

Philadelphia Frauds.

We have had some crooked work in the late election in Marion county, but it must be confessed that it is nothing compared with the work of the Quay machine in Philadelphia. The Record calls attention to the evidence of it in the total vote of the Third and Fifth wards of that city as compared with 1900, when a very full vote was cast. The presidential contest and the rough-and-tumble fight for congress between McAleer, democrat, and Burk, republican, brought out a full vote. When the count was completed the poll stood as follows:

	McKin-		Mc-
	ley.	Bryan.	Burk.
			Aleer.
3rd ward..	1738	948	1650
5th ward..	1967	817	1560
			1288
	3705	1765	3120
			2311

The total vote cast for McKinley and Bryan was 5,470; the total vote cast for Burk and McAleer was 5521. Nothing was left undone to bring out every voter.

Contrast the above showing with the vote cast on Tuesday last for Pennypacker and Pattison:

	—1902—	
	Pennypacker.	Pattison.
Third ward.....	3659	323
Fifth ward.....	5176	351
	8826	674

This shows that the aggregate vote for governor was 9,500—or 4,030 votes in excess of the presidential vote of 1900 and 3,979 in excess of the vote for congressional candidates in one of the hottest contests ever made in Philadelphia.

The Third and Fifth are finished wars in which the population is falling off rather than growing. The whole number of resident males over 21 years of age in 1900 was as follows:

	Native	Foreign	Ne-	Asi-
	white.	white.	gro.	atics.
3rd ward..	1509	4980	604	20
5th ward..	2200	2861	556	35
	3709	7841	1160	55

The foreign whites, negroes and Asiatics are in the proportion of nearly three to one of the native whites. Thousands of this class are aliens, non-taxpayers and incompetent voters. Yet it is out of this stew and reek that Pennypacker gets 4121 more votes than were cast for McKinley, and all this was done under a law providing for general registration.—Indianapolis Sentinel.

Picking up Money.

The new superintendent of a shoe factory took some coins from his pocket and threw them over behind the barrels, and then called the man who was supposed to take care of the storeroom. What followed is related by the Youth's Companion. "Tom," the superintendent said, "if you find any money lying around here, bring it to the office."

"You lost some money, sir?" "Yes, I dropped part of it. There's quite a lot on the floor. Guess you'd better have a hunt for it."

After a little while the laborer came into the office and smilingly handed over several quarters and dimes.

"Is that all you found, Tom?" asked the superintendent. "That isn't half of it. You'll have to move the barrels again and sweep the floor. By the way," he added, "pick up all the heels and counters you find, put them in a box and fetch them to me."

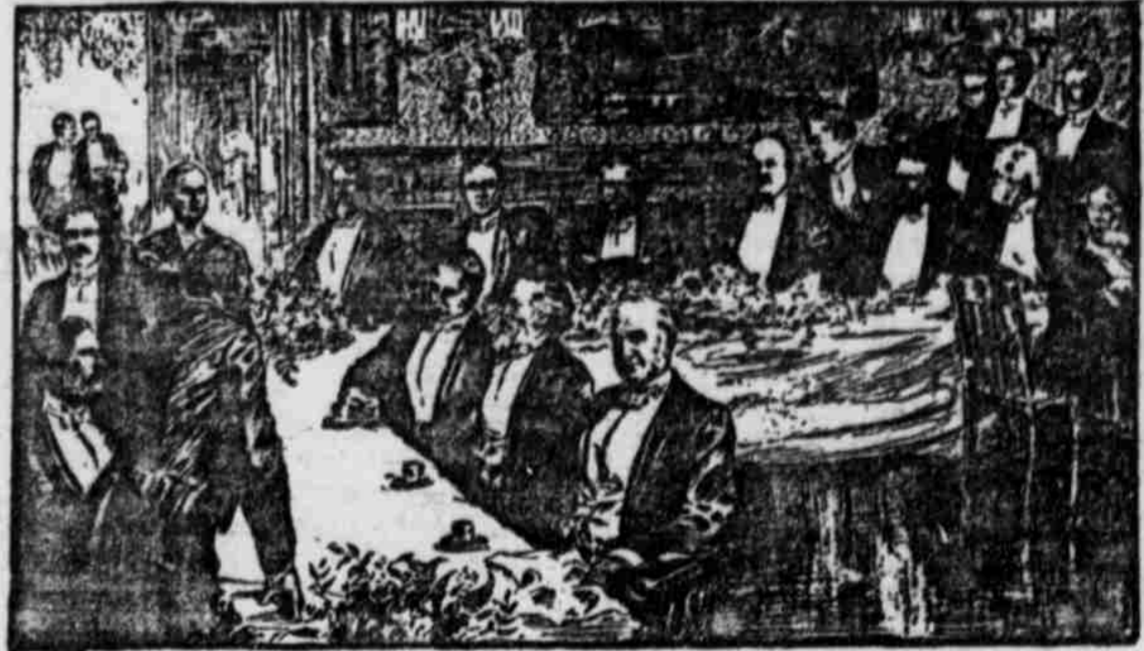
Half an hour later the man who had

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charge of the storeroom appeared with a good sized box. He shook his head in token of failure as he set the box down; but the superintendent, glancing at the box, did not wait for him to speak.

"I thought you'd find five dollars more if you looked a little closer," the superintendent said.

"But I didn't, sir," the man declared, in a tone of surprise. "I didn't find another cent."

"What do you call these in the box? Here are five dollars' worth of heels and counters. If they are taken care of the firm is just five dollars better off than it would be if they were kicked around until they warped and rolled and got shoveled into the furnace. One of the things you and I are here for is to keep money off the floor by looking after such matters."

When tools rust and materials go to waste, when slovenliness and lack of system lead to the destruction of useful things, it means that money has been left "lying around." Any spendthrift who dropped a bank note or a coin would hasten to pick it up, but sensible people carry their precautions further. They look after "money's worth" as well as money.

Concerning Profanity.

Reader! Jesus was the best friend our poor old humanity ever had. He lived for but one purpose—to make us better and happier, and at last He died a martyr to the truth which, out of His love for us, He could not desert.

And how ungrateful it is to take that noble man's name upon your lips and blow it around as you do the froth from your beer!

That name is worthy of a more respectful treatment at your hands. You should be ashamed to use it as you do!

But quite apart from all this the fact remains that words are the symbols of our thoughts, hopes and noblest ideals, and to lightly treat the symbols of these thoughts, hopes and ideals is to lightly treat, and eventually to despise, our better selves.

Profanity of speech leads logically to profanity of thought and desire, and the man that has no reverence for the symbol is in danger of losing his reverence for the thing of which the symbol is the reflection.

It is as sure as anything can be in this world that the young boys growing up today with the habit of profane swearing fixed upon them will

not have as much faith in themselves and in the world, as much hope for the future or as much beauty in the present, as their forefathers had, who were taught to hold the high names in reverence and to speak of their high hopes in a low voice and with bowed head.

We cannot afford to lose our reverence. Between our skyscrapers and our sky-reaching aspirations the latter are of far the more value.

We could get along first rate without skyscrapers—in fact, for a long time we did get along without them very nicely—but without the great thoughts and hopes we are at best but a lot of greedy, savage dogs fighting over the poor little bone of this little animal existence.

"The words of our mouth" as well as the "meditations of our hearts" should always be such as to be acceptable to the best company.

And by the best company is meant not the bepowdered, bejeweled favorites of fortune known as "society," but the company of clean-hearted, clean-minded men and women that constitute the real aristocracy of God.—Chicago American.