

Miscellany.

ABOUT GOVERNMENTS.

HERE is an infinite difference between ruling and being ruled. A slave feels no responsibility; he is a machine. His work may be of excellent quality, but he has never learned to plan and execute. As long as held in shackles man cannot advance. He has nothing to fire his ambition. He sees his rut from one end to the other and knows there is no escape. His mind is circumscribed no less than his body.

A step higher in the social scale we find the non-enfranchised freeman, whose case is less degraded but equally hopeless. When not oppressed his lot is a happy one, but when tyrannical laws are enacted the path to relief is closed to him.

That man who has a voice in government occupies a position which calls forth all that is great and good in his nature. He is required to face questions of the most comprehensive character. It is necessary to look outside himself, just as it is necessary to study other dispositions than one's own in order to become a competent judge of human nature. The truth of the adage, "What is one man's meat is another's poison," is not doubted by the prudent legislator, who is trying to adjust the laws to suit all classes. Human requirements are as varied as the soul.

A despot, never so wise, finds it impossible to treat all with equal favor. He cannot look at things from the standpoint of the people, and thus his proclamations are burdensome to some, indulgent to others. The poorer classes, who have no tribunal of appeal except violence, are flanked by two evils. They must either submit to be unjustly oppressed or stir up a revolution, and in the latter case insufficient organization commonly proves their ruin. Occasionally the insurgents are in the wrong, but whether this be true or not, disinterested nations sneer at incipient revolutions and sagely remark that it is not the place of the illiterate to make laws. "Good statutes," they say, "are almost beyond the power of a wise man; then let the mob stand aside." Such remarks are radically wrong. They show a poor knowledge of character. No matter how ignorant I am, there are some things in which I am a more competent judge than any one else. My personal wants are mine, and the wise man is incompetent to judge of them. Who is to blame for my lack of knowledge? Perhaps I am in part, certainly I am maker of the laws who keeps my mind so cramped that it cannot expand. If ignorance be a crime, wise men are the chief criminals.

The conclusion is thus reached that there must be a non-frictional safety-valve

in every well organized government. Monarchies are well enough as long as the ruler is wise, but just as soon as a dolt or a tyrant comes to the throne jealousies and soon open conflicts arise between the people and their King. The monarch refuses to listen to the cry of distress which comes from the people, and the latter will not submit. Assassination and anarchy often result.

The true republic rises above this difficulty. Here each man knows what he most wants and submits it to the nation. The demands are numerous, but experience teaches that to best serve oneself one must accommodate his neighbor; hence a grand compromise is entered into. Men find that, if not from disposition, at least from policy, the "Golden Rule" must be obeyed. It may go hard with some, but their narrow views are gradually broadened and they become better men from being obliged to treat their countrymen with liberality. Then, too, how much differently do they regard the government than citizens of an absolute monarchy. In the latter case when a bad law is enacted, the poor oppressed people feel at perfect liberty to break it whenever they can do so with safety; when the law is good, they are not grateful. On the other hand, those who have a voice in the government a once set to work to get a bad law repealed; when a good law is passed they feel a personal interest in its success and guard it with jealous care. They reason thus:—"The law is mine; I helped to make it; I shall be the last to break it."

Other things being equal, a man's manhood is measured by his responsibility. "He who is an hireling careth not for the sheep." In a republic every man is anxious to be well informed. The principles of good government are studied by the day laborer as well as by the politician; in fact all are politicians with spheres of greater or less extent. Under such circumstances intellectual advancement is a moral certainty. The voter is constantly stimulated to investigate for himself; his feeble energies are aroused and strengthened. He finds new fuel, as he advances, to feed the newly enkindled flame within; and finally as a result of the franchise right, this man, at first so ignorant, appears before us a cultured, enlightened citizen.

ONE DUCK.

YE mighty Nimrods who do take delight in scaring nigh unto death this aquatic bird in particular, and others of the feathered tribe in general, listen ye unto me for I will advise ye as a sage.

Upon the banks of ye Salt creek, upon the Sabbath of the Hebrew were congregated four youths who were contempla-

ting with murderous design one innocent little duck which was floating complacently upon the briny deep. Harken ye unto me and I will relate what followed. Two of ye youths who were more bloodthirsty than their companions, betook themselves upon their knees across a league of meadow-land in order that they might creep upon that duck and take it unawares. And they reeked and they reeked until they were ensconced behind the trunk of a goodly sumach bush, whence the duck was beholden by them, but they were safe from the searching glance of that wild eyed seer of ye waters. The boldest youth, with groans and imprecations, assisted by ye other bold youth, placed the howitzer against his muscular arm and when ye murderous weapon was placed upon a branch of ye goodly sumach tree, it was carefully adjusted in order that there might be a continuous line between the fiery, flashing eye of ye bold, bad youth, and the center of the vertebral column of ye innocent duck. The howitzer was primed, and having first been duly charged with blasting powder, grape shot and canister, it was discharged. Ye boy! O where was he? Ask of the winds which round him strew the fragments of his forty-two! He gathered himself together and gazed with wavy a threat upon a duck which was wending its way to a harbor more secure where it would not be disturbed by wicked gamesters.

MORAL.—A howitzer is a dangerous gun; especially when it shoots in two directions at the same time, and when ducks are to be sought, don't go so far away from home. This is a true tale.

An Irishman having heard that a certain astronomer has discovered an asteroid, remarked: "Bedad, he may have his asteroid, but for myself, oi prefer a horse ter roide."—*Yale News*.

Lecture upon the rhinoceros. Prof: "I must beg you to give me your undivided attention. It is absolutely impossible that you can form a true idea of this hideous animal, unless you keep your eyes fixed on me."—*Mercury*.

Psychology Class.—"By acquired perception a man can tell by knocking on a barrel head whether it is full or empty." First Junior (aside)—"You can't tell whether the cider is hard or not by knocking on the barrel." Second Junior (aside)—"No, but you can tell by knocking at the bung."—*Oberlin Review*.

Said a female teacher to the class in composition: "Make a rhyming couplet including the words nose, toes, corn, kettle, ear, two, and boil." In a few minutes a boy submitted the following: "A boil in the kettle's worth two on your nose, and a corn on the ear is worth two on your toes."