

Mayor to appoint men who are the enemies of the movement that placed him in power, in order that those enemies may be in a position to take measures that will secure the defeat of that movement should it put up a ticket at the next municipal election. The caucus has determined that municipal patronage shall be so distributed as to discredit and defeat the purposes as well as the friends of non-partisanship. This theory easily accounts for the amalgamation of Republican and Democratic elements in the war upon the Mayor, inside and outside of the City Council.

The machine is showing what it can and will do for the sake of perpetuating the worst features of American municipal politics, and two years of such instruction as it is giving the citizens and taxpayers of this city will, in the opinion of the "News," be sufficient to teach thoroughly a much larger number of them than saw the light last November, the necessity of electing next time an exclusively business ticket. Already non-partisanship is so strong that partisanship can not successfully cope with it, and a bi-partisan caucus of City Council members had to be organized in order to withstand it. Play the drama to a finish; its moral will not be lost on the people.

THE ZOLA TRIAL.

"The aftermath of the Zola trial, like the trial itself, defies the assumption that France is a free country, or that, in respect of judicial courses, it is much better off than it was in the days of the lettre de cachet. Colonel Picquart, who is a believer in the innocence of Dreyfus and the guilt of Esterhazy and said as much at the Zola trial, would have lost nothing in any Anglo-Saxon country by his efforts to separate truth and falsehood. But in France he was dismissed from the army in disgrace. Even a college professor and chaplain who dared to differ from 'l'Armee' in their views of an action in the civil courts were made to feel the heavy hand of the government."

The foregoing is a portion of the San Francisco Chronicle's views on a subject which, though purely local in its character, has become a world-wide theme; not only this, but in every civilized land and almost every part thereof, each side of the bitter controversy has its partisans and champions. To the reflective mind which is also familiar with French history, the Zola trial presents some very unpleasant phases, the conclusion reached in many cases being irresistible that a republican form of government among the Latin races is at the best a superficial quantity. It requires the highest type of intelligence and the most complete education among the masses to make a popular government strong and secure respect at home and abroad; and while the French as a whole are intelligent enough, and in the geographies are set down as an enlightened race, they are not as a mass highly educated and a great percentage are not educated at all. It is such a state of affairs as makes a strong central government a necessity for the preservation of order and the promulgation of adequate laws.

When the innate disposition of the commoners is toward communism, destruction and lawlessness in various forms, the fact that each of these realizes that he is an elector and therefore the equal of any one else does but encourage him in the wrong direction instead of inspiring him with a determination to uphold law and order, and we repeat, a government is not safe in such hands. The Zola "trial," so called, is the most recent exemplification of the fact on a large scale. Nothing like it, at least in degree, has been

in late years placed before the world by any nation claiming to rank as a first-class civilized and enlightened power. The rabble's shout of "Down with the Jew!" quite frequently drowned the court procedure, which was surely revolutionary, one-sided and unjust enough to satisfy the most radical of them. Witnesses answered questions or refused to answer as they saw fit, and at times addressed the jury at length instead, amid shouts of approval or groans of disapproval according to the favor or disfavor which such speeches produced. To make a fitting climax to the tragical farce, the Associated Press was able to announce definitely, some forty-eight hours before the case was submitted, that Zola would be convicted.

If France is not careful, a Napoleon may break away from an Elba and give her a genuine surprise before long.

THE MAINE INQUIRY.

Notwithstanding the emphatic assurance that no official information has been received as to the true cause of the Maine disaster, the impression seems to become deeper every day that it was the work of conspirators. The assertion of one of the yellow journals of New York to the effect that it has evidence to prove that the murderous plot was laid and executed from a building on the shore opposite the Maine by villains who were to receive from Spanish officials \$10,000 for their work, may be nothing more than a brilliant flash of imagination; still it indicates the direction of the thought among a large class of the people in this country. The number who believe the explosion due to accident is growing less every day.

