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THEY WILL NOT LOOK AT HOME.

A friend writing from Galesburg, Ill., sends us a paper from that point, giving an account of the tribulations of a lady residing there in a house which now is in a row inhabited by denizens of "the half world." The property has descended to her from her ancestors. It contains many more rooms than she can make use of, yet she cannot rent them to any respectable persons, and others she will not receive as tenants, nor can she dispose of the property so as to be able to move to another locality. The description of the scenes that occur both day and night in that disreputable neighborhood are such that we do not care to reproduce them. They are sufficiently shocking to arouse the attention of the police authorities and to place the lady in a most wretched position.

Our correspondent presents a terrible picture of the social condition of the city from which he writes, and names such a large proportion as the number of fallen women that we can scarcely credit the correctness of his information. But he says there are fifteen different "Christian" denominations there, numbering very large congregations, all imbued with a bitter anti-"Mormon" spirit, and he wants to know why it is that ladies will sign petitions against a pure, upright man like Senator Smoot, desiring his ejection from the United States Senate, while condoning or ignoring the conditions existing right under their own eyesight. He is not alone very long in that city, and is accompanied by what he has seen and heard. The intemperance, the stealing, the gambling, and other evils existing there, added to the numerous murders and suicides, provoke him to writing very vigorously about the hypocrisy that decries against Utah and passes by the glaring wickedness of the city where he writes.

Our friend should understand that all those abominations which are tolerated in the large cities of the country, are so common that they do not attract special attention from the good people whose Christianity chiefly consists in going to a place of worship once a week because that is the fashion and the custom. But reports of alleged matrimonial excesses away out in Utah, carried by professed ministers of the Gospel, arouse them to such righteous indignation that they have to join in the protest which those pretended servants of the great Master set up to arouse prejudice and gather funds.

He should also understand that when this inconsistency is pointed out, and the religious men and women of the East are referred to the parable of the mote and the beam, and a hint is given them that they had better mind their own business and also cleanse the inside of their own platters, the cry is raised at once that those who make such suggestions are trying to justify one wrong by drawing attention to another. Of course that is not fair argument, and is no justification for the smug complacency with which the villainess of evils close to their own domiciles are winked at, while horror is expressed at affairs alleged to exist in Utah, and which are not to be compared for iniquity with the real shameful state of their own towns and cities.

When attention is drawn to the corruptions existing in places where a great noise is made about Utah and the "Mormons," it is not for the purpose of belittling anything evil here or making excuse for it because of iniquity elsewhere. It is simply to suggest to people who do not know what they are talking about, the propriety of giving time and attention to actual and undeniable evils, which it is their business to endeavor to eradicate right where they live.

But we suppose such efforts will be labor in vain, for it is so much easier and pleasanter to shout against Utah and the "Mormons," than to take notice and work for the removal of the social foulness that reeks to heaven from every center of "Christian" population in the land. The dust they kick up about the "Mormons" diverts attention from the foulness of their own surroundings.

A HOWL AGAINST HOWELL.

The following from the Portland Argus appears in some eastern papers: The Troy, N. Y., Press, a vigorous and virulent anti-"Mormon" paper copies it, of course, although, like most of the articles of the kind in which that paper delights, it is notoriously untrue and exhibits profound ignorance of the subject touched upon. It is headed "A Mormon Bishop in Congress."

"Senator Smoot of Utah is the target for a million women who have petitioned that he be unseated, but in the House there is a more obnoxious member of the Mormon Church who seems to have so far escaped the notice of the anti-Mormon agitators. Joseph Howell, Representative at large from Utah, took his seat last December and not a protest was made against him. Yet Mr. or more properly, Bishop Howell, is not only a member of the

Mormon Episcopacy, but he has testified as a witness in the Smoot hearings that he has been living in polygamy since the issue of the 'Manifesto' against plural wives. The case against Howell is much stronger than that against Smoot since the Senator, it is understood, is not living in polygamy. Should he be unseated, notwithstanding this fact, Representative, Bishop and polygamist Howell will doubtless receive a short shrift."

