

blundered badly. Are we to understand, for example, that a New England town run on the town-meeting principle has an un-republican form of government? Here the people legislate for themselves directly and without the agency of chosen representatives. They have no legislative branch in their government outside of the whole body of the people. Have they, then, "overthrown the republican form" because their government is not "still divided into the legislative, executive and judicial departments," but goes along without a legislative branch in the common meaning of the term?

We do not imagine the Oregon supreme court would venture to assert that this town form of government comes into collision with that idea of what constitutes a republican form which was held by the framers of the federal Constitution. And if so, then the court would have to concede that the people of a whole State might, if they chose to and it were practicable, abolish legislation through representatives entirely and exercise the power directly by themselves, and still violate no provision of the federal Constitution. And through such devices as the initiative and referendum this assumption by the people in large masses of power directly to make their own laws is to a very considerable extent made practicable, and might possibly be extended to the entire abolition of the body of legislative agents.

Nor would this abolition bring the form of government into conflict with the Madison definition which was at first accepted by the court before it went on to expand its argument into the creation of another and unwarranted definition of what constitutes a republican form of government. It would still, and even more emphatically, be a government deriving all its powers from the great body of the people, and still a government administered—though not necessarily legislated for—by persons chosen by the people rather than by some other power. To imply, even in the remotest degree, that the extension among the people of a more direct control over their government, tends to the creation of an un-republican form of government in the meaning of the federal Constitution, is to give evidence of possessing decidedly un-republican leanings.

Fond Parent—I understand the faculty are very much pleased with your work.

Dropped Junior—Yes, they encored my sophomore year.—Princeton Tiger.

#### THE IMPORTANCE OF GOOD GOVERNMENT.

Remarks of Gov. L. F. C. Garvin, of Rhode Island, at the banquet of the state executive committee of the Massachusetts and Rhode Island Y. M. C. A., held in Tremont temple, Boston, Mass., January 27, 1904.

The Young Men's Christian associations throughout the land are doing a noble work. They are overcoming the prejudices and jealousies which have long existed between the different religious sects, and are providing a refuge and a home for a multitude of young men who otherwise might stray from the path of rectitude. But notwithstanding the wide influence of these and other beneficent agencies, it remains true that in some directions degeneracy increases.

I am an optimist. I believe that the world is growing better, but I am forced to admit that certain law-created classes do not participate in the advance.

Public life is deteriorating, public servants are yielding more and more to the greater temptations put before them, the spoilsmen have gotten hold of our political machinery and are using it for their own emolument.

I presume that most of you here present are members of the Y. M. C. A. from altruistic motives. You have good homes, whilst many of your fellow members live in uncomfortable tenements or boarding houses. Your attempts to ameliorate their condition are made difficult, almost nugatory, by unwise legislation. Good laws would do more for the very people you are trying to help than all that your efforts can possibly accomplish.

The aim of the Y. M. C. A. is the building of character. To this end the great forces of civilization, intellectual, moral and religious, have almost exclusively been devoted. And yet, so far as the extremes of society are concerned, advance has been slow and success exceedingly imperfect. The wealthiest few and the poverty stricken many, have furnished a barren soil for the development of high character. Vices, on the other hand, have found a rank growth. Thus slaves, because of their impoverishment and lack of responsibility, have ever possessed a low grade of morality—and slavery is purely a creature of law.

An improvement in the material condition of the masses is a prerequisite to a wide diffusion of the virtues. But no one agent has so powerful an effect upon the material welfare of a people as the government under which they live. Transplant a man from Ireland or

Italy to the United States and he is transformed instantly from a drone into a worker. Under our free institutions his hopes, energies and ambitions are aroused, as becomes manifest in every act.

But even here we fall lamentably short of what might easily be were our laws founded upon justice rather than special privilege. Paupers and millionaires, like slaves, are the product of bad laws.

Does not the duty, therefore, devolve upon you, as citizens, if not as members of an organization, to see that the good you would do is not counteracted by that most powerful of agents, the state?

In order to bring about any real change for the better in the legislative department of the government—a department which underlies and in the end shapes the others—it is necessary to inaugurate a reform more radical than any which has preceded. The wise John Stuart Mill once said, in substance, that a little reform did not merely little good, but no good—any seeming benefit being offset by its indirect disadvantages.

By a republic we understand a government whose sovereignty is in the people, and whose administration is vested in the chosen representatives of the people. Such is the theory, but in fact to-day the people of our States have no way of exercising their sovereignty, and the legislators serve, not their constituents, but a few monopolists and bosses.

The remedy lies with the young men of the nation. They must demand, and demand effectively, that the people's law, the State and national constitutions, be placed under the absolute control of the people—a control equally direct and complete with that exercised by a legislature over statute law.

Massachusetts, it may be said to her credit, is taking a step, however halting, in the right direction. If the General Court now in session does its duty, hereafter 50,000 voters will be enabled to initiate future amendments to your State constitution. Given this power effectively, and all else will follow. There will ensue a genuine representation of the people in legislative bodies, both municipal and State, such as the past has never known; and to that will succeed other social reforms which, securing a more equal distribution of the enormous wealth produced by our people, will supplant the few thousand millionaires and a multitude of wretched tenants by a mighty middle class possessing the comforts and amenities of life, unmarred by anxiety for the future of themselves or their children.

In this good time, which is surely coming, and which is at hand if you young men are prepared to do your duty as citizens of a self-governing state, the Y. M. C. A. will not cease to exist, but its functions will be modified. With none suffering from the ills of poverty except those who will not work—and whose status should be "root hog or die"—the philanthropic features of your organization will be little in demand; but its social, educational, liberalizing and religious departments will take on a new and higher development.

