the jurors, and directed the execution. When the court adjourned, the prisoner was dead. Thus lynch law held sway in the far West until civilization spread into the Territories and the orderly processes of law took its place. The emergency no longer existing, lynching gradually disappeared from the West. But the spirit of mob procedure seemed to have fastened itself upon the lawless classes, and the grim process that at first was invoked to declare justice was made the excuse to wreak vengeance and cover crime. It next appeared in the South, where centuries of Anglo-Saxon civilization had made effective all the safeguards of court procedure. No emergency called for lynch law. It asserted its sway in defiance of law and in favor of anarchy. There it has flourished ever since, marking the thirty years of its existence with the inhuman butchery of more than ten thousand men, women, and children by shooting, drowning, hanging, and burning them alive. Not only this, but so potent is the force of example that the lynching mania has spread throughout the North and middle West. Under the authority of a national law that gave every citizen the right to vote, the newly-made citizens chose to exercise their suffrage. But the reign of the national law was short-lived and illusionary. The alleged menace of universal suffrage having been avoided by the absolute suppression of the negro vote, the spirit of mob murder should have been satisfied and the butchery of negroes should have ceased. If a few barns were burned some colored man was killed to stop it. If a colored man resented the imposition of a white man and the two came to blows, the colored man had to die, either at the hands of the white man then and there or later at the hands of a mob that speedily gathered. In fact, for all kinds of offenses—and, for no offenses—from murders to misdemeanors, men and women are put to death without judge or jury; so that, although the political excuse was no longer necessary, the wholesale murder of human beings went on just the same. A new name was given to the killings and a new excuse was invented for so doing. The sentiment of the country has been appealed to, in describing the isolated condition of white families in thickly populated negro districts; and the charge is made that these homes are in as great danger as if they were surrounded by wild beasts. And the world has accepted this theory without let or hindrance. In many cases there has been open expression that the fate meted out to the victim was only what he deserved. In many other instances there has been a silence that says more forcibly than words can proclaim it that it is right and proper that a human being should be seized by a mob and burned to death upon the unsworn and the uncorroborated charge of his accuser. No matter that our laws presume every man innocent until he is proved guilty; no matter that it leaves a certain class of individuals completely at the mercy of another class; no matter that it encourages those criminally disposed to blacken their faces and commit any crime in the calendar so long as they can throw suspicion on some negro, as is frequently done, and then lead a mob to take his life; no matter that mobs make a farce of the law and a mockery of justice; no matter that hundreds of boys are being hardened in crime and schooled in vice by the repetition of such scenes before their eyes—if a white woman declares herself

insulted or assaulted, some life must pay the penalty, with all the horrors of the Spanish Inquisition and all the barbarism of the Middle Ages. The world looks on and says it is well. Not only are two hundred men and women put to death annually, on the average, in this country by mobs, but these lives are taken with the greatest publicity. In many instances the leading citizens aid and abet by their presence when they do not participate, and the leading journals inflame the public mind to the lynching point with scare-head articles and offers of rewards. Whenever a burning is advertised to take place, the railroads run excursions, photographs are taken, and the same jubilee is indulged in that characterized the public hangings of one hundred years ago. There is, however, this difference: The nineteenth century lynching mob cuts off ears, toes, and fingers, strips off flesh, and distributes portions of the body as souvenirs among the crowd. If the leaders of the mob are so minded, coal-oil is poured over the body and the victim is then roasted to death. This has been done in Texarkana and Paris, Tex. In Paris the officers of the law delivered the prisoner to the mob. The mayor gave the school children a holiday and the railroads ran excursion trains so that the people might see a human being burned to death. In Texarkana, the year before, men and boys amused themselves by cutting off strips of flesh and thrusting knives into their helpless victim. But their trouble was all in vain—he never uttered a cry, and they could not make him confess. This condition of affairs were brutal enough and horrible enough if it were true that lynchings occurred only because of the commission of crimes against women—as is constantly declared by ministers, editors, lawyers, teachers, statesmen, and even by women themselves. It has been to the interest of those who did the lynching to blacken the good name of the helpless and defenseless victims of their hate. For this reason they publish at every possible