

OLD AND NEW RUSSIA.

A Brief History of its Political and Social Growth, in Connection With the Rise of the Romanoffs.

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With the rise of Peter the Great Russia entered a new era, which has been one of consolidation and national development, and left behind the era of anarchy and petty sovereignty, and, although an occasional court intrigue or attempt at insubordination occurred, they could not overthrow the central authority, which with cruel might stamped out every effort and extended its iron authority and power. There were but two classes in Russia worthy of the name at this time, which were divided as noble and serf—a very small middle class of merchants and artisans existed, but exerted no perceptible influence. Agriculture was in a very rude condition, and trade, which never had much development, was all but annihilated during the three centuries of exhausting civil war which had desolated the country. All power was centered into the hands of the Czar, although he was nominally supported by a council consisting of a sort of senate, and an occasional council of representatives chosen by the people, but the services of either were not required, and they may be considered dead members of the Russian system.

The growth of this empire is the history of a single family and that family is the Romanoff, and a great deal of sympathy has been wasted on a worthless nobility which this family has destroyed and overthrown by a series of arbitrary and heartless measures, which have really been exterminative in their results. But however severe and heartless this policy may appear to modern eyes, it has its justification in necessity and in its tendency to civilize, when a tendency to civilize could only be created by the iron will of autocracy. Even Ivan the Terrible did much to curb the turbulence of an arrogant nobility, and left it so powerless for harm that the subsequent reign of anarchy up to the accession of Peter was not sufficient to reinstate them.

During the years preceding Peter to the time of Ivan the Great, another force was in process of formation, and which had gradually augmented until at the time of emancipation it was the most potent social factor that affected the government, an element which has been the only one sufficiently organized and centralized to voice public sentiment in the empire, and which has furnished the material, and with its magnificent organization has shown the power to defy all the machinery of the government. It was with this that the discontent was manifested that led to the emancipation ukase, and openly and secretly it has led in the only popular movement known in the empire. This organization is the *Artel*.

The *Artel* is a kind of trades union, or guild, somewhat resembling in its formation those of mediæval Europe. It is a natural outgrowth of the *Mir*, or agricultural commune, noticed in a previous paper. Its members are a part of the village polity in which they were born, and are subject to the will of the village elder, who can dispose of them at pleasure—(this authority extends even as far as the army or to the government departments). These associations are represented only by the difference in the trade or calling professed, and all have a sort of unity in tendency and organization. Individual action is almost impossible, and really is impossible among the Russian-born of the *mir* or peasant class. All labor, whether skilled or unskilled, is furnished by these societies, and the wages are paid to the society and afterward divided in common, on a *pro rata* agreed upon among themselves, and the society is responsible not only for the proper performance of the labor contracted for, but for the honesty of the member, and his acts generally. This responsibility of the individual to the governing powers, and his perfect subordination to them, is carried to the *Mir* where the party belongs;—and no matter whether he is in the employ of a banker, merchant, or contracted directly by the *Artel*, or in the government service, or in the army, he never loses his identity with his native village, nor his entire personal subjugation to its decrees.

If a merchant wants a clerk, he reports to the *Artel* and he is furnished; if he wishes to build a house, he applies to the *Artel* and it is built; if he wishes to do any sort of work he must apply to the *Artel* as a body, and not to the individual member. If his employe is derelict in duty he reports to the *Artel* and the man is replaced or punished by the *Artel*, (if his offence is great he is reported to the *Mir*, which may pass any sentence it pleases, and may send him to Siberia or the mines, and until a late day could even put him to death); if he steals money or valuables, the *Artel* is responsible and must replace them, and this makes each member of the organization a spy on his neighbor, because if the stolen property is not found, each member must make up the amount stolen, and when this organization extends over nearly all the Slavonic elements of Russian population, except the Polish, it may readily be seen that the personal power of the Czar rests upon no artificial foundation, but is a part of the very social life of the people.

This entire lack of "individualism" in the Russian people is the key to the autocratic tendency of the government, and when un-

derstood renders plain the necessity for just the government that actually exists, and shows how natural the power of the czardom in such a social life—for in fact the czardom is the complement and rounding out of the *Mir* and the *Artel* in a national form, and without which the nation as a coherent form of government could not exist; and it also unlocks the mystery which exists in the European and American mind (owing to the comparison to Western forms of social life), of a personal government at war with an aristocracy; but this personal government is a creation of the masses and not of aristocracy, which latter is always at war with the masses, and as we have shown, must be always at war with the czardom, which is an outgrowth of the people.

The sentimental tirades against Russia, or at least against the absolutism of the Czar, and the clamoring so much indulged in by ignorant editors for a government like that of America of those of Western Europe, is the most obvious nonsense, and what has been said above relative to the peculiar communistic social and political system of Russia so clearly indicates the impossibility of such changes until the whole fabric shall have changed. The most that could be done in the way of change would be to substitute an elective instead of an hereditary ruler, or to confer the same authority on an elective council. But so far as changing the arbitrary and powerful nature of the headship is concerned, it could not be done, for it would be arbitrary and powerful whatever its form.

