

hour law. It changed its belief after election. No quotations given out. A Pennsylvania legislature "believed" that the cities of the State should be owned by the same gang which owned itself and delivered them over in midnight session, with the governor sitting up to sign the bill and the harpies waiting to file their claims of proprietorship before the ink was blotted. And so on, ad infinitum, ad nauseam, ad absurdum. Also add the price per legislator.

But the court says, or implies, that it makes no difference whether the Act be right or wrong, "if the legislature believes." The colonies rebelled against the Stamp Act, "not because of the weight of the tax, but the weight of the preamble." So, in this case, it isn't so much the importance of the individual case, as the weight of such a precedent.

Yet, even in this case, it must be remembered that no one knows what vaccination is, except that it is the injection of a disease into the blood. The germ of the disease is not known, nor is the germ of the disease it is intended to prevent! The practice is pure empiricism, and is so acknowledged; and after a century of trial, there is still the gravest doubt and the fiercest dispute of authorities as to whether it is beneficial or injurious.

To use the public school as a club to compel a parent to allow his child to have disease (even "benevolent" disease) pumped into his veins, is, to say the least, questionable. But when the citizen questions it, he is told by the court that it is all right "if the legislature believes."

Then what in the name of sense is the court for? If its administration of right or wrong, of enforcement or violation of rights, of legality or illegality, of equity or inequity, rests solely upon what the legislature believes, why not abolish the court?

EDMUND VANCE COOKE.

THE TRIUMPH OF DEMOCRACY.

At the Vine Street Congregational church, Cincinnati, Ohio, Nov. 20, 1904, the pastor, Herbert S. Bigelow, discussed the text:

"He that is devoid of wisdom despiseth his neighbor; but a man of understanding holdeth his peace. Where no counsel is, the people fall; but in the multitude of counselors there is safety."

This is good doctrine for both church and state. The strength of a church, the safety of a state depend upon the extent to which the people enter into their management.

Who says that our experiment in democracy is not a success? If the end and aim of government is to develop men, then democracy is ordained of God.

The true American is he who is always delighted with the election returns. Every election will go precisely to suit him. Let the people discuss and determine. Their responsibility in government is their opportunity to grow. Their government is a mirror which they hold up before their own faces. In this republic they have what they want, and no American will complain of that. Their decisions may not please the prophets, but they represent the people and mark their progress.

We hear much these days about the wickedness of the politicians. They are not worse than other men. If they seem so it is because they have greater temptations.

In the city of Cleveland, the street car companies have been making a long fight for new franchises. To help them in this, one Ohio legislature abolished spring elections. If they could elect councilmen while popular interest was fixed on a presidential election, they had hope of success. What is the result? The council stands 16 to 16 and the deciding vote is with the chairman, an anti-railroad man. The people won a scratch victory, and they did it by scratching. Nearly half of the people of Cleveland scratched their ballots—a most remarkable and gratifying evidence of the increasing intelligence and independence of our American citizenship.

But tremble for those councilmen. A vote or two is all the companies need. And franchises worth millions are at stake. Is it not time we required a referendum vote on all such franchises and saved our councilmen from such fearful temptations?

If one of these councilmen succumbs, we brand him as a boodler. We seem to forget that if there is corruption at the City Hall, it is because there is something rotten in the Chamber of Commerce. Political corruption is but the barometer of commercial morals.

Instead of complaining of our self-aggrandizing politicians, we might with better grace repent of our neglect of public duty. By their politicians you may know them.

A gentleman was complaining bitterly of the condition of the public schools in Cincinnati. What he said about them was but the mild truth. But this same gentleman confessed to a friend that he had not gone to the polls in four years.

This clashing of opinions and rubbing of elbows which we call democracy—what a glorious thing it is! It teaches us respect for the opinions of our neighbors. It teaches us social

grace, that subordination to social aims which is the necessary condition of brotherhood. To become large enough and loving enough to live in a society of equals, and co-operate for good ends, and take defeat good-naturedly, and keep one's faith in the republic, and fight on—this is the making of an American citizen—the triumph of free government.

THE INFLUENCE OF THE SUBWAY ON NEW YORK RENTS.

William Barclay Parsons has been telling of the reforms that will be worked by the subway, and, though he is a practical, hustling personality, he is something of a rainbow-winged optimist. That, however, is no discredit, for optimism is one of the qualities which smooths the rough way for achievement.

The man who looks on the bright side of life and finds comfort and inspiration in the picture; who serenely views the future with hopeful spirit and sees behind its veil the fulfillment of dreams and the maturity of benefits still in their infancy—that man is happy, indeed, whether his life be devoted to abstruse, technical things or belongs to the humble middle million whose names are writ in sand.

Sometimes the optimist overshoots the mark. This is no fault, either. The higher the mark, the higher the accomplishment. However, one exception immediately occurs. The subway furnishes an example of a high mark hit while concentrating on a low target. Mr. Parsons is an expert in this sort of marksmanship, and if what he says seems highly hopeful, you must remember that he speaks not only as an optimist, but as a distinguished expert.

Mr. Parsons believes the subway will have a great moral effect, tending to wipe out the densely populated centers by "offering homes further removed from the city, but equally accessible and reasonable."

That, indeed, would be so, if Mr. Parsons alone had the shaping of the thing. But, alas, he hasn't.

The real estate man is the person who must be considered in working out this sort of sociological problem. If you can go from city hall to Harlem in 15 minutes for a nickel, you must pay the real estate man for that privilege.

The subway has already sent up prices out of proportion to its present and promised benefits. If a rent-paying New Yorker moves far away from the crowded section to an "equally accessible" one, he will undoubtedly find