

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

the rent much higher, for here light and sunshine are salable things that command good prices.

It seems that the poor and those of moderate means are those who really suffer by the subway, which otherwise may be considered a blessing.

Does it seem just to tack five or ten dollars on a man's rent because he lives "within a short distance of the subway"?

Or are we all in such a hurry that ten minutes saved each day is worth ten dollars a month?

No, indeed! There are thousands and thousands of us who will be content to lose ten minutes and save ten dollars.

It would be interesting to know what Mr. Parsons thinks of this phase of the actual present. It is no dream, as a great army of tenants can bear witness. The tone of the city is not only uplifted, but rents are so much so that this item of living is causing grave concern.

That the subway tavern has had its first throbbing "rough house" may not be exactly relevant here, but the thought occurs, if a man can become fighting drunk in the "Bishop's tavern," or any other subterranean rum shop along the line, why should not some provision be made for housing him underground while he is helpless or irresponsible? A series of bachelor hotels would meet this emergency.

And, having hotels underground, why not moderate rent flats and the like? Probably we could live cheaper there, and not only be "a short distance from the subway," but actually in it.—N. Y. Evening Telegram, of November 2, 1904.

#### CHRISTIANS AND CHRISTIANITY.

Extracts from a sermon preached in the church of the Advent (Episcopal), Birmingham, Ala., Nov. 13, 1904, by Rev. Quincy Ewing, Text, 2 Cor. vii.

When we consider the tremendous effect upon the world of 19 centuries ago brought about in three brief years by the one sublime Christ-life—a life begun in a manger, schooled at a carpenter's bench, and ended on a cross—it is impossible not to conclude that the world of to-day is as bad as it is, because the millions who have called themselves followers of Jesus Christ have not been followers of His in any true sense; have not been followers of His in the sense that they have actually striven against what was hateful to Him, and actually striven for what He held dear.

Aye, the men and women of the ages gone have been willing to do anything for Jesus Christ—willing to shout for Him, and pray to Him, and wrangle

about creeds for Him, and burn heretics and witches, and murder infidels, for Him, and carve rich altars, and build great buildings in His honor; they have been willing to do anything to prove that they were saved by Him—anything, except to work with Him for the world's moral regeneration; anything, except to take Him seriously as a moral leader; anything, except to consecrate their lives, humbly, honestly, heroically, to the service of those Divine-human ideals of everlasting righteousness, without which there would never have been any Christ, or any need for one!

Can any student of history fail to know that the Christianity of this world for 19 centuries has been mostly make-believe? At one time, hundreds of ecclesiastics meeting in solemn assembly from many lands, from across seas and deserts, to shake their fists in one another's faces over some abstruse point of questionable metaphysics; at another time and place, hundreds of "those having authority" parading to the tune of "Onward Christian Soldiers," clad in queer sorts of head-gear and gorgeous robes, with multitudes looking on awe-struck, or else as at some curious show; thousands of lights blazing on thousands of altars; thousands of masses and prayers paid for and mumbled, the earth over, to get human souls out of purgatory; thousands of priests in their confession-boxes, forgiving sins; thousands of preachers in their pulpits, explaining the difference between faith that is saving and faith that isn't saving, or shouting down one mode of applying the water of baptism, and shouting up another; iniquity black and rampant everywhere!—and one man in a thousand, one woman in a thousand, if so many, in any generation, really striving to do the *work* that Jesus Christ wants done; the work that He, Himself, did do, frowned on by every make-believe religionist of His time!

No wonder the Ten Commandments, delivered first to a horde of semi-barbarians, are still mocked at and trampled down in the world's most civilized centers! No wonder men with clubs in their hands must be stationed at our street corners to enforce them; and stone and steel structures erected at great cost in all our towns and cities to shut up their violators—in spite of the police and the patrol wagons!

Jesus Christ claimed to be the world's Redeemer and the world's Savior. He hasn't saved it or redeemed it. And yet His claim was a good one as He made it. It was a claim He had the right to make; for, unless this tragic and iniquitous world is redeemable and

saveable by the truths and principles He taught and lived, it is not redeemable or saveable by any principles or truths man's brain can think or man's heart can feel. He never expected to save men or redeem them by fiat—by any mere thing He did, or could do, independently of what should be done by them. The world isn't saved and isn't redeemed by Christ, because it has declined to accept Him as Redeemer and Savior in the only way He can be accepted; because in their aims and ambitions and deeds the vast number of His disciples have refused to be His fellow-workers; because through all the generations of the so-called Christian centuries, the supreme energy of so-called Christian disciples has been devoted to ends and aims which have had no more bearing upon any moral ideal that can be associated with the life and teaching of Jesus Christ, than upon the topography of the moon!

And what is true of the past generations is true of our own. We are most of us just merely make-believe disciples of Jesus Christ. We are most of us just merely playing at Christianity,—ten, a hundred, a thousand times more interested in aims, ambitions, plans, things, destined to vanish and die, so far as we are concerned, when the dirt falls on our coffins, than we are in the service and the glorification and the triumph of those eternal principles of right, justice, truth, taught and lived by Jesus Christ,—destined to abide while God abides, and to fix our status in this universe while the universe lasts.

If we want something easy in religion, we can have it—but not fellowship with the Man of Nazareth. There is nothing easier than to play at Christianity; nothing easier than to be a make-believe Christian in this day and generation.

There is nothing harder than to take Jesus Christ seriously; nothing harder than to be His disciple in sincerity and truth and deed. The churches, to-day, are partially dead, and are getting rapidly deader, because make-believe Christianity is approaching the evening of its long day and playing out. The world is getting tired of it, and its representatives, themselves, must tire of it ere long. Fiction must at last give way to fact, sham be routed by reality, in religion, though sham and fiction go with ease, and fact and reality with hardness. The latent heroism of the human soul must awake—and sooner perhaps than some of us expect—and assert itself in demanding a real religion to meet life's real needs, and