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## THE GREAT APOSTASY.

The little book of Dr. Talmage on this subject, previously announced in our columns, is now for sale in the book stores. We again call attention to it. It is a book that should be read widely, and studied closely by all who are desirous of correct information concerning one of the fundamental doctrines of the Church of Jesus Christ of Latter-day Saints. It deals very thoroughly with the subject, showing that the apostasy was predicted; that it began in the apostolic age; and gradually developed, through external and internal causes, until it was completed. History furnishes no decisive evidence on these points, that no well-informed reader can be ignorant of, or in doubt as to, their truth. Dr. Talmage has collected and brought together much of this evidence and thereby added another valuable contribution to Church literature.

President R. H. Roberts has treated on the same subject, with great ability, in his introduction to the History of the Church, which gives evidence of a great deal of historical research. Early Church writers also dwell on the great apostasy. Dr. Talmage's book has been written especially for the benefit of missionaries and students of Church history and theology.

We may be permitted to add a word. The council at Nice, 325 A. D., marks a very distinct step in the great apostasy. That convocation was called by a pagan emperor, for evident political reasons. It was attended by over three hundred bishops from various parts of the world, and 1,200 clerics of other grades. The bishop of Rome had two delegates there. This council was called to settle a question of doctrine. It adopted a creed and a curse, and, thus being done, the emperor, who was the head of Roman paganism, declared that all who refused to accept it should be banished. Thus the church at that time revolted from its divine head and master and accepted the interference with its internal affairs, over which the Lord alone had jurisdiction, of a pagan potentate who thought he could compel unity of faith by secular punishments. If that was not apostasy from the government of our Lord, then the word has no meaning.

The New Testament prophecies indicate that a period of 1260 days, or years, were to intervene between the completion of the apostasy and the restoration of the church in the latter days. The woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" is said to have "fled into the wilderness," where she was to remain 1260 days. During this time the war between Michael and the dragon—between light and darkness, truth and righteousness—was to be fought, until the dragon was cast out. During this period of 1260 days, or years, the holy city was to be trodden under the foot of the Gentiles. But, though the church was to be hidden in the wilderness, God was to have two witnesses on earth prophesying in sackcloth the entire period. (See Revelation by John, chapters 11 and 12.) The period of 1260 days, or years, is, therefore, very well defined in the prophetic writings.

The great apostasy was very nearly completed with Gregory the Great, and the famous decree of Emperor Phocas, a usurper and murderer, by which "the apostolic church of Rome" was declared to be "the head of all the churches." This decree was obtained by Boniface III, the last representative of Gregory at the imperial court at Constantinople, and reigning pope from February 15 to November 12, 604, A. D. According to the prophetic word, if we understand it correctly, from this date there was to be an interval of 1260 days, or years, until the restoration of the church.

But the ancient prophets measured their years by the moon, and 1260 lunar years correspond to 1252 of our solar years. If we count 1222 years and six months from the year 607, we come to the important year 1828, when the Prophet Joseph organized the Church. The Book of Mormon had then been given to the world, as a beginning of the restoration of the Gospel and the re-establishment of the Church in this dispensation.

Lieutenant Totten in his "Our Race" has said to say of the time of the bringing forth of the new dispensation: "I believe the Advent season actually dates from 1828. This was exactly 2,320 years from Israel's captivity. I use Israel in distinction from that of Judah. Their times of punishment were over. Since 1828 the watchers are counting one generation of three-score years and ten to at least the latter beginning of the times, be that what it may, and be the crisis how long soever."

## THE DEATH OF FERRELL.

Enough time has elapsed since the killing of Francisco Ferrer in Spain to permit a calm consideration of the case. In Spain the blame is by the government papers laid entirely on the premier minister, Maura, although the King might have listened to the pitiful appeals of the condemned man's daughter and prevented the catastrophe. But, of course, in monarchies where kings are irresponsible, and their ministers alone are to blame, except when mobs undertake to execute justice, in which case

crowned heads are known to have fallen under the ax. So it is not natural that the minister should be held up as the real culprit.

Other Madrid papers say that Ferrer was the victim of ecclesiastical persecution; and this is the view also held by some Paris papers. Mr. Pauzeau says "Francisco Ferrer is dead by the will of those who govern Spain, i. e., the priests. They wanted his life, and now they have it. Free thought does not die with a man. This infamous crime merely adds one more to the list of the church's victims." A number of other French papers comment in a similar vein.

It is of interest to note that the dominant church in Spain is assailed with great violence, though in all probability, the church had no part in the tragedy. But such is the eyesight of some noisy demagogues that they can see nothing but that which they conjure up in their own imagination.

It is now generally admitted that assassination never accomplishes that for which it is intended. The murder of Lincoln did not stop the progress of emancipation. The assassination of McKinley was a death blow to anarchism. The blood of the martyrs has been the seed of the church. The blood shed at Carthage, when the Prophet and Patriarch were slain there by the mob led by a Baptist preacher, became the seal upon the testimony of the martyrs. And thus it was always.

But if assassination by anarchists and mobs fail of their pretended purpose, judicial murders by governments also fail. It would not be surprising to learn that the killing of Ferrer was the beginning of a movement in Spain for the establishment of a republic upon the ruins of a bloodstained throne.

## CONFESSION.

The confession and sentence this week in Kansas of the self-confessed murderer of his two sisters and brother-in-law is one of the latest illustrations of the fact that the penalty for grave crimes is often as swift as it is certain.

Sooner or later the consequences come. Sometimes the law's delay and the postponement of the natural consequences make the inevitable retribution appear to be uncertain of actual, or, at least, of complete fulfillment. And many there are who seem to be misled by the fact that men do not always fare as they deserve.

But this is only an appearance. The same causes produce the same results, however much the latter may be obscured or postponed from other conditions that surround the event. Men reap what they sow. Justice is not defrauded by being postponed. The debt must be paid and the interest must be added.

The Apostle Paul was one of the first writers to state clearly the spiritual law of reward or retribution. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

It was this truth which Emerson paraphrased in his famous remarks that if we are only content to await the issue, we shall see that in every battle, each one is prospered according to his right.

In the case of the recent Kansas crime, no one but the murdered man who had committed the deed. There was no witness to the terrible tragedy, no clue to connect McMahon with it. It was like the case accurately described a century ago by a British poet:

"No eye beheld when Edward plunged  
Young Edmund in the stream,  
No human ear but Edward's heard  
Young Edmund's dying scream."

Yet the result was the same a week ago in Kansas as a century since in Britain, or as thousands of years ago at the death of Abel.

Such a secret cannot be kept, except at the price of continuous and unspeakable mental torture. And in accordance with that strange propensity of the soul to share with others its deepest troubles, the murderer soon began by hints to take others into his confidence, and finally divulged the whole of his guilt as if to free himself from carrying longer its intolerable burden.

The dispatches state that the slayer of his two sisters, Rosa McMahon and Margaret Van Hoven, and his brother-in-law, Alonzo Van Hoven, began serving a life sentence in the Kansas State Penitentiary at Lansing a few days ago. He is now known as No. 3555. He pleaded guilty Friday afternoon to murder on all three charges and technically is under three life sentences.

It would probably serve no good purpose to indicate here the manner of the confession. But it may be well to recall a classic exposition of the psychology of the mental break-down of the criminal's mind. This one was given by Webster in his famous speech during the trial of the Knapp brothers for the murder, in 1839, of Joseph White of Salem, Massachusetts.

White was a retired merchant, 30 years old, who was murdered in his bed. The murderer was a ruffian, Richard Crockett, who had been hired by Joseph and Francis Knapp to commit the crime. Joseph Knapp had married a niece of Mr. White and the former desired to get her share of the uncle's estate. One of the conspirators confided to a friend and the identity of the murderers thus became known. Crockett committed suicide and the Knapps were hanged. In a well known passage of the address to the jury Webster said: "The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible impulse to be true to itself. It labors under its guilty possession and knows not what to do with it. The human heart was not made for such an inhabitant. It finds itself preyed on by a torment which it dares not acknowledge to God or man. The secret which the murderer possesses overcomes him. He thinks the whole world sees him in his face, reads it in his eyes and almost hears it working in the very silence of his thoughts. It haunts him like a master. It betrays his discretion. It breaks down his carriage. It conquers his prudence. When suspicious from without begins to embarrass him and the net circumstances to entangle him, the fatal secret strangles him with still greater violence to burst forth. It must be confessed; it will be confessed; there is no refuge from con-

science but suicide, and suicide is confession."

So, too, McMahon could not rest till he had told his story and divulged his secret—one that it must be well nigh impossible to keep. For as soon as the allurement of the crime, and the deception which induced the person to commit it have vanished, the guilty soul awakes, and finds itself face to face with the Being that formerly it had scarcely believed in, whom it had not yet learned either to fear or to trust.