All that is very funny to folks out here in Utah, who are acquainted with the facts. But people in the East will take it all for Gospel, just as they did when it was announced that Senator Smoot was a polygamist. And many thousands of signatures have been affixed to the petition referred to in the foregoing paragraph, under the full impression that its purpose is to expel a polygamist from the United States Senate.

Congressman Howell, as is well known here, is not "a Mormon Bishop." He never was a Bishop. He was elected as Representative from Utah in Congress by a large majority of the citizens of this State who were Republican in politics. He is a married man, and, like Senator Smoot, never had but one wife. It is not true that he "testified as a witness in the Smoot hearings that he had been living in polygamy since the issue of the 'Manifesto.'" The papers that have published the falsehood we here expose can find out the truth of the matter by reference to the published official report of the investigation in the Smoot case.

All talk about "the case against Howell," is sheer nonsense, for there is no "case against Howell." But we suppose the falsehood about him will receive a wide circulation, for anything that reflects against a "Mormon" either in or out of Congress, is spread abroad diligently, and received with avidity by the public at large. Will any of the papers that have published the error have the grace to correct it? We shall see.

FRANCE'S NEW PRESIDENT.

M. Fallieres, who has just been elected president of France, to succeed Loubet, furnishes another instance of a man from the deep ranks of the people, forging ahead to the most important position of leadership. He is described as a man without stain on his political record. It is particularly pointed out that he managed to keep himself free from the scandals, notably that of Panama, which tarnished the reputations of so many public men in France. But it is also said that he is without any striking individuality, and that he has offended quite a number of people by his weakness for the pomp and ceremony of office, and for aristocratic associations. In his fondness for the trappings of his high estate at the Elysee Palace, he will, it is thought, recall many of the idiosyncrasies of Felix Faure.

The election this time presented a contest between principles rather than individuals. Many Frenchmen are tired of the do-nothing policy that has been characteristic of French diplomacy of late years. Their hope was to elect a president who should dare to take an independent stand and insist on the rights of France. They are of the opinion that a more decided policy is what the dignity of the republic demands, and particularly in the Moroccan question. Their choice was Paul Doumer, president of the deputies. He, too, is a man of the people. He is said to be a forceful character, and could have been depended upon as a standard-bearer for the aggressive ideas that have found expression lately among patriotic Frenchmen.

Fallieres, it is supposed, will be entirely passive, carrying out the will of the legislature with precision, but no more. Still, the future alone can tell. With a high office comes new responsibilities and very often an awakening to a realization of this. The strength of the vote cast for M. Doumer indicates the strength of the sentiment for which his supporters labored, and the successful candidate cannot entirely ignore that sentiment. We hope M. Fallieres may be able to fill his full term of office—seven years—and that his presidency will be one of prosperity and glory to the French republic.

ROMAN STATISTICS.

According to the advance sheets of the Roman Catholic directory, as quoted by an exchange, the total number of followers of the Roman church in this country now is 12,551,944. This is said to be an increase of 139,151 over the previous census—a figure which looks rather small, in view of the large immigration from Catholic countries. We believe the Catholic leaders themselves feel the necessity of taking care of the Catholic immigrants, before they get lost in the general maelstrom of worldly interests.

With regard to the distribution of the Catholic population, the archdioceses of New York and Chicago are each rated as having 1,200,000 Catholic inhabitants. In this count the village and suburban towns are also included. It must be taken into consideration, however, that the archdiocese of New York does not embrace the city of Brooklyn, which is a diocese by itself. Boston follows with a Catholic population of 700,000, while the diocese of Brooklyn is fourth with 500,000. The archdiocese of Philadelphia is fifth, with 485,000, and the archdiocese of New Orleans sixth, with a population of 450,000, while the diocese of Pittsburgh, archdiocese of St. Louis, diocese of Cleveland, diocese of Newark, and of Hartford follow in this order.

It has always been the wise policy of the Catholic church to take care of the children. In this country there are 1,225,983 of them under the watchcare of that denomination. This number includes those in orphan asylums. There are 589 institutions of higher education, and the total number of Catholic charitable institutions is 937. The pupils in the parochial schools number 1,566,207.