opportunity this excuse for lynching, hoping thereby not only to palliate their own crime but at the same time to prove the negro a moral monster and unworthy of the respect and sympathy of the civilized world. Instead of lynchings being caused by assaults upon women, the statistics show that not one-third of the victims of lynchings are even charged with such crimes. The Chicago Tribune, which publishes annually lynching statistics, is authority for the following: In , when lynching reached high-water mark, there were persons lynched. The entire number is divided among the following States: Five of this number were females. The charges for which they were lynched cover a wide range. They are as follows: His fourteen-year-old daughter and sixteen-year-old son were hanged and their bodies filled with bullets; then the father was also lynched. This occurred in November, , at Jonesville, La. Indeed, the record for the last twenty years shows exactly the same or a smaller proportion who have been charged with this horrible crime. Quite a number of the one-third alleged cases of assault that have been personally investigated by the writer have shown that there was no foundation in fact for the charges; yet the claim is not made that there were no real culprits among them. The negro has been too long associated with the white man not to have copied his vices as well as his virtues. But the negro resents and utterly repudiates the efforts to blacken his good name by asserting that assaults upon women are peculiar to his race. The negro has suffered far more from the commission of this crime against the women of his race by white men than the white race has ever suffered through his crimes. Very scant notice is taken of the matter when this is the condition of affairs. What becomes a crime deserving capital punishment when the tables are turned is a matter of small moment when the negro woman is the accusing party. But since the world has accepted this false and unjust statement, and the burden of proof has been placed upon the negro to vindicate his race, he is taking steps to do so. The Anti-Lynching Bureau of the National Afro-American Council is arranging to have every lynching investigated and publish the facts to the world, as has been done in the case of Sam Hose, who was burned alive last April at Newman, Ga. All the negro asks is justice—a fair and impartial trial in the courts of the country. That given, he will abide the result. But this question affects the entire American nation, and from several points of view: First, on the ground of consistency. Neither do brave men or women stand by and see such things done without compunction of conscience, nor read of them without protest. Our nation has been active and outspoken in its endeavors to right the wrongs of the Armenian Christian, the Russian Jew, the Irish Home Ruler, the native women of India, the Siberian exile, and the Cuban patriot. Second, on the ground of economy. To those who fail to be convinced from any other point of view touching this momentous question, a consideration of the economic phase might not be amiss. It is generally known that mobs in Louisiana, Colorado, Wyoming, and other States have lynched subjects of other countries. When their

different governments demanded satisfaction, our country was forced to confess her inability to protect said subjects in the several States because of our State-rights doctrines, or in turn demand punishment of the lynchers. This confession, while humiliating in the extreme, was not satisfactory; and, while the United States cannot protect, she can pay. This she has done, and it is certain will have to do again in the case of the recent lynching of Italians in Louisiana. The United States already has paid in indemnities for lynching nearly a half million dollars, as follows: Paid China for Rock Springs Wyo. The red Indian of the Western plains tied his prisoner to the stake, tortured him, and danced in fiendish glee while his victim writhed in the flames. His savage, untutored mind suggested no better way than that of wreaking vengeance upon those who had wronged him. These people knew nothing about Christianity and did not profess to follow its teachings; but such primary laws as they had they lived up to. No nation, savage or civilized, save only the United States of America, has confessed its inability to protect its women save by hanging, shooting, and burning alleged offenders. Finally, for love of country. No American travels abroad without blushing for shame for his country on this subject. And whatever the excuse that passes current in the United States, it avails nothing abroad. Although lynchings have steadily increased in number and barbarity during the last twenty years, there has been no single effort put forth by the many moral and philanthropic forces of the country to put a stop to this wholesale slaughter. Indeed, the silence and seeming condonation grow more marked as the years go by. A few months ago the conscience of this country was shocked because, after a two-weeks trial, a French judicial tribunal pronounced Captain Dreyfus guilty. And yet, in our own land and under our own flag, the writer can give day and detail of one thousand men, women, and children who during the last six years were put to death without trial before any tribunal on earth. Humiliating indeed, but altogether unanswerable, was the reply of the French press to our protest: