

EDITORIALS.

ABOUT POLITICS.

POLITICS, as carried on in ordinary public life in this country, is little else than artfulness and trickery, intrigue and duplicity, a mean and selfish scramble for place, power, and pelf. Politics is the bane of America, the curse of the country. It is one incessant cat and dog struggle and fight for office, chiefly for the sake of the emoluments thereof. In this struggle everything is accounted fair, the most unprincipled, unscrupulous, and morally reckless devices are resorted to, the most barefaced lies and infamous slanders are concocted and circulated, and the newspapers are burdened with them, until they are a reproach to the country and a stink in the nostrils of every fairminded man, be he citizen or alien. This kind of politics fills offices with rascals, debases the public taste, debauches the public mind, and causes the whole political superstructure to fester with corruption and reek with rottenness. With this kind of politics no honest man can have any sympathy whatever. He can entertain towards it feelings no milder than those of disgust and detestation. He abhors it in his inmost soul, and he will have none of it, nor any fellowship with it. Hence, many of the best citizens in the Union are counted out of politics. They have no sort of liking for it, and they cannot be persuaded to affiliate themselves with the vast army of politicians on any terms whatever.

There is politics of a higher kind, but it does not prevail. It is not fashionable. It is not popular. The country is so corrupted with the lower sort of politics that there is little room for the higher. The higher politics, or rather the true politics, includes the science and the wisdom of government, the preservation of the liberties and rights of the people and of the life and prosperity of the nation. True politics, or statesmanship, is not for everybody to seek office, but to let the office seek the man, the most fitting man, the best man. It is for him who would be greatest of all to be the servant of all. It is to seek the prosperity of the country, the judicious development of its resources. It is to promote the welfare, comfort, and happiness of the people in every practicable way. It is to have men of integrity in office, and to discharge the duties of the same in an honorable manner, so that it shall be a matter of legitimate and becoming pride for a man to say he is a citizen or subject of that nation.

Of politics of the first named kind, honest men and good citizens wish to be counted out. Politics of the last named kind, such men and such citizens desire to be counted in. Unfortunately, there is far too much chance for the former, and far too little chance for the latter.

THE TURKISH RULERS.

ABDUL AZIZ KHAN, the deposed Sultan of Turkey, was the second son of Mahmud II., and was born February 9th, 1830, consequently he is forty-six years old, and ought to be in his prime. He ascended the Turkish throne June 25th, 1861, on the death of his brother, Abdul Mejid, whom Aziz succeeded. Aziz came into power with little experience, and great promises of reform, for the fulfilment of which he made a number of efforts, and appeared to be determined to ameliorate the condition of the people and diminish fraud and corruption. He visited France, England, and Austria in 1867, for the purpose of observation of European civilization, with a view to introducing some of the benefits thereof in his own dominions. In the face of considerable opposition, he allowed foreigners to hold real estate in Turkey, the first time such a privilege was enjoyed. He instituted a high school on a French model, established various scientific institutions in Constantinople, sought to reform justice by ordering the Supreme Court to draw up a civil code, and entered into treaties of commerce with France and England. Established

usage, deeprooted prejudices, and the opposition of the orthodox Mussulmans, however, were too strong for many of the Sultan's efforts at reform, and he himself was of a rather weak disposition.

Mehemet Murad, who succeeded Abdul Aziz on his deposition the other day through the influence of the Softas, is the nephew of Abdul Aziz, and was born in 1840.

The accession of Murad appears to be looked upon in a favorable light by England and other powers of western Europe, and to be expected to have a promising influence in the Eastern Question. But there are still grave apprehensions entertained and expressed that Europe is in great peril of a tremendous war at a distance of time very near at hand rather than remote.

RUNAWAY MARRIAGES.

RUNAWAY marriages are common in some parts of this country. They are so common that they may be said to be almost popular. At least, generally speaking, they seem to be hardly viewed in the light of offences, and are usually easily condoned and readily forgiven, only in a few exceptional instances. The general public appears to entertain mild views of these marriages, and to be disposed rather to encourage than to discourage, to aid than to hinder them, to smile over every fresh attempt in that direction, and to take the part of the runaways rather than that of their parents.

Marriage is always a serious affair. It is one of the most serious events with which men and women have to do, and its influence is of the most important and far-reaching kind. It is not a thing that should be lightly taken in hand, and contracted at hap hazard. It deserves sober, calm, thoughtful consideration, the exercise of the best judgment available, and is not a thing to be safely done in a hurry.

Why should the experience and judgment of parents be despised or ignored in this most important matter? One would think that if there was one particular subject upon which young people might naturally be expected to wish to consult the wisdom of their parents, that subject would be marriage, with its great responsibilities, and its manifold and important duties.

Young people are inexperienced, their knowledge of the world and of life is limited, and their judgment is immature. They need cautions, and hints, and the knowledge and prudence which experience gives, and it is well to learn many things from the experience of others rather than do without such advantages for years until acquired by one's own experience, often of a painful kind, and attended with more or less loss in various ways.

For a son or daughter to run away from home for the purpose of entering the estate of matrimony is at once an evidence of a great lack of filial affection, a disregard of the feelings and wishes of the parents, and an absence of that respect and deference which is not only their due, but the manifestation of which is one of the most commendable and most beautiful traits of character which a child can show. The parents watch over the child through the long years of infancy and youth, and when grown to man's or woman's estate under their fostering care and at their expense, it looks like black ingratitude for that child to turn its back upon them, practically ignore their solicitude and their parental anxieties, and treat them as the greatest strangers and as enemies, when the greatest business of life is to be entered upon. On due consideration no well disposed person can commend such conduct. It is anything but commendable. It is extremely unfeeling, disrespectful, and ungrateful.

Furthermore, friends should not be despised. They are always acceptable, and often very needful. Who are better friends than one's parents? Who have done so much as they for one? Who have proved their friendship so completely and constantly as they have? They are the natural friends of their own children, and for a child to cast the rich and ripe and tried friendship of its parents aside as a thing of naught, is an act of sheer folly, akin to madness.

With those who contract runaway marriages, as well as other young married couples, there come a time and times when the presence and aid of parents is particularly desirable. When sickness visits, especially in particular instances, there is nobody's presence that the young wife more wishes for than that of her mother. Indeed the presence of a judicious mother is often half the battle at such times. But with what grace can her presence be asked, with what reason can it be expected, when it is recollected that a few short months previously her motherly feelings were ruthlessly wounded and her wishes recklessly disregarded by the runaway marriage? To deliberately show unfeeling disrespect to a parent's feelings and wishes, and then think to make everything right again by a formal begging of pardon, betrays a spirit of audacity and impudence that is not at all conducive to genuine friendliness.

It may also be stated that the sequel of runaway marriages is often very painful and ruinous. A girl, inexperienced, and at her most impressionable age, may be enamored of a man who may be entirely unworthy of her, and indeed who may be unworthy of a place in any honorable society. Her parents may suggest the impropriety of the association, but the girl may be so enchanted with her suitor as to be persuaded that her parents are unreasonable, and she may be very easily persuaded into a runaway union. False step. It may be a legal marriage, or it may be a mock marriage, or it may be neither, but worse than either. It is hard to tell which would be worst for her with such a man as her besom companion. Repentance may come, is almost certain to come, but it is too late for the honorable and happy estate she might have attained, but for the ill-advised, wilful, unfortunate, and degrading runaway business.

WHY DON'T THEY BEHAVE THEMSELVES?

THIS is the centennial year. We should not forget that, and it might be well if the representatives of the people at Washington would not forget it. But they seem to be forgetting it. Some of them certainly are deporting themselves in a manner that is not very creditable to them, nor very recommendatory of this country to foreign visitors and nations. Congress seems to be able to do little else than impeach and investigate its members, and they to quarrel amongst each other over money and place, for those seem to be the two main questions. There are signs and expectations of an actual dead lock between the two houses upon the legislative, etc., appropriation bill. The House, which is democratic, is for stringent economy in the reduction of salaries, etc. The Senate, which is republican, is not so rigidly economical in that way, and so there is a game of cross purposes going on, which threatens to put a stop to the progress of congressional business. This is a very pretty condition of things, a very pretty outlook. It may lead to very serious quarrels of words, possibly of blows, though it is to be hoped not. What a strange thing it would be if Congress this noteworthy year should quarrel more than ever it has done before and come virtually to a split! It would be a very bad ending of the first century of the republic, and a very bad beginning of the second century. But bad as it looks, the threatenings tend that way.

—Here is a paragraph about doctors and eyes—"Mar Samuel, the great Babylonian rabbi, physician and astronomer, in the beginning of the third century, was honest also in regard to his medicines. It is narrated (Sabbath 103) that Rabbi Japal, on request, sent to Mar Ukba a dose of Mar Samuel's eye tincture, and wrote at the same time to his friend that Mar Samuel himself had assured him that one drop of cold water in the eyes in the morning, and bathing hands and feet in the evening, were more effective than all the eye tinctures in the world."

—The Hebrew race have the reputation of longevity, and an eminent scientific authority ascribes their long life to the fact that while they do not exhaust themselves by bodily exercise they observe the laws of Moses in regard to diet.

EDITORIAL NOTES.

—Delly Freeman and Mary Ferguson of Savona, N. Y., and Mrs. David Hood of Painted Post, died recently, supposedly from the effects of eating raw ham, and Mrs. Hood's little daughter was dangerously sick. The attending physicians were of the opinion that the ham contained the terrible trichina.

—The members of the Brooklyn Association, it was announced at a recent meeting, had banded together "to protest against the political power of the Roman Catholic church, which at every step tries to pull down what the fathers of the country erected a hundred years ago."

—An insane man in Wilmington, N. C., named Elias Wilson, poured kerosine all over himself, struck a match, and set himself on fire. He was burned to a crisp.

—White ants are ravaging the books in Gore Hall, Hartford College library. As a preventive the turf has been taken up around the hall, and gravel substituted.

—Among the curiosities of abduction, the following account is sent the San Francisco Chronicle—"LOS ANGELES, May 17.—Eulalia Perez Guillen, the oldest woman at the Mission San Gabriel, 138 years of age, was kidnapped and carried away last evening, in defiance of an order of the Probate Court, and is now concealed by one of her daughters and a party of speculators who intend to take her to the Centennial for exhibition. The Court this afternoon made an order which may lead to her recovery."

—Individual debts are usually considered irksome, but a national debt has been termed a blessing. A Massachusetts preacher rises to explain how a public debt may be a blessing, not in disguise either, but openly and actually, real economy in fact, in this way—"We have a debt on our church. It has been there for a long time. It will doubtless be there for a long time to come. When we are asked to contribute to any object we refer to the debt. It has thus saved us a great deal of money—more than the debt itself, many times over."

—It is said that Walt Whitman indignantly repudiates the insinuation that he was the author of any portion of the centennial cantata.

—The New York World concludes that the Presbyterian synods and assemblies, when they talk about "promiscuous dancing," mean "round dancing." How can that interpretation be sustained—that promiscuous means round? It is much more likely that promiscuous dancing means mixed or indiscriminate dancing, both as applied to the dancing and the dancers.

—The Oregon farmers plow and sow between the showers, whenever they get a chance. Meantime the cattle lean against the fences, waiting for the grass to grow. About the same here this Spring.

—George Cruikshank, the quondam caricaturist, says he left off caricaturing because he found out that the men he caricatured were better than those who employed him to do the caricaturing. Mr. Cruikshank is eighty-four years old, but still goes to public dinners, makes speeches, and is a lively, spirited, humorous, jolly fellow, though a teetotaler.