Forty religious orders are said to be represented in the United States. Among them are the Jesuits, Benedictines, Capuchins, Franciscans, Dominicans, Holy Cross Fathers, Paulists, Redemptorists and Oblates, Represent-

tatives of 122 Sisterhoods are engaged in teaching in the country.

The total number of Catholic priests, including seculars and regulars, is given at 14,434. There are in the United States one Papal Delegate, one Cardinal, fourteen Archbishops, ninety Bishops and twenty-one Abbots. The majority of the clergy are seculars, there being 10,739 secular priests and 3,695 regulars, who are members of religious orders.

These are interesting, and significant figures. They indicate the growth of the Roman church in this country, and though this may not be as rapid as might be expected, yet it is substantial and steady. The Protestants will no doubt study the statistics of the Directory with deep interest.

ABOUT DANCING.

Bishop William Stang of the Catholic diocese of Fall River, has addressed to the priests under his jurisdiction a letter denouncing dancing. In part he says: "It is forbidden to have dancing on Saturday nights and Sundays. Saturday night dances lead to desecration of the Lord's Day; they have been a source of misery and scandal in the past; they must be stopped at once. While calling the attention of your people to the diocesan statute forbidding them, you will denounce with apostolic freedom and zeal, indiscriminate and lascivious dances, so common in our day. The world may sneer at such teaching and call our denunciation exaggerations and unreasonable exactions without solid foundation. The fathers and doctors are unanimous in branding the custom of dancing as an infectious sink of impurity and obscenity, as the school of vice and the grave of innocence. Among the kinds of modern dances pointed out by theologians as decidedly indecent and therefore strictly forbidden are what are called the waltz, polka, gallop, and others of a kindred nature." Perhaps this is extreme in some respects but it is wholesome in some regards.

THE CHINESE BOYCOTT.

Rev. Dr. Henry V. Noyes, a Presbyterian missionary stationed at Canton, China, writing about the boycott in that country against foreign, and especially American, goods, points out that the movement started in Peking, and not in the southern parts of China, where, the odium of the American exclusion ought to be mostly felt, since the overwhelming greatest part of Chinese emigration is from that section of the country. This is a significant circumstance. It proves that the anti-foreign movement originated in the immediate vicinity of the throne. It shows one of the effects of Japanese victory over Russia. For that encouraged China to this protest against the humiliating treaties with that country.

The trouble commenced in the capital, where a meeting was held, attended by delegates from other parts of the empire. The meetings were held at Tien Tsin, Shanghai, and Canton. Mr. Noyes says a great deal of patriotism was manifested in these gatherings. But the movement was taken advantage of by another class of agitators, whose purpose was to incite hatred against all foreigners, and they have been persistently issuing placards, and publishing inflammatory articles in the papers which are in large part untrue, but which have produced a strong anti-foreign feeling in many places. Immense memorial meetings have been held in honor of a young man who committed suicide on the steps of the United States consular general's office in Shanghai. His name was Fung Ha Wal. He was originally from the Kwangtung province and had spent 10 years in the United States.

Undoubtedly, all questions relating to this matter, will be gone over at Washington, when the Chinese commissioners arrive there, and it is to be hoped that a way of avoiding further friction may be found.

THE UNIONISTS SHOULD LEARN TO LABOR AND TO WIN.

Love laughs at locks and bars because love hasn't got much sense.

Courts sometimes lack jurisdiction but often they lack backbone.

Venezuela's turn will come in due time. She needn't hurry or worry.

Senator Heyburn distinguishes between the hotel menu and a pure food bill.

When employees are down on an employer it is generally because he is down on them.

Whoever would have thought that the Laborites would have been among England's elect!

Sir Charles Dilke is not only an Independent Radical, but he is radically independent.

If Algiers wouldn't go to Mohammed el Torres, there was nothing to do but for Mohammed to go to Algiers.

The Kansas state treasury has a great big shortage, the result of grafting in a state where trees do not thrive very well.

Mr. Eugene Debs is said to have gone to New York "to fan the flames of the proletarian revolution." He must be a regular fight "fan."

No matter how much Secretary Taft trains down, he will still be a big mark for all who aim to make difficult the construction of the Panama canal.

