

MISCELLANY

MY BROTHER.

For The Public.

I care not in what land his birth occurred,
Nor in what language his thought finds
its word,

Nor what the color of his skin may be,
Nor what religion wins his fealty—
If against tyranny he wages strife,
Resists oppression at the risk of life,
However poor in purse, unknown to fame,
That man from me a brother's love may
claim.

J. K. RUDYARD.

TOM L. JOHNSON'S STRENGTH.

February 6 Tom L. Johnson publicly
announced:

I believe in the philosophy of Henry
George as the best rule of conduct in gov-
ernmental affairs, whether local, state or
national.

February 19 he was nominated for
mayor of Cleveland at the democratic
primaries without opposition.

April 1 he was elected mayor by a
large majority.

A word to the wise is sufficient.—
Justice, of Wilmington, Del.

"LABOR AND CAPITAL ARE ONE."

"Times are hard," said the Picked
Chicken.

"Why," said the Rat, "this is an
era of prosperity; see how I have
feathered my nest."

"But," said the Picked Chicken,
"you have gotten my feathers."

"You must not think," said the Rat,
"that because I get more comfort
you get poorer."

"But," said the Chicken, "you pro-
duce no feathers, and I keep none—"

"If you would use your teeth—" in-
terrupted the Rat.

"I—" said the Picked Chicken.

"You could lay by as much as I do,"
concluded the Rat.

"If—" said the Picked Chicken.

"Without consumers like me," said
the Rat, "there would be no demand
for the feathers which you produce."

"I will vote for a change," said the
Picked Chicken.

"Only those who have feathers
should have the suffrage," remarked
the Rat.—Life.

THE CHINESE WORSHIP THE
RIGHT.

The Chinese are a proud—some say,
a conceited—people, but they have
good reasons for their pride, and
their conceit has its excuses. Far
away from the rest of the world they
have been living their own life and
developing their own civilization;
while others have been displaying
what humanity may attain to with a
revealed religion for its highest law

and a Christ for its pattern, they have
been exhibiting what a life a race
may rise to, and live, without either.
The central idea of their cult is filial
piety; reverence for seniority, in-
tensifying with every generation that
transmitted it, settles all the details
of family, social and national life.
They are a preeminently reasonable
people and when disputes occur it is
the appeal to right that solves them;
for 30 centuries or more this recog-
nized and inherited worship of right
has gone on strengthening, and so
strong is the feeling that to hint to
them right must be supported by
might excites something more than
amazement. The relations of sov-
ereign to subject and of man to man
have so long been authoritatively de-
fined and acknowledged that the life
of the people has been poured into
and shaped by a mold of duty, while
the natural division of the empire
into provinces has been so harmoni-
ously supplemented by provincial and
interprovincial arrangements under
the metropolitan administration that
law reigns everywhere and disorder
is the exception. The arts of peace
have ever held the first place in the
estimation of all, and, just as might
should quail before right, so does in-
tellectual prowess win honor every-
where and the leaders of the people
are those whom the grand national
competitive examinations have proved
to be more gifted than their fellows.
In no other country is education so
prized, so honored, so utilized and so
rewarded.—Sir Robert Hart, Bart, G.
C. M. G., in the March Cosmopolitan.

THE GREAT GULF.

An extract from an article entitled
"The Root of the Evil," by Leo Tolstoy,
published in the April North American.

The system exists not only in that
little corner of the government of
Tula, which I picture clearly to my-
self because I see it so often, but
everywhere—not only in Russia, from
St. Petersburg to Batum, but in
France, from Paris to Auvergne; in
Italy, from Rome to Palermo; in Ger-
many, in Spain, in America, in Aus-
tralia, even in India and China.
Everywhere, two or three men in a
thousand live so, that, doing nothing
for themselves, they eat and drink in
one week what would have fed hun-
dreds for a year; they wear garments
costing thousands of dollars; they live
in palaces, where thousands of work-
men could have been housed; and they
spend upon their caprices the fruits
of thousands and tens of thousands of

working days. The others, sleepless
and unfed, labor beyond their
strength, ruining their physical and
moral health for the benefit of these
few chosen ones.

For some men, when they are about
to be born, a midwife, a doctor (some-
times two) are summoned; a trous-
seau is prepared, with a hundred lit-
tle shirts and swaddling clothes with
silk ribbons; and spring rocking-cra-
dles are purchased. Others, the enor-
mous majority, are given birth to any-
where and anyhow, without help; they
are rolled up in dirty rags, laid on
straw in wooden cradles—and the
parents are glad when they die. The
first are cared for by the midwife,
nurse and wet nurse, while the moth-
ers lie in bed for days; the second are
not cared for at all, because there is
no one to care for them, and the
mothers leave their beds directly after
child-birth, light the fire, milk the
cow, and sometimes wash their own,
their husbands' and their children's
clothes. Some children grow up
among toys, amusements and study.
Others begin by crawling on their
naked stomachs across the threshold,
are crippled and devoured by swine,
and at five years old begin to labor
for masters.

Some are taught all the scien-
tific wisdom adapted to children's
minds; others are taught the coarsest
abuse and the most outrageous super-
stitions. Some fall in love, have ro-
mantic histories, and marry when
they have already tasted all the pleas-
ures of love; others are married at
16 or 20 years of age, as best suits the
interests of their parents.

Some eat and drink the very best
and most expensive things in the
world, feeding their dogs with white
bread and meat. Others eat only
bread and kvass, and even that not
to their fill; while their food is often
stale, to put them off eating much.
Some, who do not work, change their
fine linen every day; others, working
continually at other men's tasks,
change their coarse, torn, lousy linen
once in two weeks, or else do not
change it at all, but wear it till it falls
to pieces. Some sleep in clean sheets
on feather beds; others on the earth,
covering themselves with ragged
coats.

Some drive about with strong, well-
fed horses, for recreation; others la-
bor miserably with half-starved
beasts, and for business walk on foot.
Some devise things they may do to
occupy their idle time; others have
not the time to clean themselves, to