When the glamor of the sin is gone and only the reality remains, then for the restless soul of the murderer there seems to be no peace, no relief, apart from confession.

The reports of crimes committed and the authors not detected or apprehended, are likely to mislead the unexperienced into the belief that the penalty for wrong-doing is not necessarily inevitable. But the truths we learn in the Sabbath schools, in the Primary, in the Religion class, and in the other "congregations of the Saints," are the safest guides to follow, despite any sophistry of narrow men to the contrary, or any exceptions to the law of retribution that current events may falsely appear to furnish. For what- ever human eyes do not see, the well known hymn suggests is still not un-noticed; and since "angels above us are silent notes of every action," as for ourselves let us "do what is right."

## TAFT ON RAILROADS.

President Taft, during his historical journey throughout the country, uttered many important truths on a great variety of subjects. His addresses, if collected in one volume, like those of Elihu Root during his circumnavigation of the American continents, would form interesting and instructive reading.

At Corpus Christi, Texas, he spoke of the country's need of railroads, and the advantages derivable from the citizens from these transportation lines, and their right to protection from wanton assaults.

This is a subject with which citizens are familiar. All know the importance of railroad service to any territory. Railroads benefit not only the places located immediately on the lines, but wide areas on both sides. They are the arteries of trade through which life and activity are conveyed to every part of the body politic. They exist because the interests of the people depend thereon, and they are of daily benefit.

There are not enough of them. There is not a state in the Union that does not need more railroads. There is not a state that is not patiently waiting for further extension of the lines that run through them, for railroad building means the development of resources and prosperity. Salt Lake is largely indebted to the railroads for the tranquility with which it passed through the late financial storm. The building of the O. & S. depot, the reconstruction of the street railroad system, coincident with the erection of private buildings and the expenditure of a large part of a borrowed million dollars on municipal improvements, made the crisis here less serious than in other cities.

The railroads, then, are certainly entitled to protection against unreasonable and unwarranted attacks by the demagogues who do not stop to consider that the demand of the roads for material of every kind, and for labor, gives employment to hundreds of thousands in the mines and mills, shops and factories.

On the other hand, the railroads are, of course, dependent upon the people for valuable franchises and patronage, and they should recognize this by giving as reasonable rates and as good service as possible. They should recognize their dependence upon the people by meeting all just and reasonable demands half way, in a spirit of fairness to all. They should do away with unjustly discriminating rates, and give no cause for complaint by the patrons, on that account. A desire on both sides to deal justly with one another, and to keep peace on a basis of fairness to all is necessary for that harmony without which prosperity cannot be permanent.

## SALOONS AND SCHOOLS.

A somewhat curious discussion has ensued between Logan and Provo relative to the saloon question and its possible bearing upon the welfare of the educational institutions located in those two cities. That is a question in which Salt Lake, too, is vitally interested.

The Logan Republican, commenting on the election in Provo, said:

"Now that we learn Provo has not voted for absolute prohibition we begin to be fearful for the students of the B. Y. U., who are now exposed to awful alcoholic temptations. We wonder if Provo is worthy of having such an institution entrusted to her care and are sure that the college students there had much better return to Logan. They will find unequalled scientific and practical instruction at the A. C. and, as the Church will want to maintain one college in a prohibition community, they should find an abundance of scientific and literary courses at the B. Y. U. Now is the moment for the B. Y. U. to go back to its college standards and to hope that Bishop Shibley will use his influence with the Church school board in order to bring this about."

To which the Provo Post promptly replied that there is no danger of Provo going back on prohibition. We quote:

"What are the facts about Provo? Provo went overwhelmingly for prohibition—over 600 majority. Though divided between two parties for mayor-elect, Mr. Ray was elected on a 'wet' platform, but his party failed to land all the goods and he is now free to choose his own course. He has repeatedly said in public before thousands that he will enforce the law; under his oath he could do no less. The city attorney is a splendid young lawyer, a progressive man, and an alumnus of the Brigham Young University. Judge Noyes, present justice and the justice-elect, has for years administered the ordinances of Provo, to the entire satisfaction of the citizens and to the terror of the law breakers. Everybody knows that he will not flinch from right and justice in the future. The present city council and the council-elect (with probably two exceptions) are for prohibition from top to bottom. Already a prohibition ordinance, severe in the extreme, has been passed, and will go into effect on January 1. All other ordinances bearing on the liquor question have been passed. Seventy-five per cent of the citizens of Provo

are in for temperance and the closing of the saloons. Provo is in the midst of a populous county, every town of which has gone 'dry.' While Provo's troubles are not yet over, we feel that not many cities have a brighter future."