Within a fortnight Chicago has lost her two most prominent citizens—Dr. Harper and Marshall Field. And it will be a long, long time before she sees their like again.

Office seekers advance many reasons why they should find employment in the public service, but it remained for an ex-convict of Iowa to demand a job because he had served his state for twelve years for wife murder.

Mohammed el Torres, the Moroccan

delegate to the Algiers conference, is given to asking very hard and inopportune questions. Discussing matters to be discussed, he asked this, "Why don't they hold a conference upon Russia and establish order there?"

A SWEET POTATO.

A sweet potato that will keep as well as the Irish tuber is what Prof. E. J. Wickson, of the department of agriculture in the University of California, hopes he has discovered. It was picked up in the Ladrone Islands by a skipper who took aboard a lot of most excellently flavored sweet potatoes last April, and finding them still in good condition upon his recent arrival in San Francisco, gave specimens of them to Prof. Wickson. They will be propagated in the hope of working in the commercial world of potatoes a revolution that will be worth many millions of dollars to California and a boon to the rest of mankind.

COST OF PROTECTING PATENTS.

New Orleans Times.
"Patents cost too much," said an inventor. "It should be as cheap to patent an invention as to copyright a book. It should cost but a dollar. As it is, many a man hits on a good invention and then is afraid to risk his money patenting it. No wonder, either. Do you know what it costs really to protect an invention—to protect it all over the world? It costs \$2,500, and it requires the taking out of no less than 67 different patents."

THE SOUTH'S BURDEN.

The Congressionalist.
Commercialism in the north displays itself not in great monopolies controlling staple products nor in such "high finance" as New York is now displaying to the world, but in the exploitation of child labor, the "white slavery" which has followed the slavery of the negro. Having plunged into the cotton manufacturing and having found it very profitable, and needing labor, the southern manufacturers and their allies now have 60,000 children in their mills who are less than sixteen years old, toiling 12 hours a day or night; and when the degrading work of degradation goes to the legislature for relief they are met with the opposition of corporate wealth. The south is in for just such a campaign as had to be fought formerly in Old New England to save childhood and put humanity above property.

THOUGH BLIND THEY YET SEE.

Detroit Journal.
At the age of seventy-one Harvey A. Fuller of Hilledale, poet, lecturer and author, is about to enter the state school for the blind at Saginaw to learn typewriting, that is, the kind of typewriting that it is possible for people who would write but cannot see. We have heard of Mr. Fuller before. His view of life, his philosophy of living, his charity, his hopefulness are much brighter than those qualities in the majority to whom is given the boon of sight. At seventy-one years Mr. Fuller is still searching for ways to make life more worth the while, to get in closer touch with the beauties of art which he can never see and literature which has kept his sun-dark intellect illumined. Mr. Fuller is one of those who believe that all events are ordered for the best. He is a disciple of the most amiable and exquisite doctrine in the world. He is an optimist.

THE EVIL OF CURTAIN CALLS.

Richmond Times-Dispatch.
One of the fascinations of the theater is the illusion. In order to enjoy the play the audience should lose sight of the personality of the actor and thoroughly identify him with the part which he is playing. Sometimes the curtain goes down upon a thrilling scene in which the actor is marched off to his doom. Then there is a call for his appearance and he comes before the curtain, bows, smiles and makes a speech, then goes back to take his part in the play, and the curtain goes up, showing him in prison or about to be executed. The illusion is clean gone and the romance of the play is destroyed.

MAN IN WOMAN'S EYES.

Ladies' Field.
To the Englishman there are only two sorts of women, pretty and plain, and it would be hard to say of which he is the more terrified. Once safely annexed, however, he becomes quite human, all married men being unconsciously flirts and so tame that they will feed out of the hands of the most designing mix that ever emerged from the schoolroom.

RECENT PUBLICATIONS.

The World Almanac and Encyclopedia for 1906 contains no less than 680 pages of solid facts and figures, covering almost every subject upon which it is important to have a book of reference handy. And the facts and figures given are reliable, too. It is a little volume that everyone will find useful. It is one of the most active agents for the dissemination of knowledge.—19 Pulitzer Building, New York.

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