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THE FIGURES AND FACTS.

The official count of the votes in the
municipal election that some of our
citizens may have heard of, shows con-
siderable variety and makes some
changes from the first returns. The
general result, however, is about the
same. The "News" published the full
revised table on Saturday, Nov. 18. For
the benefit of folks who want the to-
tals for Mayor, without the details, we
say: Thompson received 8,437 votes;
Morris 7,830; Lynch, 4,970; Burt, 482.
Thus Thompson's vote over Morris was
607, and over Lynch 3,467. But out of
the grand total, which was 21,719 votes,
he was in a minority of 13,282. This
should be borne in mind by persons
who wish to sense the exact situation.

The returns show that Morris led his
ticket, receiving 755 votes more than
Cunningham, who received the next
highest Democratic vote. Some won-
derful mathematical logicians (?) prove
by this difference of totals, that Morris
being a "Mormon," "Church influence"
was the cause. Well, Cunningham, a
"Gentile," received a higher vote than
any of his associates on his ticket, and
he had 1,437 votes more than his Re-
publican competitor for the same office,
and therefore he must have had
"Church influence" too. Also Thomp-
son led, over a number of candidates on
the same ticket, so he must have had
"Church influence" also, and thus with
all the candidates who had higher votes
than their fellows.

It is alleged that the cry was raised:
"Vote for Morris to beat Thompson."
Quite likely. But the cry "Vote for
Lynch to beat Thompson," was heard
also, in public and private all over the
city, and thus one slogan neutralizes
the other so far as its use goes as a
vain attempt to connect it with the
Church. And, candidly, it is not pa-
tent to everybody who uses his brains,
that with a mass of 13,282 votes against
Thompson's 8,437, if the Church or its
leaders were really manipulating af-
fairs, the whole "American" ticket
could have been snowed under and
buried out of sight?

But what is the use of trying to make
any kind of "capital" out of differences
in competitive votes, which clearly oc-
cur through the respective degrees of
popularity between candidates? It is
too puerile and petty, though ever so
venomous, to provoke extended com-
ment.

FEET IN PENNSYLVANIA.

Pennsylvania papers of recent date
give extended notices of the booklet
published by V. S. Peet, in which re-
wards are offered amounting to \$10,000
in the aggregate, for authentic cases of
the kind alleged by a number of sec-
retarian preachers to exist in Utah, par-
ticularly for proof of statements made
by Reverends T. C. Hilt, S. F. Wis-
hard, George Bailey, and those whose
lectures have been charging the
"Mormon" Church with solemnizing
plural marriages at a late date, with
"reason" and other offenses. Mr. Peet's
little work seems to be attracting con-
siderable attention, and we have no
doubt it will aid in correcting public
sentiment in places where people have
not lost their reason in regard to "Mor-
monism" and the "Mormons." The
Scranton Tribune explains his mode of
operations in this way, as an introduc-
tion to extensive quotations from the
work he is distributing:

"V. S. Peet, who years ago traveled
all through these parts as an agent for
Smith & Clearwater, confectioners and
stationers, is now here from his new
home in Salt Lake City, bearing Bear
River valley, Utah, and incidentally
trying to refute alleged slanders against
Utah and her people, born of the Reed
Smoot inquiry."

"Mr. Peet's plan of campaign is novel
and interesting, in that he is going
around with a good sized stack of chips
on his shoulder. In fact the stack is
of the very respectable dimension of
\$13,000. This \$13,000 is up in various
wagers that various allegations made
against Mormons cannot be proven.
And Mr. Peet all the time wants it un-
derstood that he is not now, never was
and likely never will be anything in the
religious line other than a Method-
ist."

"Those Mormons have been very un-
justly treated, even vilified," he said,
"and I desire to set them straight in the
eyes of easterners and help to relieve
it from accusations which are as false
as they are damaging."