Both the Republican and the Post recognize the importance of prohibition in a community that aspires to the position of a center of education. They realize that cities that invite the youth from all over the State to come and attend their schools, should not be wide open. They should not place a stumbling block in the road of the young boys and girls who leave their homes and parental care for the school.

Where does Salt Lake City stand on this question? We have about 150 saloons and dens open, practically, day and night. Most of them are located in the heart of the City, with their doors invitingly facing our most crowded streets, and especially conveniently placed near places of amusement, so that you cannot go to a theater without having to pass a row of reeking dram shops. In some blocks, in the very center of the business district, there is scarcely a house in which a saloonkeeper does not hold forth, and some of those dens are the resorts of murderers and robbers. But this is not all. "American" party officials have graciously overlooked the re-instatement of slot machines in nearly every available corner, thus encouraging boys to indulge in gambling. Under "American" rule our City has been filled up with denizens of the underworld, who shamelessly sell perdition in the streets, and now the proposition is to re-open the establishment that was closed after a long and bitter struggle by the people against the oppressors. That is the situation in Salt Lake under "American" rule. If the signs do not fail, the floodgates of hell are going to be opened wider than ever, and it will require the greatest vigilance on the part of parents and guardians of youth, lest many of their precious charges shall perish in the whirlpool.

We do not wish to say anything detrimental to Salt Lake City, but we firmly believe that our institutes of education will suffer as a consequence of the prevalent conditions. Especially will this be the case with the University. Parents who know of the fearful conditions will naturally hesitate to send their boys here, to become the objects of temptations. Those who daily pray, "lead us not into temptation," are not going to send their loved ones straight into the den of lions, knowingly. Salt Lake ought to be an educational center. It can never become one under the control of saloon-keepers and stockade builders.

While the wind is no wolf yet it howls.

Does Mr. Samuel Gompers hail from Missouri?

The original home of the hookworm was Sandy Hook.

Retter that a man blow soap bubbles than his own horn.

The faster the automobile goes the faster goes the money.

Give the Devil his due but be careful never to owe him anything.

A judge's portrait should always be put in a judicial frame of mind.

A fervid imagination, as well as distance, lends enchantment to the view.

Neither a borrower nor a spender be, then thou canst not be false to any man.

The Peary-Cook controversy has made it plain that manners make the man.

A boy shouldn't be encouraged to follow his bent when he is inclined to be crooked.

If Madame Steinhil goes on the stage, will she essay the role of Lucretia Borgia?

At Des Moines Senator Aldrich was in the "insurgents' country" if not in the enemy's.

If perseverance does not conquer all things it at least keeps the perseverers busy, and that is much.

Bishop Fallows says that man's supreme duty is to be happy. He has told what, now let him tell how.

In withdrawing water power sites Secretary Ballinger adopts Buck Fanchaw's method of quelling a riot.

After a man has greatness thrust upon him his great solicitude is to see that some one doesn't thrust it from him.

A man may be the architect of his own fortune but when it comes to building a house he wisely employs a professional architect.

There is only one boy in the high school taking cooking lessons. If he perseveres he may yet "take the cake."

Contractor Moran is to erect a sixteen-story building. There is nothing like sweet sixteen. It pays to work for the City when you know how to charge.

Civilization knows no more atrocious act than a mob lynching and burning a human being. Its members are not fit to associate with the cannibals of the Congo.

At Wesleyan President Taft praised the small college. And it deserves it. It was at the small college that many of the great men of the republic in its early years were educated. The small college is pre-eminently an American institution and should be perpetuated.

Had the Cairo lynching taken place in a southern state what a cry of outrage and indignation would have gone up from some sections of the North. Geographical location of a crime does seem to have some influence on public opinion after all.

The downfall of Thomas Jefferson Hall, the boy benefactor, who killed Charles Fawcett and shot President

J. K. Woodward of the New Albany, Ind., Merchants' National bank, cannot be attributed to the cigarette habit for he never smoked in all his life. Some substitute will have to be found for the universal explanation.