[To be continued.]

QUIEN SABE.

—A Paris manufacturer claims to have discovered a process for substituting the leaves of the eucalyptus tree which in burning emits a delicious perfume, for tobacco leaves in making cigars.

—The Well-known lemon verbena is systematically gathered in Spain, where it is regarded as a fine stomachic and cordial, used in a form of a decoction. It is said that if it be used one may never suffer from flatulence, nervousness, diarrhoea or loss of appetite.

—Dr. Carnelly, of Sheffield, Eng., has obtained ice at such extremely high temperature that it would burn the flesh to touch it. He has also frozen water in hot glass vessels and for a considerable time has maintained ice at such a temperature exceeding the boiling point.

—Aerial or wire railways are now being extensively used in some parts of the mining regions of the West, for the conveyance of minerals. The car consists of a kind of basket which is suspended by an iron crane on a pair of grooves that run on a stout wire supported at the end of the cross-arms of telegraph poles, and are made to travel by means of smaller wires attached to the baskets, and propelled by suitable motive power at each end of the route or at suitable divisions thereof.

—Among other good works of American missionaries in Japan is an effort to displace the cumbersome Chinese and Japanese letters in writing and printing, and already the American Bible society has printed at Yokohama a new edition of the New Testament in Japanese, being set in Roman types, the same as our English. The work was translated by J. C. Hepburn, M. D., L. L. D., one of the earliest Protestant missionaries in Japan. As the Chinese ideographic characters used in the various systems of writing in that country number into the thousands, there is certainly an imperative need of the reform.

—A Leipzig Journal, which makes a specialty of matters relating to glass, gives a method which it asserts will prevent lamp chimneys from cracking. The treatment will not only render lamp chimneys, tumblers and like articles more durable, but may be applied with advantage to crockery, stoneware, porcelain, etc. The chimneys, tumblers, etc., are put into a pot filled with cold water, to which some common table salt has been added. The water is well boiled over a fire, and then allowed to cool slowly. When the articles are taken out and washed they will be found to resist, afterwards, any sudden changes of temperature. The process is simply one of annealing, and the slower the cooling part of it is conducted the more effective will be the work.

—The molograph is an apparatus recently invented by M. Roncalli, of Paris, which it is claimed, automatically and instantaneously inscribes in conventional characters which may be subsequently easily read and transcribed, the melodies that may occur to the mind of the musician at the very moment of inspiration. Electricity is one of the prominent agents in the construction of the machine, which registers the various tones of music thrown out by the instrument to which it is attached, upon the principal of vibration, somewhat similar to the workings of the phonograph. The instrument is rather complicated in its construction, and a satisfactory description of it would require more space than we can allow for that purpose.

Aimee's Parisian Menagerie.

Mlle. Cico, says a Paris paper, is the owner of a house situated in Ile de Beaute, at Nogent-sur-Marne, Mlle. Trochon, known on the stage as Mlle. Aimee, rented this house for three years; but, having an engagement in America, she never even occupied it. She installed there a household which scandalized the whole neighborhood by its tempestuous roysterings; but that was the least of the proprietor's annoyances. Mlle. Aimee sent to these uproarious housekeepers the most ex-

otic animals and birds, which were familiarly installed in the best rooms of the house. In the bed-chamber were clouds of cockatoos; and monkeys came of their own accord to open the door of the parlor to visitors.

Mlle. Cico claims that her house ought to have been inhabited by lodgers of less savage and more cleanly habits, and, therefore, claimed damages in the sum of 859 francs and 50 centimes.

The court condemned Aimee to pay that sum, in addition to the costs of suit.

Her Photograph.

A Boston drummer was the other day taking an order from a firm in Elizabeth, N. J., and when he left the store he left behind him a memorandum book, a lot of cards, and a photograph of a very good looking lady. In the course of an hour he returned with anxious step and said:

"Just my careless way. I left my book and a photograph here. It is the photograph of my sister who is dead, and I prize it very highly. Haven't seen it have you?"

"Yes," said the senior member of the firm; "I had it in my hand when Mr. —, who lives in the next town above, dropped in on an errand. He caught sight of the photo, and he jumped two feet high and swore like a trooper. He recognized it as the picture of his wife!"

"No," gasped the drummer. "That's what he said. If you are his brother-in-law then his wife may be your sister. If you are not, and you can't make him believe that his wife and your sister are twins you'd better have your shooter ready."

"Well, I never was worth a cent on argument, and I guess I'll catch the next train out. It's my sister, of course, but while I was convincing that old jealous-pated grandfather of the fact I might lose a big sale down the road. Can't miss no sales these sharp times, you know. If I keep down this street will it bring me to the the depot?"

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