The same paper has an editorial on
the subject, and the Wilkes-Barre
Times gives considerable space to
similar remarks and extracts from Mr.
Peet's booklet. The New York World
also devotes a column to the work and
introduces quotations from it in these
words:

"A small and inconspicuous but deter-
mined looking man with a distinctly
western air came to town last week and
made an offer which ought to interest
the anti-Mormon constituents. He
placed in the hands of The World a
booklet of his own authorship, in which
he promises rewards aggregating \$13,000
to any person who can prove certain
damaging allegations made by preachers
and agitators in the recent Smoot
case."

"V. S. Peet is the man's name, and
the payment of his offered rewards is

AFRAID OF THE "LIGHT."

A prominent preacher of Princeton,
Ind., says that the beautiful hymn,
"Lead Kindly Light," should be ex-
cluded from all Christian churches, be-
cause its meaning is so indefinite that
it may be sung by pantheists, or Budd-
hists, as well as Christians. That is a
queer objection. If a form of suppli-
cation has been found which all the
children of men can with united hearts
and voices address to the Throne of
Grace, we would think this ought to
make every true messenger of peace
rejoice, as in the appearance of the
signs that tell of an approaching Mil-
lennium.

The Princeton preacher should be re-
minded of Henry Ward Beecher's fa-
mous saying in a sermon to preachers:
"If you ever come to heaven, you will
be surprised to see many there, whom
you were sure would not be there; you
will also be surprised to find that many
whom you expected to see there, are
not there; and the greatest surprise of
all will be, that you are there your-
selves." If the preacher would re-
flect upon these truths, he would not
discard a beautiful hymn because a
Buddhist can sing it.

The suggestion shows with sufficient
clearness the spirit that animates so
many of our modern preachers. What
would they not do, if they had control
of the political machinery of the state,
as their aim is? No wonder that they
are moving heaven and hell, sometimes,
in order to suppress unpopular sects!
Their anti-Mormon agitation should
be judged in the light of their exclusion
of such men as Dr. Hale from their re-
ligious congresses, and the suggestion
of dropping one of the most beautiful
hymns ever written, on the ground that
atheists can sing it. A church can well
afford to stand persecution from such
sources. In fact, the approbation of
bigotry in alliance with wickedness,
would be deplorable. The fact is that
they are afraid of the Light, and an-
xious that no one who walks in its rays
shall have a voice in the affairs of life.

THE CASE OF POLAND.

That the Poles should endeavor to re-
gain, for their unfortunate country,
some portion of the liberty that was
lost in the political upheavals of the
past century, is natural, in view of the
recent events in Russia, and the Poles
had reason to hope that they would
profit by the signal defeat of autocracy.
But the attitude assumed by the Rus-
sian government gives no encourage-
ment to Polish patriotism. The Poles
are warned that if they persist, they
will bring upon themselves dire punish-
ment. There will be no autonomy for
Poland. It is even claimed that the
German military power is really behind
this threat. A Berlin dispatch to the
New York World, a short time ago,
stated that there are within conveni-
ent distance 200,000 German troops of
all arms, including artillery and trans-
ports, and that a reserve force of equal
strength available to be launched by
rail on different points of the frontier,
if necessary. This is probably true.
For Germany cannot be an indifferent
spectator of a rising in Russian Pol-
and, and the firmness of the Russian
government in its treatment of Polish
demands, lends color to the assertion
that German troops are watching the
proceedings, ready to take a hand in
the game.

The fate of Poland is a recent illu-
stration of the perils of internal strife
in nations. Poland once was a mighty
kingdom with a population almost as
large as that of France at the present
time. And the Poles were famous as
warriors. But internal dissensions, due
chiefly to the egotistic craving for
power of which their leading men be-
came possessed, caused disaster. The
kingdom was broken up and divided
among the neighbors.

The Russian part of Poland became a
constitutional monarchy with the
Russian Czar, Alexander I, as its king.
But after a few years of this arrange-
ment, the Poles revolted. This was in
1830. They fought valiantly and gained
many victories, but these were with-
out avail. The insurrection was put
down, and the country lost its consti-
tution.

In 1863 another insurrection occurred.
Alexander II, who was afterwards mur-
dered, put down this rising, and visited
the country with terrible punishment.
Since then Poland's doom seems to have
been forever sealed, although some pa-
triotists have never given up the hope
of seeing the redemption of the coun-
try some day. It is not impossible
these expectations may be realized, but
at present the appearances are against
them.

