

nated for Justice of the Supreme Court by the reform element in Kings County. There were personal as well as political reasons why Mr. McKane desired to defeat him. The election in the State promised to be a close one; the vote at Gravesend might determine it. The town of Gravesend had, by a census of eighteen months previous, a total population of 8,400 men, women, and children; the registry list of voters prepared for last fall's election contained 6,300 names. The entire population of the Second, or Coney Island, District was 1,603; the registry list of voters in that district was made to aggregate 2,465. Similar discrepancies, though not so great, had been passed by in silence in past elections. Past successes had emboldened the ring to more palpable frauds. But the reform sentiment at this election was aroused, earnest, aggressive; and Mr. Gaynor was familiar with election frauds and not a man to submit to them. The law requires the registry lists to be open to public inspection. He demanded the lists; they were refused to him. He sent copyists to the polling-places to make copies; previous copyists were on hand who monopolized the lists. He obtained a mandamus requiring the inspectors to furnish facilities for copying the lists. The mandamus was set aside because a previous demand had not been made on the inspectors. He sent men to Gravesend to make the required demand; they were set upon, arrested, and committed as vagrants. He obtained an injunction to prevent interference, and on Tuesday morning (election day) sent men to watch the polls. The injunction was disregarded and the men were hustled out of the town. Tuesday night came; substantially the total vote of Gravesend was cast as Mr. McKane willed; in Gravesend John Y. McKane was apparently victorious, William J. Gaynor apparently defeated.

Nor is it difficult to see how every step in this political crime necessitated the second step. If the registry lists had been made accessible, their fraudulent character would at once have been exposed and the inspectors of election would have been liable to arrest. If the mandamus had been granted, the registry lists would have been accessible. If the citizens who went to Gravesend to demand of the inspectors an opportunity to copy the lists, or to prove the simultaneous absence of the inspectors, had succeeded, the mandamus would have been granted as a matter of course. If the injunction order had been regarded, and the watchers been permitted to keep tally of the voters, the fact that there were no voters to correspond to the registry lists would have been proved beyond peradventure. The original frauds of years ago, insignificant in proportion, led on to larger and yet larger frauds, and the danger of detection and conviction to open violence.

But the publication in the daily press of the facts aroused public indignation. It made the Boss of Gravesend famous, not only from New York to Buffalo, but from Sandy Hook to the Golden Gate. The whole country looked on to see what would be the result of this defiance of popular suffrage. The reform ticket was carried by overwhelming majorities. The Gravesend frauds, designed to insure the election of Judge Maynard to the Court of Appeals, contributed powerfully to his defeat. The District Attorney of Kings County was without power to help his political friend, even if he had had the will so to do. The Governor of the State appointed special counsel to conduct the prosecution. The bench was occupied by a Judge who, if he was, on the one hand, judicially oblivious of popular sentiment, was, on the other hand, free from all suspicion of political bias. Circumstantial evidence connected, by a concurrence of events, the Gravesend

Boss with the acts of his henchmen. He went upon the stand to testify in his own behalf, but, under the skillful cross-examination of Mr. B. F. Tracy, did his cause more injury than was done by any one witness for the prosecution. The jury, after an all-night session, found a verdict of guilty, overcoming the sentiments of pity of one jurymen by uniting in a strong recommendation to mercy, on account of Mr. McKane's previous good character.

We have no doubt that there is ground for this recommendation. "It must not be supposed," says Professor Bryce, "that the members of Rings or the great Boss himself are wicked men. They are the offspring of a system." For the system the American people should have no mercy. For the leaders in that system there should be condign punishment. But, in administering that punishment, the community may well remember that few men are guiltless; that some by direct participation in the frauds, others by indirect participation in them, still others by profiting by them without even a protest, and still others by apathy and indifference to them until they have assumed gigantic and threatening proportions, have aided in promoting if not in producing the system which has in turn produced the "boss." The conviction of the election inspectors in New York and of John Y. McKane in Brooklyn should be followed by a real and efficacious penalty. There is now every reason to hope that the sentence of the courts in these cases will be carried out. There is little apparent ground for appeal, and, we should suppose, little reason to expect a pardon in either of the cases. But these convictions should also be followed by a concurrent determination of honest men of all parties that in no election, no matter how vital the issues, how important the interests, or how great the provocation, shall political methods be allowed which involve any tampering with the ballot-boxes; and, whatever mercy is shown in the sentences in the case of these first convictions, none whatever should be shown to any man who, despite the warning, ventures to repeat the crime. For the crime against the ballot-box is a crime against free institutions, and treason to liberty, throughout the whole world.



