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EVILS OF ELECTIONS.

The monster celebration of their victory by the Republicans, which was held yesterday and continued far into the night, will probably be allowed to end the turmoil of the campaign and election in Utah this year; and that the end has at last been reached is a matter of congratulation.

For two months or more the excitement of the campaign has engrossed the attention of the people of the Territory to a remarkable extent, and the political work connected with it has been, during that period, almost the sole employment of a considerable force of men possessing intelligence and ability that would make their efforts felt if put forth in almost any profession or commercial enterprise. In view of the fact that this is the first political contest of importance ever had in this Territory on national party lines solely and strictly, and of the need there was for educating the voters in the principles of the respective parties and in regard to political subjects, it would probably be too much to say that the time, effort and money expended during the campaign have been wasted. There is a fair possibility that the results approximate a reasonable proportion to the expenditure, though this is a matter of debate.

But the people of Utah, quiet, solid and conservative as they usually are, have at last experienced a long and hotly contested election on national issues. They have seen the evils of such a conflict, and can feel the force of the criticism which European statesmen have made on the form of government in this country, which is to the effect that our frequent and hard-fought political struggles are a constant menace to it; that they injure the financial interests of the whole people, and are liable at any time to develop into rebellion or revolution, should demagogues inflame the masses sufficiently, or should strongly exciting issues be at stake.

That there are many evils connected with the frequent elections in this country is undeniable. They unsettle business and hamper commercial enterprise. They distract the attention of the people from legitimate and profitable pursuits. They furnish employment for a great many men whose time and talents might be otherwise devoted with far more profit to themselves and the whole people. They also furnish employment to a great many men whose time and talents under other circumstances are not worth anything to anybody. They encourage fraud, bribery and kindred crimes. They foment strife and ill-feeling between friends and neighbors, and, in short, convulse society to its very centers, and unfavorably affect its best interests in many ways.

The people oscillate between extremes of governmental policy when elections occur so frequently. One party makes great promises of the relief and blessings it will bestow upon the people, if they will but clothe it with power. The thoughtless masses accept the promises and vest the makers with the coveted powers of government. Probably there has not been sufficient time to even inaugurate the proposed changes of policy, much less produce results from them, before another election is at hand. The masses, more thoughtless and unreasoning than before, will remember at what they can broken pledges in their desire for relief from the evils under which they suffer—or imagine they suffer—and with a great upheaval they throw into power [illegible] [illegible] which they [illegible] [illegible] the preceding election. An[illegible]

[illegible] away and inflame the people. The results of legislation are [illegible]. [illegible] for any purpose. [illegible] [illegible] [illegible] history, the [illegible] of [illegible] and political parties, and the [illegible] experience of the nation, are to make a favorable showing for themselves respectively. Unfortunately for the people, the spirit of truth and justice has little influence in the midst of the strife and turmoil, and falsehood and deception are as likely to prove successful as are their opposites.

The masses, almost always thoughtless and unreasonable, are prone to attribute to the errors of the government financial and other evils from which they suffer, whereas these evils are probably the results of extravagant practices that have obtained among the masses themselves, such as extravagance in living, speculation, and indulgence in "booms," the remedy for which lies with the people solely, and could not be applied by any government operating under the restrictions of a written constitution as all-controlling that of this country.

It must not be inferred that we disparage a government by the ballot. On the contrary we hold that there is no grander sight to be seen on earth than a free people resorting to the polls for the purpose of expressing, in the silent but tremendously impressive language of the ballot, their will concerning the men and laws that govern them. But we do disparage some of the features that usually characterize American elections, and would, if it were possible, start a line of thought among the members-elect of the Constitutional Convention, that would lead to the devising of provisions in the organic law of our new state which would mitigate them.

The advocates of longer intervals between elections have a strong following and cogent argument in support of their views, but until the Constitution of the United States is amended it will be necessary to hold an election for members of the national House of Representatives every two years, because that instrument so provides. But the terms of state officers may and indeed must be prescribed by the state constitution; and we are inclined to favor terms that will place elections farther apart than they are in many states, and have heretofore been in Utah. A government to be good must be stable, and one whose policy is subject to frequent and radical reversal, would result [illegible] upon the people, but our new state suffer as little as possible from this cause.

ELECTROCUTION.

The question whether electricity is sure to kill is, according to a dispatch, about to be submitted to actual tests in the state of New York, where, it is well known, condemned criminals are executed in the electric chair. Ever since the law was enacted, experts have claimed that the application of the current was not the actual cause of death, but that the culprits were killed by the knife of the surgeon performing the autopsy. Lately the agitation on this subject has become so strong, that Governor Flower has consented to permit scientists to use the supposed corpse of the next condemned man as a subject of experiments, with a view of ascertaining the possibility of resuscitation.

That a question of this importance has not been definitely settled before the law was framed is a matter of surprise. One would naturally think that legal enactments of this kind should be based on knowledge and not on suppositions. A statute under which a human being is condemned to suffer the death penalty in a certain way and which places the executioner under the necessity of experimenting with a corpse to see whether that mode of carrying out the law is effective or not, is certainly queer, to say the least. But supposing the governor has the legal right to "permit" such ghastly experiments with the body of an executed criminal—a view, however, which is by no means clear—it is perhaps well that the matter be thoroughly inquired into at once and the law repealed if found absurd.

There is room for doubt as to the effectiveness of electricity to kill. From time to time reports come to hand of wonderful resuscitations of persons who have been exposed to high electric currents. Nikola Tesla subjects himself to millions of volts of the same kind of current that is used for electrocution, and some time ago a lady reporter of a New York paper submitted herself to interesting experiments from which she escaped unharmed. Animals have been revived after being apparently dead. They tell that a [illegible] [illegible] [illegible] being subjected to the "deadly" current, but by application of restoratives their various organs resumed their functions.

Professor d'Arsonval, of France, recently expressed his opinion that electrocution was not effective. He laid before the academy of sciences a report of an accident by which the victim had been subjected to a current of 4,500 volts for fully as long a time as is allowed in Sing Sing. When revived there was no sign of life, but by means of artificial respiration he was restored. Another authority, writing in the *Electrical World* says:

It must be premised therefore that [illegible]

[illegible]

The [illegible] to those who have closely studied the matter seems to be that it is always uncertain whether the electric current really kills; they do not doubt that death actually follows, either as a result of the application of the dissecting knife or in consequence of the gradual dissolution that ultimately sets in; they assert, however, that in the case of any and all of the electrocuted criminals there was a possibility of revival by the application of proper restoratives. No less authority than Tesla contends that he can bring back to life a man "killed" in an electric chair, if the attempt is made immediately after the execution.

The way some of the physicians treat the matter will not meet with general approval. One of them is quoted as saying:

Some of the men had no autopsy performed on them, I believe, and they were buried immediately. Now as to whether they ever revived, I am not prepared to say, but if they did—well, when a person lies under six feet of earth he would not have much time to contemplate his fate before nature would do what the current had failed to do.

If the law establishing electrocution for the common method of disposing of criminals was framed as a concession to humane considerations, and not in order to give scientists an opportunity to experiment on human beings, it would seem from all this to have been premature. Electricity is as yet not thoroughly understood. The doubts expressed are no reflection in the hands of the executioner are so well founded that the clamor for the repeal of the electrocution law will have to be heeded. The principle recognized in antiquity that "whoso sheddeth man's blood, by man shall his blood be shed," is correct as long as the death penalty must be considered necessary in the education of the human race. And surely, if there is a well founded objection to the rope or the bullet, science of today is not so poor in resources that it cannot suggest a means whereby the end is accomplished with a minimum of pain and yet with an absolute certainty, thus vindicating the law and satisfying the well understood sentimentality of an advanced age.

EPISCOPAL CONGRESS.

A congress or general interest to the Protestant Episcopal church in America will be in session for four days in Boston, beginning today, November 13. It is said to be the most democratic assembly ever held by that religious body, as the deliberations will be participated in not only by members of the clergy but by lawyers and scientific men of various descriptions, whose experience and wisdom and talent will be brought into service for the benefit of theology.

Among the practical subjects to be discussed is "How to relieve the poor without pauperizing them;" and "The Sunday newspaper." The principal speaker on the former subject will be Rev. David Greer of New York, well known for his labors among the poor in that great city. The discussion of the latter topic will be led by Richard Henry Dana. But the chief interest of the session probably centers around the theme assigned for consideration on November 16: "The Argument from Design as Affected by Evolution." It is well known that the Episcopal church allows broad latitude of views among its members. They may range all the way from pure Darwinism to believers in the strict literal construction of the Biblical account of the creation. It is therefore to be expected that in this discussion full justice will be done to both sides and the harmony pointed out between the conclusions founded on the revealed word and the facts of science.

The argument referred to is that by which a student of theology is led to accept as a fact the existence of an intelligent Creator, because he finds in the world a grand design, impossible to account for on the supposition of mere chance or accident. Modern ideas of cosmic evolution are by some thought to invalidate this argument. It may be truthfully affirmed, however, that so far as the theory of evolution is true, so far it only serves to emphasize the correctness of the principles on which the argument rests. This is best understood when history is studied and the fact becomes clear that all the events in which the human family have been concerned have had but one general tendency, one great design—to carry man onward to perfection. Through the pages of history the Providence, the eternal Intelligence shines through as clearly as the working of the educator is followed in the life of any individual from which we may come in contact. If a man has acquired prominence as a statesman, a linguist, an engineer, the conclusion is that some intelligent effort on the part of somebody has preceded those achievements. In the same way the fact is established that the present state of intelligence of the human race proves the existence of an educator. It follows with superior intelligence all this is done. The principle upon which this argument rests is now pretty well conceded to be indisputable. It is that of cause and effect.

Yet, the way in which it has been viewed and applied has not always been absolutely correct. The progress of physical sciences suggests many corrections. It is therefore important that theology and philosophy should meet on friendly terms and compare notes. Both will gain by a frank discussion conducted only in the interest of truth.

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A. H. [illegible]

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