I bid you God speed in your work through this great organization, but beg that you will not fail to perform your full duty in that still greater, though neglected field of labor, the citizenship of our endangered republic.

#### UNCLE SAM'S LETTERS TO JOHN BULL.

HE RECALLS MORE ABOUT HIS EARLY RELATIONS WITH JAPAN.

Printed from the original MS.

Dear John:

Another thing that showed I had more influence than all the world powers combined, was the wreck of the American bark Chevalier. It was in '62, and the Japs of some provinces had been potting foreign ships from their shore batteries. The British legation, you'll remember, was under heavy guard night and day. Col. St. John Neale was British charge d' affaires, and he had a mixed guard of 585 Japanese and 30 British marines. The foreign legations traveled abroad with guards armed to the teeth with revolvers and sabers; and my minister, Pruyn, slipped along on horseback every day, with a Jap or two along, and never so much as a hoss-pistol to defend himself with.

That was the shape of things when, in June, the British legation was attacked at night, and two British marines were killed before the door of Col. Neale. Then there was the mischief to pay again; and it wasn't fixed up before, in December, this American ship went ashore in a gale.

Well, on hearin' it the foreign legations were interested right away; and honest, there didn't seem to be much show for poor ship-wrecked sailors among such savage barbarians.

Duchesne de Bellecourt, the French minister resident,—he was a fine feller, and sympathetic,—he comes over to Pruyn, my minister resident, and offers a ship for protection.

"Pruyn," he says, "your government has no ships in these waters. Take the Duplex and run up the coast to this province of Hitala, and rescue the crew."

But Pruyn thanks him kindly and declines.

"I'm quite sure, Bellecourt," he says, "that the Japanese government will do everything they can; and I have perfect confidence in 'em. Much obliged; you are a good neighbor!"

The Japs were tickled at this, and the Japanese governors for foreign affairs told Pruyn they were pleased that he had declined French aid and relied on them, and he could have anything he wanted, and offered him a warship to take anybody he pleased to the wreck. So next day George S. Fisher, one of my U. S. consuls, with a pilot, an interpreter, etc., was sent up the coast in a Japanese steamship of war, the Tsho-yo-Marō. It was bad weather and a rough trip and they were several days gettin' there; but finally made the wreck and a landing. The Chevalier was a total loss. The crew had saved their effects by throwing their trunks and boxes overboard and lettin' them wash ashore, and the savage Japs hadn't stolen a thing. In fact, they hadn't done a thing to 'em but help 'em raise a flag staff (fer my flag, John, not yours), give 'em a temple to live in, and feed 'em with the best the country afforded.

Consul Fisher reported:

"Wherever I went the utmost deference was paid me by officials and the people, and the same deference and respect paid me as to the governor of the province. Eggs, chickens, ducks, fruit, rice, oysters, sweet potatoes and fish were supplied in abundance and without charge."

Fisher was enthusiastic, and wanted the Japs taken right into the Christian church. He said it proved 'em a Christian country. I dunno; it might one time; but I remember a matter of two year ago, a passenger train was snowed in, in Christian Pennsylvania, and the natives organized a sandwich trust, and charged the starving passengers all the traffic would bear.

Say, John, this world is gettin' pretty well civilized when the barbarians outpoint the Christians in ethics. Hey? I think so, too.

Well, finally, these Japs had carried the flag of the Chevalier overland hundreds of miles to Yedo, to show the American minister it was an American ship that was wrecked. Whatever you call it, their conduct was certainly exceedingly white for yellow folks, and I had no war fleet, John, to exact a thing. The Wyoming was on the China coast, but when Pruyn did ask her over, she was in dry dock, and couldn't come. What's the good of a war fleet these times, anyway? Fact is, John, I'm gettin' a little uneasy in my mind. When I was an

honest man I didn't have to carry no gun, an' I wasn't afeard of anything, either.

Bellecourt, I mind, got a little jealous, and took it up with the Japanese ministers for foreign affairs.

"What's the reason," says he, "you say it isn't safe for me to travel on the highway, when the American minister does it every day?"

"Well," says the Japs, "our people discriminate between the Americans, and the French and British, because the latter have so many men of war."

And there you have it! I wasn't wearin' no chip on my shoulder. I was friendly, and I had a good name, which I'm sorry I lost.

America, with her principles, has no need of a big navy, except to do somethin' she has no right under her principles to do, seems to me; and this whole business shows that a good minister resident abroad, or consul with good sense,—one sound on the American—is worth more than a whole fleet of war-ships, and cheaper, and,—John! what the dickens is the use of keepin' a war-ship in front of a nation, at great expense, when, if you behave nice, she'll lend you hers? Hey? I want to know?

UNCLE SAM.

The old-fashioned fellows who founded this land,

Who turned the first furrow and broke the first sod,

Emblazoned this motto on every hand:  
"Our trust is in God."

But should they come back from their bowers of bliss,

Should they rise once again from the mouldering dust,

They'd find their old motto reads something like this:

"Our God is a Trust."

—Denis A. McCarthy, in Life.

"What's the row, old man? Don't you like the ship's fare?"

Suffering Editor—Oh—it—isn't that I don't like it! the rejection of anything does not necessarily imply that it is lacking in merit; any one—of—a—a—number of reasons may render a contribution unsuited to our present uses.—Life.

In the last letter Thomas Jefferson penned, dated June 24, 1826, and written to Roger C. Weightman, who, on behalf of the citizens of Washington, had invited Jefferson to share in the Fourth of July celebration of that year, he wrote: "The general spread of the light of science has already laid open to every view the palpable truth that the mass of mankind have not been born with saddles on their backs, nor a favored few booted and spurred.