A Lenten Meditation

We need to be continually carried back to the simplicity of religion as it is presented by the prophets of the Old Testament and the New Testament. Their simple ceremonies have been developed into an elaborate ritual; their simple laws into an elaborate code; their simple teachings into an elaborate theology. There would be no harm in this if these elaborate human structures had not been substituted for the earlier and simpler teachings, and acceptance of them treated as essential to a moral and religious life, to acceptance with the heavenly Father here, and to life with Him hereafter.

The religion of the Bible is very simple.

What does it require? "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This is the divine code: justice, the law of conduct; mercy, the law of feeling; humility and reverence—for the two are one—the law of the inmost spirit.

But if one has not obeyed this law, what hope is there for him; what plan of salvation? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Ceasing to do evil, and turning to God for help in living righteously: this is the plan of salvation.

But is there not some doctrine that is essential to salvation; some creed that must be accepted; some Gospel teaching in the New Testament, added to these teachings of the Old Testament? Yes, there is a creed; here it is: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed life and the glorious appearing of the great God and our Saviour Jesus Christ." Sobriety—that is, control of one's self; righteousness—that is, fair dealing with one's neighbor; godliness—that is, reverence toward God, and therefore humility in one's self; and hope—that is, the expectation of a better knowledge of love and a better life with and in him: that is the creed, that is the theology, which Jesus Christ came to teach.

Holiness the law of life and character; God's goodness the ground of salvation for the unholy; and Christ come to show what holiness is and where God's goodness may be found: how simple it all is!



Burn Your Own Smoke

The city of Chicago is making a determined effort, which will undoubtedly succeed in the end, to rid itself of the pest of overhanging blackness poured out of the throats of countless chimneys and obliterating the fair face of the heavens. Either the great manufactories must burn another kind of fuel or they must consume their own smoke; the latter alternative is the probable solution of the problem. The murkiness of air over the cities in which soft coal is used is not greater, nor is it more depressing, than the murkiness which comes from some temperaments, and which discharges itself into the social and the domestic atmosphere to a degree which seriously interferes with the happiness and good cheer of society. In his recent article on Professor Tyndall, Professor Huxley says that the great scientist consumed his own smoke. When he had a fit of depression or found himself in a condition of nervous excitement, he worked off both conditions without imposing them upon his associates. Professor Tyndall was not only wise so far as his own strength was concerned, but he was eminently unselfish in taking this course, for the imposition of the variations, depressions, and exactions of the individual temperament upon those about us is, in the last analysis, pure selfishness. It is the disturbance of the general atmosphere for the sake of one person; it is the attempt to impose upon a group of people the temperamental burden of a single member of that group. There are a great many people whose moods not only make the sky black for them, but make it black for all those about them. If these victims of their temperament are depressed, everybody else must be depressed, or must listen to that pessimistic talk which is a weariness to the flesh. The fact that one is ill-tempered does not justify the infliction of that grievous condition on everybody in the neighborhood, nor does the fact that one is depressed justify the universal shrouding of the sky in gloom. Every man and woman owes it to the world to be self-sustaining; and to consume one's own smoke is no small part of self-sustainment. There are altogether too many people who insist upon sharing their temperamental defects with others. The duty of mastering one's temperament is just as imperative as the duty of being honest or pure. No one has a right to go through this world, full as it is of

heavy burdens and real griefs, disseminating an atmosphere of gloom which has its origin, not in a real calamity, but in a temporary mood. The skies are obscured often enough by genuine clouds, without the manufacture of artificial mists and fogs. The world needs nothing so much as thoroughly sane and healthy men and women, who deal with life strongly, who stand erect, and who diffuse cheer and courage through their daily atmosphere.