The present status of Poland is an
illustration of an important truth,
which the friends of universal peace
would do well to consider in its
practical bearings upon the work they
have in hand. There are countries who
have been cut up by the sword; there
are nations held involuntary in captivity,
as it were, by stronger neighbors. Dis-
putes have been settled by blows, in-
stead of laws, and they are therefore
not settled at all. How can war be
abolished as long as these wrongs are
maintained? It would seem necessary
to bring about an adjudication of all
such international questions, according
to some moral standard higher than
war standards, before peace can be se-
cured permanently.

AN OLD STORY.

In view of the present agitation
against the brutality of football, the
protests against that game registered
centuries ago, are of some interest.

They prove that even a less refined
age than ours claims to be, was aware
of the bad effects of that game. Do
they also prove that protests are in
vain?

One Philip Strebbs wrote in 1582:
"For as concerning Foot-Ball I pro-

test unto you it may rather be called
a foolish kind of fight than a play
or recreation; a bloody and murdering
practice than a felicitous sport of pas-
time. For dooth not every one eye in
watch for his adversary, seeking to
overthrow him and pick him on his
nose, though it be upon hard stones,
so that by this means sometimes their
necks are broken, sometimes their
knocks, sometimes their legs, sometimes
their arms; sometimes one part thrust
out of joint, sometimes another; some-
times the noses gush out with blood,
sometimes their eyes start out. They
have the sight to meet one betwixt
two, to dash him against the heart with
their elbows, to hit him under the short
ribs with their gripped fists, and with
their knees to catch upon the hip, and
to pike him on the neck, with a hun-
dred such murdering devices; and
hereof groweth envie, malice, rancour,
chole, hatred, displeasure, enmitie, and
what not els; and sometimes fighting,
brawling, contention, quarrell picking,
murder, homicide, and great confusion
of blood, as experience daily teacheth."

In 1567, we are told, Sir Thomas Elyot
wrote of "foetballe, wherein is noth-
ing but beastly fury and extreme
violence." On April 13, 1514, it is said,
a decree was issued in the name of Ed-
ward II, forbidding football in London,
under pain of imprisonment. And un-
der James I. of Scotland, an act of
Parliament, about 1424, forbade the
game under a penalty of "fiftie schilling-
s" fine.

INDIANS AND ISRAEL.

In view of the coming celebration of
the 25th anniversary of the arrival of
the Jews in this country, the fact may
be of interest that prominent Hebrews
have entertained the opinion that the
aborigines of America are of the so-
called lost tribes of Israel. In an ar-
ticle in the Jewish Encyclopedia, the
author, Dr. Cyrus Adler, assistant se-
cretary of the Smithsonian Institution,
says:

"A Jewish traveler, Antonio de Monte-
tequinos, was fully persuaded that in the
American Indians he had found the
Lost Ten Tribes—a belief which has had
an extraordinary vitality. He related
this story to Manasseh ben Israel, and
his narrative made a profound impres-
sion. This fact accorded with the view
of the times, that the dispersion was
complete except for one particular land,
England; and Manasseh argued that if
the Jews would return to England, the
Messiah would come. This view he
promulgated in his work, The Hope of
Israel. The notion that the American
aborigines were the lost ten tribes has
played an important part among Ameri-
canists. Besides those named above,
it was held by Holman, Gardin, Thoro-
good, Adair, and Lord Kingsborough;
and, though without important adher-
ents among students of the American
aborigines, it is still discussed as a
theory to be considered."

The days of General Grant's rule are
numbered.

This plot that has been discovered in
Cuba is nothing more than a case of
political atavism.

As moralists Seneca, Adam Smith
and Dugald Stewart are not in it with
Richard A. McCurdy.

At times Senator Platt's memory
seemed to be poor, but it was always
infinitely better than Senator Depew's.

That New York dentist who charged
Prince Louis of Battenberg a thousand
dollars for fixing his teeth, certainly
had his nerve with him whether the
Prince did or not.

