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The beauties of the elective system are well illustrated in the failure of Mr. Justice Cooley to obtain re-election to the supreme bench of his own state. Mr. Cooley has attained international fame as one of the ablest writers of his generation. He has, moreover, occupied with credit a seat upon the supreme bench of Michigan for twenty years past; yet being compelled to seek re-election, he has been defeated by a man unknown beyond the limits of the state. This defeat, though humiliating to the country, will not, we are happy to learn, work to the disadvantage of the learned author. The *Central Law Journal* says: "He will be able as a chamber counsellor to take, in a single fee, as much as the State of Michigan paid him for two years of toil upon her bench of last resort. He will have, and will no doubt improve, the opportunity of devoting the leisure of his ripe years to the literature of the law; and we may expect from this circumstance results as beneficial to American jurisprudence as those which flowed from the narrow policy of the former Constitution of New York, which retired Chancellor Kent from the bench at the age of sixty."

A singular case of undue influence has been mooted in Kansas. At a recent trial, when the jury retired for deliberation, one of the number proposed to open their deliberations with prayer, and thereupon proceeded to pray "long and loud." What the tenor of the appeal was, whether it was impartial or favorable to either side, does not appear. The verdict, however, was against the defendant, and now his lawyer moves to set it aside on the ground of "undue influence exercised by one of the jurymen by means of public prayer in the jury room." The counsel, in his brief before the Kansas Supreme Court, admits that there can be no legal objection to a private petition to the throne of grace earnestly offered by a conscientious juror with the motive of freeing his own mind from prejudice and passion." But "a public prayer in such a place" presents a different case, since "one long practised in the wielding of this subtle influence can play upon the feelings and judgment of his weaker brother. And the more gifted in prayer is the leader the more powerful will be his influence."

Rigid Sabbatarian notions still prevail in some parts of New England. In a late case (*Barker* v. *City of Worcester*), a man who had sustained injuries by an obstruction in the highway, and who sued for damages, was met by the plea, "You were travelling on the Lord's Day, and under the statute you have no right to recover." It appeared that the plaintiff had been making a social call at the house of a friend, and was returning home when he slipped on an accumulation of ice, and broke his leg. The judge at the trial ruled that the plaintiff was "travelling" on the Lord's Day in violation of the statute, and was, therefore, not entitled to recover. The Supreme Judicial Court of Massachusetts, however, has corrected this peculiar ruling, and holds that a person who walks out on a Sunday, and calls at the house of a friend, is not "travelling," and is not precluded from the ordinary remedy of those who are injured by the carelessness of other people.

It is not often you find a person making so frank an admission of the arts by which he achieved success as a "Successful Solicitor" makes in a treatise put forth in England under the title, "How I became a Successful Solicitor." The writer states that the method adopted was that of self-effacement and obedience to the County Court judge before whom he practised. "The whole secret of my success," he says, "consisted in perceiving that it was the judge's desire to rule with undivided sway and above all competition in his domain; and by allowing him to be from the beginning to the end everybody in the case, and by effacing myself as much as possible, I obtained that indulgence and favour which procured me a large practice." The writer concludes his instructive article in the following manner: "It was by means of