

and the Cudgel". But when he reports that Russians not only name the Czar and God in the same breath, but seem to fear their ruler more than the Almighty, he suggests that the regime does not seem to differentiate between a mortal to whom God has given exalted earthly functions, and God himself. And when finally Olearius attempts to classify this strange system of government, he recalls Aristotle's passage "There is another form of monarchy which is to be met with among some of the Barbarians, in which the Kings are invested with powers nearly equal to a tyranny", and then comes to the conclusion that—since it is a general distinction between legitimate government and tyranny "that, in the one, the welfare of the subjects is of greatest consideration, in the other, the particular profit and advantage of the Prince"—the regime of Muscovy in fact "inclines much to Tyranny".⁴

Olearius himself, in any event, would not stay in Russia. For "those strangers who settle in Muscovy as are entertain'd in the Czar's service must resolve to do the same submissions, and be content with the same treatment. For what kindness soever he may have for them, it requires so small a matter to deserve the Whip, that there is hardly any can brag he hath not had it". He turned down an enticing offer to become the Czar's astronomer, and returned to the humbler, but safer appointment in Holstein.

(4) It is of note that John Davies, writing in the 1650s, translates "*there is no other difference between a legitimate Government and Tyranny*", while the original states, more vaguely, that is "*der allgemeine Unterscheid*".

BUDS

By ARTHUR S. BOURINOT

Witness the trees' resurrection,
The mystic bloom of the bud,
Worship the maple's perfection,
The Holy Grail and the Blood.