

3 per cent and thus secure a majority of the people.

In this connection it is well to explain that the table above given is not to be regarded as strictly accurate. For the sake of convenience we have given the percentages in round figures. Strict accuracy would require the figures to be written in decimals, and if this had been done such an even division of the vote in several cases would not have been shown. For example, Blaine and Cleveland are given the same per cent, whereas in fact Cleveland had a plurality of 62,000.

It is evident enough that even if the parties do remain pretty stable in respect to the popular vote the sentiment is constantly shifting with respect to geographical location and thus in respect to the vote in the electoral college. If the sentiment of New York changes from one party to another it means a change of 74 votes in the electoral college. Our system of voting by states for president brings at times an enormous return for a very little investment of voting capital.

In the course of his article Mr. Tracy affirms that it is not what might be called the "thundering" issues in presidential campaigns which really move the people. For example, no one paid much attention to the frantic appeal of the democratic party in 1900 to preserve the republic from imperialism. At Washington, talking with some friends after the election, Champ Clark said he knew exactly what had caused the re-election of President McKinley. And then he told of making a speech out in Missouri on the downfall of the constitution and the peril of the republic. When he had finished an old farmer, sitting well in front, drawled out: "Well, I guess we

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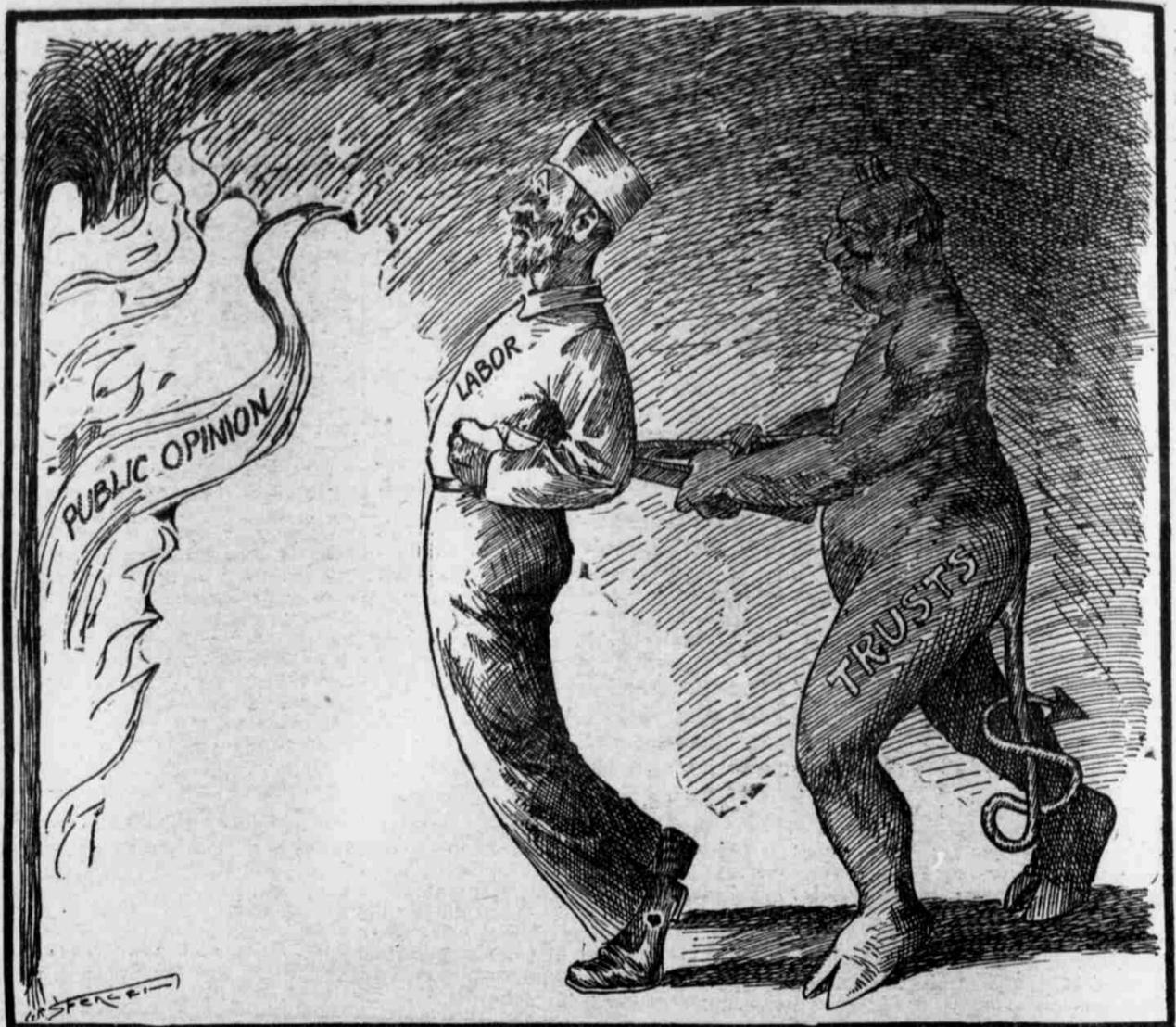
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can stand it as long as cattle is \$4 on the hoof."

In other words, so long as the country is prosperous the people are indifferent to the preaching of the politicians and content to let well enough alone.—Kansas City Journal.

**A Clever Minister**

"To the town of Nirridgewock, in Maine," said Rev. Minot J. Savage, "a strange minister once came to preach. He preached duly, and, after the sermon was over he mingled with the congregation, expecting that someone would invite him to dinner.

"One by one, however, the congregation departed, offering the hungry minister no hospitality, and he began to feel anxious. Where was he to eat?

"As the last deacon was leaving the church, the minister rushed up to him and shook him warmly by the hand.

"I want you to come home and dine with me," the minister said.

"Why, where do you live?" said the deacon.

"About thirty miles from here."

"The deacon reddened. 'Oh, you come and dine with me instead,' he said."—New York Tribune.

**A Custer Massacre**

That pathos which lies so close to the border line of humor that for a moment one hardly knows whether to laugh or to weep is pretty well illustrated in a little story told to me by the wife of an army officer recently stationed at a western post.

She had been there only a few days when an elderly Irish woman called to solicit the job of washing regularly for her. Being questioned as to her qualifications, the poor old woman said: "Sure, it's forty years I have been

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washing for the army, and I know them all. Me own boy was a soger, mum, right here at this same arsenic, but he went out to the Custer massacre, and that was the end of him."—Brooklyn Eagle.