The British Ambassador, Mr. James Bryce, contributes some interesting reminiscences of Darwin to Harper's for December. According to Mr. Bryce the shape of Darwin's nose nearly resulted in depriving the world of the Origin of Species. This is the story as told. The British Admiralty sent an exploring ship to survey the coasts of the South Atlantic and Pacific oceans, and do other hydrographic work. This ship was the famous Beagle. Darwin was then twenty-two years old, and still contemplating

ing taking orders; but was more accomplished as a naturalist than in any other branch of learning. Through the voluntary influence of friends at Cambridge Darwin was recommended to Captain Fitzroy, commander of the Beagle, as a suitable naturalist to accompany the expedition. Darwin was eager to go, but Captain Fitzroy was reluctant to take him for the reason that the shape of the young man's nose seemed to him to indicate weakness of character. Fortunately this objection was overborne, and Darwin sailed on the five months' cruise of the Beagle, during which he made those remarkably clear and precise observations which resulted in the Origin of Species and the revolutionizing theory of evolution.

## NEW NEWS OF YESTERDAY

A STORY OF THE SIEGE OF CHARLESTON.

By E. J. Edwards.

This daily series of anecdotes and incidents that throw new, interesting and frequently dramatic light on famous events and personalities of the past have been collected by Edwards during nearly forty years of more or less intimate acquaintance with the country's leaders since the Civil War. Each anecdote or incident is fresh from Mr. Edwards' notebook, and, either in whole or in part, it constitutes New News of Yesterday, gathered from the men who made the news—the history of the day from the equally authoritative sources. As important contributions of the "Human Interest" sort to American history, these articles have a distinctive value all their own.

When did the leaders of the Confederacy first realize that their attempt to establish a new nation was doomed to failure? That is a question that has always interested students of our Civil war, and one which has been variously answered by not a few Confederate leaders.

The venerable Frederick W. Seward, who was nearly murdered while defending his father the night Lincoln was shot, and who was assistant and acting secretary of state under Presidents Lincoln, Johnson and Hayes, told me one day that he almost invariably put this question to the many former leaders of the Confederacy whom it was his good fortune to meet on terms of friendship after the close of the war.

"Of course," said Mr. Seward, who is now in his eightieth year, "the answers were widely varied, and all of them were interesting, but I think the one that interested me most was that given me by the late George A. Trenholm, who was secretary of the treasury for the Confederacy from June of '64 on, and who, before that, ran past our blockade a lot of much needed supplies for the Confederacy. He was one of the most successful merchants the South ever produced, and he was born and lived in Charleston, South Carolina."

"I said to Mr. Trenholm one day, after we had come to know each other as friends, following his pardon, 'I understand, Johnson and release from prison.' I would like to know just when it was that you began to despair of the success of the Confederate cause. Do you mind telling me?"

"Mr. Trenholm was silent for a moment."

"I don't know that I ever thought of it just that way," he said, at last, "but I will tell you of an incident that happened at the time the Union army was preparing for an assault upon Charleston, and maybe it will tell you what you want to know."

"At that time almost all the able-bodied men of the South, at least of those who were in the military service. The few men of vigor who were not in that service were employed in the cities of the South, and I was upon the civil side, and I was aware of those. When it was apparent that a desperate assault was to be made

upon Charleston, and the Union forces were preparing to plant the 'Swamp Angel,' the big gun with which they expected to bombard Charleston, everybody who could hold a spade or wield a pickaxe or trundle a wheelbarrow, was called into service."

"I found myself at work throwing up intrenchments facing the harbor, and I remember of enduring blistering, exhausting labor, one day I became very much exhausted. I stopped digging, to rest a while, and turned to the gentleman wearily toiling at my side, none other than Judge McGrath, one of the leading lawyers of South Carolina."

"Judge," I said to him, as I rested on my spade, "it occurred to me just now, to ask you the question, 'What are we doing this for? What is going to be the outcome of it all?'"

"With the perspiration streaming down his face, the poor Judge stopped working, and leaned one elbow on the handle of his shovel."

"Do you know, Mr. Trenholm," he began with an impressive slow motion, "I shall never forget, 'that very idea occurred to me just now. I asked myself the question, and I have answered it. It wouldn't do to say this publicly, but I'll tell you privately and confidentially that as I looked at these embankments we're throwing up, I said to myself that while they might temporarily prevent the fall of Charleston, nevertheless their ultimate purpose, I'm afraid, will be as useless, to be visited hereafter by many persons who will be told that the fall of that city was the result of the failure of the able efforts to establish a Confederate government. And the visitors will say, Mr. Trenholm, that these are remains of the unsuccessful attempt of the men of the South to establish by revolution a new government upon the American continent.'"

"Mr. Trenholm paused for a moment."

"I am inclined to think, Mr. Seward, it was at that time both Judge McGrath and I began to be persuaded in our hearts that the Confederacy was doomed."

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