Secretary Shaw will remain in the
cabinet until the coming session of
Congress is over, and perhaps longer.
In his peregrinations, has he seen
the handwriting on the wall?

Spain has issued a series of Don
Quixote stamps in honor of the tercen-
tenary of the appearance of the great
book. It is a well deserved recogni-
tion of the work, for few books or men
have so stamped their impress on lit-
erary history as the Don.

President McCurdy, of the Mutual
Life, contributed to the Republican
national campaign fund, from the
funds of his company, not his own, be-
cause a great moral issue was involved
in the silver question. He contributed
to the New York Republican state cam-
paign fund (again from the funds of
his company and not his own) where
the silver question was not in issue.
But he did this, Senator Platt explains,
for the moral effect of the state cam-
paign on the moral issue of the nation-
al campaign. Not a thing was done
for any purpose but that of advancing
morality, public, not private.

The narrow-mindedness of the Inter-
church Conference on Federation is
well set forth in a case supposed by
the Rev. A. Eugene Bartlett, pastor of
the Universalist church at Stamford,
Conn. He asked whether, if the Savior
had come to Stamford and been elect-
ed a delegate to the conference, He
would have been admitted. He thought
not, for he said the verdict of the con-
ference would have been: "We are
sorry to say that you cannot be ad-
mitted. You are not a Christian. You
are a good man—you have fed the
hungry, you have clothed the naked,
you have been a brother to those in
distress, but you are not evangelical,
you are not a Christian."

Secretary Taft evidently thinks that
some of the laws enacted for the gov-
ernment of the Philippines have the
effect of catching the Filipinos going
and coming, for in his address before
the Cincinnati Commercial club he
said: "If the coastwise act is permit-
ted to come into effect, and the tax
upon Philippine products is not re-
moved, we have Congress assuming the
utterly indefensible position that, for
the purpose of the sale of the Philip-
pine products by the Filipinos, the
Philippines shall be regarded and treat-
ed as a foreign country, while for the
purpose of furnishing business to the
American merchant marine, they shall
be treated as a domestic country and
shall be made to pay the higher rates
and freight which such a coastwise
provision necessarily entails and im-
plies."

RUSSIAN CONDITIONS.

Kansas City Times.

If part of the land now monopolized
by the royal family should become the
property of peasant proprietors upon
fair terms, it would help to relieve the
wretched poverty that now oppresses

millions of the Russian people. Whether
the concession comes early enough
to alleviate the discontent that forced
it is still to be seen. It is understood
that the Czar is one of the wealthiest
individuals in Europe. A ukase from
him returning to the people land that
the ruling family gradually absorbed
is not likely, therefore, to evoke any
great amount of enthusiasm for his
generosity.

Los Angeles Times.

No man can accurately foretell what
will be the finality of present condi-
tions. Perhaps the regime of Witte,
with some modifications, may yet be
triumphant, although this seems only a
forlorn hope, with the flames of civil
war already lighted, and no central au-
thority strong enough to cope with the
conflagration. Perhaps—and at the
moment this outcome seems the more
probable—the excesses of the revolu-
tionists may create a great revulsion of
feeling which will invite the "muted
flat" and the return of arbitrary power.
Perhaps the flames of revolution may
burn on for years, until some strong
arm shall arise with power and skill
to subdue them, and to establish upon
the ruins a stable government.

RECENT PUBLICATIONS.

The November number of Mines and
Minerals contains the usual number of
articles of interest to men engaged in
mining and allied industries. Among
the original articles that appear in this
number are the following: "Mines Nos.
1 and 2 of the National Mining Co.,"
by James Collins; "Care of the Mine
Mule," by E. Hogg, V. M. D.; "The City-
fash Vase Explosion," by James Ash-
worth; "Mine Hospitals," "Determi-
nation of Moisture in Coal," by C. H. Jen-
kins; "Coal Testing," by Mylles Brown;
"Newspapers, Utah," by Prof. Arthur
Lakes; "Ferrovandium," by Dr. Ohly;
"A Puncture Machine Mine," by Char-
lton Dixon. The usual departments are
represented.—Scranton, Pa.

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