

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

wash, to rest, to converse, or to see their families.

Some can read four languages, and daily amuse themselves with the most varied pastimes; others do not even know their letters and have no pleasure but drink. Some know all and believe nothing; others know nothing and believe all the absurdities they are told. Some, when they fall ill, besides all manner of watering places, all possible care, cleanliness and medicines, go about from place to place seeking for the most healing climate; others lie down on the stove in a chimneyless hut, and with unwashed wounds, without any food except dry bread, or any air besides an atmosphere tainted by the members of the family, by calves and sheep, rot alive and die before their time.

Is this as it should be?

If there exists a Supreme Wisdom and Love guiding the world, if there is a God, he cannot sanction such a division among men: that some should not know what to do with their superfluous wealth, and should squander aimlessly the fruits of other men's toil; and that others should sicken and die prematurely, or live a miserable life of exhausting labor.

If there is a God, this cannot and must not be. If there is no God, then even from the simplest human standpoint, a system by which the majority of men are forced to ruin their lives in order that a small minority may possess superfluous wealth—a wealth which only hinders and perverts them—such a system of life is absurd, because it is detrimental to all men.

THOMAS JEFFERSON.

On the second day of April, 1743, Thomas Jefferson was born, and his life of 83 years spanned an important epoch in the nation's history.

At the age of 31 he drafted the address to the king, setting forth the rights of the colonists. Two years later, at the age of 33, he wrote the Declaration of Independence, and for 50 years thereafter, until his death on July 4, 1825, he was the greatest champion of human rights in all the world.

His service as a representative in state and federal legislatures, as governor of Virginia, ambassador to France, secretary of state under Washington, vice president under Adams, and president, together with his service in minor offices, covered more than 40 years of his eventful career. But the work which he did for mankind was so far reaching in its effect and so enduring in its character that he is remembered for his ideas,

rather than for the positions which he held.

He was the greatest constructive statesman known to history. His birth and surroundings were such as might naturally have made him an aristocrat, but he became the greatest democrat; his wealth, considerable for that day, might naturally have made him partial to the rich, but he cast his lot with the common people. Many with less education have from a feeling of superiority held aloof from their fellows, but he employed his knowledge of history, of law, of science and of art for the defense and protection of the masses.

He believed in the right of the people to govern themselves, and in their capacity for self-government. When near the end of life, fortified by an experience and observation such as few men have had, he wrote:

I am not among those who fear the people. They, and not the rich, are our dependence for continued freedom.

Only four years before his death he said:

Independence can be trusted nowhere but with the people in mass. They are inherently independent of all but moral law.

At another time he said:

No other depositaries of power than the people themselves have ever been found, which did not end in converting to their own profit the earnings of those committed to their charge.

And, to add still another extract from his writings:

The people are the only sure reliance for the preservation of our liberty.

He not only believed in the people, but he understood the people and recognized the distinctions which everywhere exist, however much concealed or denied. Read the analysis which he gave of parties and see how completely it has been borne out by the history of the last hundred years:

Men, by their constitutions, are naturally divided into two parties: 1. Those who fear and distrust the people, and wish to draw all powers from them into the hands of the higher classes. 2. Those who identify themselves with the people, have confidence in them, cherish them and consider them as the most honest and safe, although not the most wise depositary of the public interest. In every country these two parties exist, and in every one where they are free to think, speak and write, they will declare themselves. Call them, therefore, liberals and serviles, Jacobins and ultras, whigs and Tories, republicans and federalists, aristocrats and democrats, or by whatever name you please, they are the same parties still, and pursue the same object. The last appellation of aristocrats and democrats is the true one expressing the essence of all.

Jefferson not only announced great fundamental principles, but he ap-

plied them to so many different questions that he can be read as an authority on all questions of to-day. He was opposed to imperialism, and believed in self-government; he was for a republic composed of equal and self-governing states and entirely opposed to the colonial idea.

He was opposed to a large army, and believed that a government was stronger when resting upon the love of the people than when tolerated only because of fear.

He was so opposed to the principle of monopoly that he only excepted copyrights and patents. Here is the amendment which he suggested to the constitution:

Monopolies may be allowed to persons for their own productions in literature, and their own inventions in the arts, for a term not exceeding — years, for no longer term, and for no other purpose.

At another time he suggested 14 years as the limit for patents.

His hostility to monopoly was exemplified in 1787, in a communication to John Jay, in which he said:

A company had silently and by unfair means obtained a monopoly for the making and selling of spermaceti candles (in France). As soon as we (Lafayette assisted him) discovered it we solicited its suppression which is effected by a clause in the *Arret*.

He denounced as a fatal fallacy the doctrine that a national debt is a blessing.

He was the relentless enemy of banks of issue. At one time he declared that banks of issue were more dangerous than standing armies. At another time he said:

I hope we shall crush in its birth the aristocracy of our monied corporations, which dare already to challenge our government to a trial of strength, and bid defiance to the laws of our country.

In 1819 he said:

Interdict forever to both the state and national government the power of establishing any paper bank; for without this interdiction we shall have the same ebbs and flows of medium, and the same revolution of property to go through every 20 or 30 years.

He was a believer in bimetallism, and no one who understands his principles can for a moment conceive of him as yielding to the financial influences which controlled Mr. Cleveland's administration and the republican administrations which preceded and followed it.

He warned his countrymen against the dangers of an appointive judiciary holding office for life.

Of the freedom of speech he said:

The liberty of speaking and writing guards our other liberties.

Of the freedom of the press he wrote: