

free silver coinage measure. Hansbrough of North Dakota, though a Republican nominally, was elected by a combination of Independents and Democrats. There are seven Republican Senators also pledged to free silver coinage, namely, those from Colorado, Idaho, Nevada, and one, Cameron, from Pennsylvania.

In the House of Representatives of the Fifty-second Congress, there are 238 Democrats, 86 Republicans, and 8 Farmers' Alliance men. If the Democrats all mean tariff reform and free coinage, it looks as if there were nothing to stop them, but a veto from Harrison. The House can laugh at vetoes, but the Senate can not command the necessary two-thirds, unless there should be a break in the Republican ranks.

### GOOD AND BAD INDIANS.

SENATOR PETTIGREW, of South Dakota, does not subscribe to the brutal doctrine so prevalent among certain frontiersmen, that the only good Indians are the dead ones. He would add to the list all well-fed Indians, and thinks that all hungry Indians are bad, that when starvation is systematically practiced, the only hope for goodness then is in death. It is too bad that a race whose only dependence is upon the bounty of the Government, their reservations being almost destitute of game and their training and instincts keeping them aloof from manual labor, should be made the subject of dishonest speculation and hungered into a perpetual frenzy. And it is a good thing when men like the Dakota Senator can be found to place the matter fairly before the public.

### THE REPUBLIC OF ATHENS.

THE valuable collection of ancient manuscripts in the British Museum, London, has recently been augmented with a relic of more than common interest. It consists of two long strips of yellow colored papyrus, covered with ancient Greek characters written in ink, and supposed to be a faithful copy of Aristotle's treatise on the constitution of Athens.

This work has hitherto been known to scholars only from fragmentary quotations found in the writings of other authors. Where the manuscript was found and how, are incidents which are withheld from the public, but able critics are satisfied of its genuineness and consider its date to be 78 A. D., or thereabouts.

The treatise is of great interest. It shows the experience of a little nation, existing more than two thousand years

ago. It is a picture of the rise, development and decay of democracy in that age, outlined by one of the greatest philosophers that ever lived, and all the more instructive because it is free from any undue coloring. The great writer lays before his readers the facts, as his mastermind perceived them, and leaves the reader to draw his own conclusions.

Through the defects of the manuscript the description of the condition of Athens under the rule of kings is lost; but we can easily understand that the people gradually grew tired of autocratic rule and demanded some voice in the government. Conditions similar to those in Russia at present may be imagined.

The first step towards democracy was the institution of the office of Polemarch or commander-in-chief, whereby the absolute power of the king, in matters of war, was broken. Then another office, that of Archon or ruler, who shared the power with the king, and the succession was broken; so that, instead of the crown falling on the head of the oldest son, it was given to any member of the royal house, elected by the Areopagus or council. From this step the way to the abolition of the kingly office was paved. The Archon became the ruler *de facto*, even if the title of king was still retained. At first the Archons were elected for a term of ten years. Changes in the government followed rapidly. To the three existing officers of State, the king, the commander-in-chief, and the Archon, six others were added, who only held office for one year, and the government was thus practically turned over to the aristocracy.

The condition of the lower classes of the people was bad. They had not the means of subsistence and ran into debt, mortgaging not only their land but themselves also, until the majority of the people were really owned by the more fortunate minority. Reforms were demanded, and louder and louder grew the cries of the oppressed populace.

Draco was empowered to revise the constitution. In doing so, we are informed, he had two points in view. First, to define crimes punishable by law, so as not to leave the people at the mercy of the caprices of judges; secondly, to extend the franchise, which he did by giving suffrage to all men who were able to equip themselves for war.

In this way a great number of the people were admitted to public life, but the good reformer failed to find the right remedy against the evil complained of. It was not of much use to tell a poor man that he now had a right to

vote, as long as no remedy against starvation could be found. Bread, and not franchise, was the first requirement. Hence the dissatisfaction grew steadily. The State was weakened by internal dissensions, and foreign powers took advantage of her weakness, until the people once more agreed to empower one man to effect what reforms he might think best. The choice fell upon a man whose brilliant intellectual powers and noble qualities were well known in the State. His name was Solon.

His reforms were radical. His keen eye detected what had escaped Draco, that the economical difficulties were the worst of the evil, and he commenced there. He provided that all outstanding debts should be canceled, whereby the lands were relieved of the mortgages that encumbered them. The slaves who were working off their debts on the estates of the creditors were set free. This was to give the people a new start. And to keep them in the new direction he provided that persons could no longer sell themselves for debt. He also revised the monetary system, making the standard equal to that of other States on the peninsula. Then the constitution was remodeled so that every Athenian of full age should have a voice in the election of officers. The people thus became the rulers, and democracy was established. One provision, however, was that a certain amount of wealth was a qualification for the most important offices, and another, that taxes were to be paid according to income, the rich man being taxed on a larger proportion of his total income than the poor man.

But the work of this great legislator did not bring peace to the country. The annual elections for the office of Archon became occasions for faction fights. There were three parties. The rich landowners, the commercial men and the poorer classes contended for the supremacy. But the last, though the largest, could not elect officers from their own ranks, wherefore the great body of the people became only the tools of the leaders of the other parties, and corruption was the consequence.

In this condition of affairs it became possible for Pisistratus to establish himself as a despot in the State. He was a famous general. One day he appeared in public with many wounds and bruises, inflicted, he said, on him while he defended the people. He was then given a bodyguard by the sympathizing people, and with this he seized the citadel of the city and declared himself the ruler, in which position he succeeded in establishing