Editorial Notes

—It appears that Judge Ricks, of the United States District Court of Northern Ohio, did not deny, but simply questioned, the constitutionality of the Act requiring census returns from employers. His decision in favor of the indicted employers was really based upon an omission in the law. We regret the error in our former paragraph.

—We spoke last week of the passing of Charlecote out of the hands of the Lucy family. It is now stated that the property is to be rented, not sold. The event recalls the fact (vouched for by the editor of a new edition of Landor's "Citation of Shakespeare") that a modern Lady Lucy made the remark, "It was an ancestor of my husband who brought out the famous Shakespeare!"

—Sir Herbert Maxwell, writing in the "Nineteenth Century," says, "The bore has no place in primitive stages of society." We do not know what authority Sir Herbert has for that extraordinary statement, but if he can prove his assertion he will stand a good chance of creating a sentiment in favor of a return to primitive conditions even greater than that set in motion by the publication of Rousseau's "Social Contract."

—Probably the most magnificent compliment ever paid to a woman, Shakespeare puts in the mouth of Antony when he addresses Cleopatra as "Thou great day o' th' world;" but certainly no more beautiful tribute has ever been paid to a woman than that made by Professor Tyndall, in a letter written to Mr. Herbert Spencer several years ago, in which he says of his wife, "She has raised my ideal of the possibilities of human nature."

—That august body the United States Senate is not without occasional flashes of unconscious humor. Last week Senator Hoar was understood to object to Mr. Peckham on account of that gentleman's irritability of temper, Senator Lodge on account of the connection between the nomination and machine politics, and Mr. Morrill, who is between eighty and ninety, because Mr. Peckham had reached the venerable age of a little over sixty.

—It is a pitiful fact, but none the less it is a fact, that cripples by the score are hidden away from public view, stowed away in poor-houses, where they receive but little attention, living a sorrowful life, relieved only by death. And yet strong, able-bodied men receive alms at every corner. If this pitiful fact appeals to you, reader, turn over to page 385 and read there the account of what philanthropy is doing for a few crippled children in Daisy Fields.

—In the current issue of "Christian Thought"—a memorial number to Dr. Deems—the President of North Carolina University tells how, during the dark days after the war, Dr. Deems contributed six hundred dollars to establish a fund to be loaned on indorsed notes to young men desiring an education. Mr. William H. Vanderbilt liked the idea, and added ten thousand to the fund. Already one hundred and fifty young men, having the confidence of their neighbors, have been educated by this fund, which has meanwhile grown through interest payments to fifteen thousand dollars.

—The uninitiated might imagine that the District Attorney's office in New York City had something to do with the conviction of the fraudulent inspectors of election in that city, and that Mr. Tracy and Mr. Shepard had something to do with the conviction of Mr. McKane in Brooklyn. But the uninitiated have only to read the New York "World" and the New York "Herald" to discover their error. The conviction was entirely due to one or the other of those papers, which tried, convicted, and sentenced the prisoner. To which paper? That depends upon which one the uninitiated relies on for his news.

—A century ago Montesquieu, with grim fierceness, wrote: "A new disease has spread through Europe; it has seized upon our sovereigns, and makes them maintain an inordinate number of troops. It is intensified and of necessity becomes infectious, for as soon as one State increases its forces, the others at once increase theirs, so that nothing is gained by it except the general ruin. Each monarch keeps on foot as many armies as if his people were in danger of extermination; and this struggle of all against all is called peace!" And now, after this disease has gone on increasing in virulence for a hundred years, the Emperor William, according to a report telegraphed from Berlin, with no thought of irony, praises the Czar as "a Prince of Peace like myself." There is a point where the absence of humor becomes humorous, and the Emperor of Germany frequently reaches it.