—The Washington Star of May 31 says—"At the Treasury Department to-day it is estimated that the receipts from customs will fall short ten millions, and the internal revenue receipts four millions below the estimates made for the fiscal year, leaving a total deficit of \$14,000,000 in the estimates for the fiscal year ending June 30th, next."

—The Brooklyn Argus indulges in this way—"A simple peasant from the wilds of New England was alighting from the cars at the Washington depot, in company with a friend, when the latter pointed out the first distinguished looking person he saw, and exclaimed, 'Look, George! there goes one of the greatest statesmen in this country!' 'Dew tell!' ejaculated the simple peasant; 'how much has he stolen!'"

—Emigration from Europe to New York has not improved yet. Last year the reduction was considerable, and the figures for the first four months of this year show a diminution of 19,212 as compared

with the corresponding period of last year.

—This is about New Mexican Indians—"In New Mexico there are eighteen villages of the Pueblo Indians. These Pueblos are generally supposed to be a remnant of the Aztecs, and have not heretofore been thought worth Christianizing. But now an effort is on foot to make Presbyterians of them. At Languana a mission has been established, under the care of the Rev. J. Menaul, who was warmly received. We may yet expect to hear speeches in the General Assembly by some of these Presbyterianized Aztecs, and possibly one of them may some day be elected Moderator."

—Some German tradesmen addressed Prince Bismarck recently, complaining of the dullness of trade. The Prince answered tersely that he was not a whit better off, that the produce of his estates sold only at unremunerative prices, and concluded by exhorting his fellow-sufferers to patriotic patience in expectation of better days. Just what we are all waiting for in patriotic patience long drawn out.

SLAVES ALL AROUND.

THE old song says, "Britons never shall be slaves." As for Americans they claim this country as peculiarly the land of freedom, and themselves as the only really free people upon earth. But the days of slavery are not ended yet. Both Britons and Americans, many of them, are slaves, perfect slaves, in a great degree helpless slaves.

People may be slaves in one way, if not in another, and few people there be among even the freest people, who are not slaves in one respect or another.

Some people are slaves to an inordinate love for power and place, and to obtain it they will sink all the attributes which characterize manhood, and will remain men in name only.

There are people who are slaves to the almighty dollar, for it is scarcely an irreverence in any way to call it the almighty dollar to them. They worship it. They will do almost anything to secure the dollar—beg, borrow, steal, lie, cheat, swindle, and sell their immortal souls and their hopes of salvation, if they have any, for this dollar god of theirs. It is their happiness and their heaven, virtually their only hope for this life or that which is to come.

There are people who worship their stomach, whose God is their belly, to satisfy the endless demands of which they submit themselves as constant slaves. The stomach is an easily satisfied organ if it is kept in proper condition, but if it is pampered it soon becomes a hard master, a tyrant, incessant and multifarious in its demands, and satisfied with nothing, or not satisfied for long with anything. You can meet with people who are always wanting this thing, that thing, or the other to satisfy the inner man, which inner man so treated soon becomes insatiable in its cravings. Persons of this kind never know when they have enough, they never have sufficient variety. They want a beefsteak, a mutton chop, some tender loin, a leg of mutton, tripe and sausage, ox-tail and brisket, and before half is eaten it must be thrown away and other things obtained. Then there are puddings and pies innumerable, fish, soup, fruits the first of the season at any price, dessert of all kinds, and everything eatable that can be thought of. Who would be a slave of this kind to his stomach, if he were once to sit down and calmly consider it? Especially when it is known to be a fact that with a well-regulated stomach, ever temperately treated, all that is required to satisfy it perfectly is plain food, sound, sweet, and good, well cooked, served with cleanliness and neatness, and neither too much nor too little of it used. That is the way to live and make the stomach your servant, and not yourself its abject slave. The rightful demands even of a servant must be rendered, and so must the necessary demands of the stomach. But if it is unduly indulged, it becomes exacting and imperious in its requirements, and the more it is pampered the more it will be pampered.