The next question to occupy the public mind will be, what reparation can Spain offer for the destruction of the cruiser and the murder of two hundred and fifty American sailors? War, with further destruction of life and property, can certainly not atone for the lives already lost. The probability is, if it once becomes an established fact that the responsibility for the Havana tragedy rests in any way on Spain, that the sentiment in this country will be unanimous for a termination of the conditions on Cuba which made the explosion possible. It is no longer to be denied that the horrors of the warfare there are beyond description. The concurring testimony of impartial witnesses is conclusive. A whole peaceful population brought gradually to the verge of death by the slow process of starvation; men dying a thousand deaths in foul dungeons; and women and children dropping off in the streets and by the roadside—all this is a spectacle too sickening for a civilized nation to behold in silence. The sound of the explosion in Havana was terrible, and its echoes may yet awaken the world to a realization of its responsibility. Then will come the demand for the establishment of civilization in Cuba. The island will be free. Liberty for Cuba would be a fitting denouement of the Maine tragedy.

EVOLUTION OF HIGHER CRITICISM

We have all along maintained that "higher criticism," so-called, is only a clever flank attack on the fundamental doctrine of Christianity, and that notwithstanding its claims to a more refined and exalted sphere than that occupied by orthodoxy, its essence is coarse infidelity. By the assertion that the sacred literature of the Old covenant is merely a mixture of composition of ancient folk-lore "edited" by somebody who but poorly understood his business, the way was paved for

another assertion, that our Lord Himself was probably mistaken as to His mission and calling, and misunderstood by His first followers. This is a logical deduction. Higher criticism supplies the premises.

So far some of the disciples of the modern critical school have been reluctant to admit the unavoidable conclusion, but now Dr. Arthur Cushman McGiffert in a volume entitled A History of Christianity in the Apostolic Age lifts the veil and permits the public to behold the skeleton. With an audacity worthy of Voltaire, or his less brilliant disciple, Ingersoll, he charges the Savior with mistaken ideas as to His own work and one of the New Testament authors, Luke, with stating what he knew to be false. And this book is in a measure sanctioned by the famous Professor Briggs of Union Theological seminary and Professor Salsford of Free Church college, Aberdeen.

Professor Shales Matthews, associate professor of New Testament history and interpretation in the University of Chicago characterizes it as the most notable addition to the theological literature in its line as yet made by any American, a view in which Lyman Abbott and other divines seem to concur. Are theologians turning infidels en masse?

The Literary Digest of February 26 contains a brief review of the new book. According to this, the author begins by pointing out that during the century, or century and a half, preceding the birth of Christ, the anticipation of the coming of the Messiah was quite common among the people. Then John the Baptist arose, but merely as a common preacher. He was not conscious of any special mission. He knew that a crisis was at hand and exhorted the people to prepare for it. He claimed no revelation. He only did, the author thinks, what anyone else might have done, and many even better than he.

Passing from John the Baptist to the history of our Lord, the author compliments the child Jesus on his wonderful accomplishments at the age of twelve years, when the son of the carpenter, notwithstanding all local disadvantages, was found in the Temple astonishing the doctors with his critical knowledge of the law. He finds that Jesus at this early age had the deep conviction that God was His Father. How this came upon Him the learned author cannot say. His suggestion is this, that Jesus, under the influence of the Hebrew Scriptures, might have been led to conceive of God as the Father of the Jewish nation, but the interpretation of this fatherhood as applicable to Him individually "can find its ultimate explanation only in His own unique religious personality."

The idea that Jesus was the Messiah, Dr. McGiffert believes, He conceived at His baptism. The temptation followed. The Messianic call brought Him face to face with the question, whether He could, consistently with His own character and experience, devote Himself to the fulfillment of the common earthly hopes of His countrymen; whether He could be true to Himself and yet be the kind of Messiah they expected. But although He believed Himself to be the Messiah He systematically refrained from declaring this fact to the world. The incident at Caesarea Philippi marked an epoch in His ministry, for it was then that He first distinctly acknowledged His Messianic calling to His disciples, and even then He charged them that they should tell no one else.

The author is not positive that Jesus declared that the Son of Man would return within the life time of some of His disciples. But He feels confident that the evangelists, and with them the early Christians in general, believed