

The "baby class" studies the fire department and some elementary matters in the direction of health and cleanliness. The near-by fire station is visited and a special exhibition enjoyed. All manner of interesting things are learned about the men, the apparatus, the horses, the alarm system, causes of fires and how to avoid them.

As one enthusiastic student has written, the water system is "one of the most interesting works to study." "If possible, it is interesting to study it from the faucet in your own house to the crib." A host of instructors help the student of civics. Plumbers, firemen, aldermen, policemen, the health officer and others give instruction. One investigating girl discovered to her astonishment that the plumber understood "the use of civil government in schools." He had said that civics "teaches people to help themselves, so they probably could save the plumber's bill if they only understood how to take care of the kitchen sink."

In such truly practical fashion the home becomes the center. Fire, water, postal and other departments all exist to serve the home and the interests of the home group. In turn, there comes a truer understanding of the mutuality of interests and the interweaving of responsibilities which make up society.—E. G. Routzahn, in *The Chautauquan* for August, 1902.

AN EARLY DEMOCRAT.

Extracts from an Argument on United States Citizenship, by Isabella Beecher Hooker, presented with a Memorial from the Connecticut Woman's Suffrage Association to the Constitutional convention assembled in Hartford January 1, 1802.

All fundamental principles have their birth in germ cells of human thought. The main business of all branches of science is to discover these cells, study them, and draw new conclusions from age to age as experience has proved the value of the successive theories when practically applied. The main thoughts underlying a democratic form of government are the freedom of the individual and his duty to society; personal liberty and personal responsibility.

These had their first expression in definite form and practical exemplification in the State of Connecticut, so long ago as 1636, and the agency was Rev. Thomas Hooker—a man born in England in 1586 and who came to this country to join the Massachusetts colony with 100 of his followers in 1635, and left that colony in 1636 with his church to found a new home on the banks of the Connecticut, because of the prevailing aristocratic idea of the Massachusetts colony that "the best part is always the

least, and of that best part the wiser part is always the lesser." These were the words of Winthrop, the distinguished governor of Massachusetts, of whom it was truly said that he was one of the noblest souls that ever lived, transparently brave, strong, high-minded, gentle, unselfish, caring for nothing but the honor of God and the best good of man—a genuinely great man.

Continuing the discussion of the great question whether the people should make the laws and elect the magistrates, or only a select body, Winthrop wrote to Hooker in 1638, affirming the "unwarrantableness and unsafeness of referring matter of council or judicature to the body of the people, because the best part is always the least, and of that best part the wise part is always the lesser. The old law was: Thou shalt bring the matter to the judge."

To which Hooker rejoined "that in respect to matters referred to the judge and the sentence left to his discretion, I ever looked at it as a way which leads directly to tyranny and so to confusion; and must plainly profess if it was in my liberty I should choose neither to live nor to leave my posterity under such a government. Let the judge do according to the sentence of the law. Seek the law at its mouth. The heathen man said by the light of common sense, 'the law is not subject to passion, and therefore ought to have chief rule over rulers themselves.' It is also a truth that council should be sought from councillors. But the question yet is, who those should be. In matters of greater consequence which concern the common good, a general council chosen by all to transact business which concerned all, I conceive most suitable to rule and most safe for the relief of the whole."

To Connecticut belongs the conceded honor of giving the world its first formulated and written Constitution, and the germ of this has lately been discovered and deciphered in a few notes taken from a sermon of Thomas Hooker by one of his parishioners. They are as follows:

Doctrine 1. That the choice of public magistrates belongs unto the people, by God's own allowance. 2. The privilege of election, which belongs to the people, therefore, must not be exercised according to their humors, but according to the blessed will and law of God. 3. They who have power to appoint officers and magistrates, it is in their power also to set the bounds and limitations of the power and place unto which they call them. Reasons. 1. Because the foundation of authority is laid firstly in the free consent of the people. 2. Because by a free choice the hearts of the people will be more inclined to the love of the persons chosen and more ready to yield obedience. 3. Because of that duty and engagement of

the people (viz., because they will be in the position of a party to the contract.)

Uses. The lesson taught is threefold. 1. There is matter of thankful acknowledgment in the appreciation of God's faithfulness towards us and the permission of these measures that God doth command and vouchsafe. 2. Of reproof, to dash the counsels of all those who shall oppose. 3. Of exhortation—to persuade us as God hath given us liberty, to take it. And lastly, as God hath spared our lives and given us them in liberty, so to seek the guidance of God, to choose in God and for God.

Of this sermon Rev. Dr. Bacon, of New Haven, one of the greatest preachers and statesmen of this century, says: "It is the earliest known suggestion of a fundamental law enacted, not by royal charter nor by concession from any previously existing government, but by the people themselves, and which not only provides for the free choice of magistrates by the people but also sets the bounds and limitations of the power and place to which each magistrate is called."

Some two years later the Constitution of the State of Connecticut was launched, and of this Constitution a late distinguished historian, Prof. Johnston, of Princeton, has this to say: "It is on the banks of the Connecticut, under the mighty preaching of Thomas Hooker, and in the Constitution to which it gave life, if not form, that we draw the first breath of that atmosphere which is now so familiar to us." And Bancroft says: "They who judge of men by their services to the human race will never cease to honor the memory of Hooker."

AFTER ELECTION.

In Cincinnati, November 8, at the Vine Street Congregational church, the pastor, Herbert S. Bigelow, gave an "After Election" talk, in which he discussed the lessons of the recent Ohio campaign.

The election in Ohio is over. Senator Hanna's indorsement was so overwhelming as to make his nomination for the presidency the logic of events.

The defeat of Mayor Johnson was so complete and decisive as to inspire the prophecy of his enemies that Johnson and his issues are buried forever.

These enemies may be right in believing that the Mayor and his cause have been eliminated from Ohio politics. But until the Mayor himself is convinced of the fact they are not likely to get the full benefit of his demise.

At midnight, after the election, I received a long-distance message from the defeated candidate. There was the same happy ring to his voice. There was that never-failing optimism for which those who know him love him: