

EDITORIALS.

QUESTIONS ABOUT SCHOOLS.

A CORRESPONDENT, writing from a settlement in the southern part of the Territory, propounds the following queries:

Editor Deseret News:

Will you please answer the following questions through the News? When the time arrives for the annual election of school trustees and the one whose term expires has notified the other two that he will serve no longer, have the remaining two trustees a right to let the time of election go by and then appoint one? And would the one so appointed be a legal trustee?

When a district is scattered and one or more families live from one to two miles away from the school house, and they can employ a teacher who is competent, and have the certificate as provided by law, and they ask the trustees to take care of the school taught by him, as a district school, have the trustees a right to refuse and then keep all the appropriation for the use of those who attend at the schoolhouse? This would compel those outside to pay their school bills in full, while the portion of the appropriation is used to help teach those who already have many advantages over those living outside.

The trustees are required by law to give ten days' notice of the school meeting at which a new trustee is to be elected. They therefore have not the "right to let the time of election go by," for the purpose of appointing a trustee. If, however, from the failure of the trustee elect to qualify, or from any other cause, at any time, a vacancy in the board of trustees occurs, the remaining two may appoint a man to fill the vacancy until the next election. The acts of a man who is a *de facto* trustee, that is, who holds the office under color of a right or title to it, will be valid so far as the public is concerned, even though the manner by which he came to occupy the position was illegal. He might be removed by a direct proceeding, out while he actually discharges the functions of the office, his acts are valid. This is a statement of a general rule, though did time and space permit, it might be elaborated and possible exceptions cited.

In the case of a scattered district, such as is described by our correspondent, where the convenience of the people requires two schools, some distance apart, it is common for the trustees to provide two. The matter is subject to the discretion of the trustees of the district, and further than this is not provided for by law. In such a case as our correspondent describes, it might be well for application to be made to the county court for the creation of a new district.

The fixing of the number and locations of the schools in a district, the employment of teachers, etc., are matters which by law are placed under the full control of the trustees of the district. It would be impracticable to provide in advance by law for all the necessities and contingencies arising in a school district, and the trustees must of necessity be endowed with discretionary authority in regard to them.

Trustees are not bound to take official cognizance of schools established in their district, other than under their direction, nor would they have any right to devote any public moneys to such schools. The remedy for such grievances as our correspondent refers to, is to induce the trustee to establish a new school, or the county court to erect a new district.

SHE HAD A CLICKING JAW.

There are quite a number of people in this locality that are afflicted with clicking jaws, which perform an unappreciated, unusual accompaniment while they take their meals. In some of the more aggravated cases the clicking operation also keeps pace with the conversation of the victim. No means has been discovered by which this sound can be dispensed with by winding up the facial machinery to go a certain time and then stop, like an ordinary watch or clock, the cessation only being reached by the stoppage of the patient's breath. The most prolific is not the only cause of this perplexing affliction is a bungling dental operation.

The New York *World* tells of a suit for damages brought by a young woman against a dentist, who had, she claimed, extracted a couple of teeth and in place thereof planted a click on her jaw. The description of the trial was written by one of the *World's* humorous reporters, and we here give the larger portion of it:

"A peculiar case came before Judge O'Grady in the Superior Court yesterday morning. Margaret Dunn, a very pretty brunette, 23 years old, sued Ferdinand Hasbrouck, a Broadway dentist, for \$5,000 damages. The facts were these:

On the 18th of November, 1885, Miss Dunn was suffering from a severe toothache. She went to Dr. Hasbrouck's office and had the two first molars in her upper jaw drawn by one

of the assistants. She went home and lived on a diet of tea and milk for several days. After the swelling had subsided she began to eat solid food. To her alarm she found that when she went to chew her jaw clicked merrily. She laughed, and her laugh died away as the click grew louder. The clicking operation was accompanied by intense pain, and at times it compelled her to stay in bed. Hence the suit for damages.

At the trial yesterday the foregoing was practically Miss Dunn's testimony. The defendant testified that Miss Dunn had come to his office and had two teeth extracted. This was two years ago. He did not see her again until May of last year, when she came and said she was suffering in intense pain. He made an examination, but found apparently no trouble. The clicking might exist, he said, but it was probably caused by yawning, laughing or biting some hard substance. It was probably the latter, as according to Miss Dunn's testimony, she was not troubled with the clicking until she had eaten something in a downtown restaurant. This part of the testimony excited a general smile.

Then Dr. Frank Abbot, one of the defendant's witnesses, went up to Miss Dunn and requested her to open her mouth. She did so, and after looking into the pink cavern he asked her to work her jaw. Click, click, went the accented jolt, and Dr. Abbot acknowledged he heard the mysterious sound. The jury solemnly gazed at the pretty mouth and then gravely whispered to each other.

Next Dr. Edgar T. Weed, a fine-looking young man with a silky beard, explained that the mysterious noise was caused by the stretching of the ligaments of the jaw. He said that every time Miss Dunn would laugh at a joke or try to masticate a beefsteak the jaw would click, thereby causing much inconvenience to the owner. It never could be cured, but must click on forever.

This seemed to impress the jury, and they were so silent that when a juror asked Miss Dunn some questions they easily heard that fatal click. It looked like a verdict for the fair complainant, but ponderous medical works were brought out by the defendant's lawyers and passages were read, showing that people could easily get a clicking jaw from numerous causes besides having molars extracted. Then it was averred, it would be a dreadful precedent, should a verdict be found for the plaintiff, for every body who sat in a dentist's chair might claim they had a clicking jaw and get big damages. Then the Judge explained the difference between "click" and "clack," and the jury filed out to consider the case. An hour passed and they did not return. The hands of the clock had traveled the circuit of the hour several times before they did come in. They had considered the case, and their decision was against the girl with the clicking jaw. Dentist Hasbrouck smiled as the verdict was given.

MORE ABOUT MR. PISGAH.

Under the head of "A Mormon Monument," the *Afton*, Iowa, *Enterprise* of the 12th inst., publishes the following in relation to the Mt. Pisgah Burying Ground:

"For the past year there has been correspondence between the Mormon authorities at Salt Lake, and Mr. A. C. White in regard to the erection of a monument to the memory of the dead at Mt. Pisgah, in Jones township. In this cemetery there are between 400 and 500 graves; among them is Bishop Huntington. We copy from *Colby's Atlas* the following:

"It was here that Mormons made their temporary sojourn from 1846 to '52, and their 'B. G. Field,' as it was called, which composed Secs. 7, 8, 10, 11 and 12, containing about 1,400 acres of land, was situated within its limits. It was enclosed on the north and east sides with a good fence of rails and poles, while the west and south portions were protected by Grand River, which was its boundary."

Mr. White, some time ago, sold the land occupied as a cemetery and since then has enclosed the lot with a substantial fence, and the work of building the monument is now in progress. The base and first section will be of stone, set with cement and very solid. The shaft will be twelve feet high and be finished in the "rough" with polished sides for inscription of the names and dates of the deceased. One side will have the name of Bishop Huntington and a brief history of his zeal and labors for the cause.

The site of this monument will be in full view from the tracks of the C. B. & Q. and Chicago, St. Paul and K. C. railroads, overlooking the valley of Grand River and will stand out in the sunlight of the present civilization as a strange history of a strange people. To the passer by, who stops to read, the wonder will come with striking effect that here, in the vast wilderness, a race of people stood a moment to look beyond and then journeyed on to the valley of Salt Lake.

To Mr. A. C. White the Mormons have been very courteous. The letters from President Taylor and Elder Huntington have been very kindly worded, and Mr. White has endeavored to carry out the wishes of the Mormons in every respect, and when the work is done we believe it will be well done and will be satisfactory to the friends of those buried

there, who have more zeal than has been witnessed on this continent for fifty years.

When the monument is completed it will be photographed and copies will be furnished to all those who have friends buried there and who have contributed in defraying the expense."

WORTHY THE STUDY OF STATESMEN AND PHILOSOPHERS.

By courtesy of Messrs. Gay Brothers, of New York, we are enabled to present a letter addressed to them by Mr. George Ticknor Curtis, whose name is now almost a household word in Utah. The remarks made in the correspondence by that able jurist are worthy of attention. In a legal argument made by him upon a notable occasion he confessed his own deficiency in having up to that time given so little attention to the claims of a greatly abused people, or something to that effect. It is to be presumed that since then he has devoted some time to the investigation of a subject to the importance of which he was suddenly awakened. He is now in a position to intelligently state that the "Mormon" religion must rank among the most remarkable phenomena of modern times.

In thus depicting the religious system of the Latter-day Saints Mr. Curtis is undoubtedly correct. It would, however, be difficult for any individual outside the pale of the community organized under it to define the reasons for the phenomenal character of what is called "Mormonism." The idea is based mostly upon the distinctness of itself and its devotees from all other systems and people in many essential particulars. What these distinctions consist of is greatly misunderstood, and indeed can only be comprehended in any degree of fulness by those who have accepted of and conformed to the faith. Its adherents claim that its phenomenal character arises from precisely the same cause that constituted the singularity of primitive Christianity as introduced and promulgated by its Head and those whom He specially commissioned to proclaim and establish it. The reason why the adherents of the modern religious phenomenon claim that their religion is peculiar on the same basis as was the primitive church, is grounded on the further claim that the latter-day gospel is not a new system, but simply the original plan revealed anew in a later dispensation.

This claim involves the co-relative one that the Christianity established by Christ and His Apostles was a system entirely different from the confused, heterogeneous religions of the present age, as well as a good many preceding ones. The original system included divine authority by the medium of revelation, a distinct organization including Apostles, Prophets and other officers, placed in the Church for specific purposes; not only faith in the Father of our Lord and the atonement of the latter to rescue humanity from the conditions imposed by the fall, but also repentance, baptism by immersion for the remission of sins and the imposition of the hands of those holding the required authority for the imparting of the Holy Ghost to repentant and baptized believers; also the performance of vicarious work by the living in behalf of the dead who depart to the spirit world without having had an opportunity of hearing and embracing those doctrines while in mortality. In the primitive Church there were likewise spiritual gifts, the fruits of the Holy Ghost, whose communion was enjoyed by the faithful Christians of that age.

No intelligent individual who reads the Scriptures and believes what he reads can consistently deny that the foregoing were among the conditions and principles which characterized the system instituted by our Lord and those whom He empowered to be His agents in prosecuting and perpetuating the same labor. On the same ground it cannot be denied that these peculiarities are not even claimed by the great bulk of Christians of this day, much less enjoyed. This leads to the conclusion that the original system was repudiated and others falsely claiming to be orthodox planted in its stead. In other words that there has been an apostasy. If it were otherwise the churches of today would, with the experience of ages, have been immeasurably in advance in genuine theology of the those devotees of true religion who lived nearly two thousand years ago. As it is, their basis is not only constituted of what occurred so many centuries since, but the intelligence then promulgated is about all the material they have at command. And upon this there is an endless division of opinion, people being blown hither and thither by every wind of doctrine.

A religious phenomenon of the same character as Divine Providence offered to plant among men nearly 1,900 years ago would be likely to be similarly treated to one of the same structure and genius revealed later. A like cause will produce a like effect at any time. History does not furnish any evidence to speak of that men of thought and education in the days of the primitive church took any pains to study it or its claims. It was then as now in relation to "Mormonism." It was repudiated

as a clumsy imposture, and its devotees were dragged before judges, cast into prison and put to death in various shapes.

Mr. Curtis claims correctly that aside from a belief in the righteousness of plural marriage, there is much in the modern phenomenon to engage the attention of eminent thinkers and workers of the world. If that class would honestly act upon that suggestion they would discover, in the sublime theory of "Mormonism" a field as broad and deep as was ever contemplated by mortal. Even a person claiming it to be illusive could not but admire the sublimity of its aspect. It takes truth for its scope—things as they have been, as they are and ever shall be. It is claimed that included in this grand category is the identity of man in a spirit life, in organized form, conformable in shape and dimensions to his mortal body, when in perfect condition, the spiritual fatherhood of God and consequent brotherhood of man; the mortal probation combined with free agency as a progressive condition preparatory to entering upon another stage of spirit life beyond the grave; the intimate union of body and spirit by the power of the resurrection when the whole man will be clothed with immortality. So comprehensive is the divine plan that it comes near the principle of universal salvation, excluding those only—comparatively few in number—who elect to remain outside the pale of divine clemency by persisting in being a law unto themselves, as all things must be re-deemed by the conditions of law. The final destiny and condition of intelligences who have passed through the mortal probationary stage will depend upon their fitness, attained by development and conformity to just and correct principles previous to the classification directed by the wisdom and justice of Omnipotence.

The key to the devotion of intelligent and educated people, as well as those who are perhaps not so far advanced in a certain class of culture, to the "Mormon" religion, exists in the fact of their having obtained a witness of its truth. They have been baptized into one spirit and claim to "know of the doctrine." This was the case with the early Christians. They were convinced that God and truth were in their religion. This caused them to face without faltering the revolting prisons of that day; they confronted without blanching the faggot and the torch, death and drivings, because they felt they were sustained by these two pre-eminent and invincible conditions. Surely when something approaching similar conditions exist in these times it presents a question worthy the study of the statesmen and philosophers of the age.

THE ELEMENTS OF DISORGANIZATION.

The restless discontent of men who are forced by birth or other circumstances into the lower levels of society comes nearer illustrating the basis of Darwinian reasoning—that everything in nature represents a struggle for supremacy, and the fittest survive—than any manifest condition with which we are constantly confronted. It is represented variously, in accordance with the place, the circumstances and the people, but it exists everywhere as a fermenting element, under different names of course. In Russia it is Nihilism, in Germany Socialism, in France Communism and in the United States Anarchism.

The claim is made by each that it is separate and distinct from the others, but an analysis of their respective principles, following objects, methods and *raison d'être* shows pretty conclusively that under different designations they are one and the same thing, the grand object in either case being the overthrow of government as at present established, the setting aside of the law as it is, and in their place the erection of a complete system of individualism or democracy divested of the right to rule. Perhaps the keynote is sounded in that last sentence, as those people, believing that we enter the world and leave it on exactly equal terms and in like manner, should also be perfectly equal while here and neither has any right to rule another or others.

In Russia, there is greater danger to the established institutions because there is greater oppression and absolutism in the government. That nation is not only a monarchy, but an autocracy. There is no constitution by means of which 85,000,000 people have at once a bulwark for the defense of and foundation for resistance to the powers that be; they can only obey without question the sovereign will, and if they think their thoughts must not be expressed, least of all acted out. To this end they are kept in ignorance, such a thing as common schools being unknown there, and none but the few wealthy being able to patronize their universities. Blind obedience is thus secured and maintained among the masses, and this is why it is that the Nihilists almost without exception are educated and able people, not infrequently nobles. They are the only ones capable of organizing and maintaining an organization; their only remedy is the dethronement of the Czar by some means, and this would completely neutralize the government since the sovereign is him-

self the government, and leave a condition approaching chaos or nothingness for the people as a mass to take hold of and work up in a different way hence the name—*nihil* being the Latin for "nothing."

In Germany, where the masses are educated and can all take part in the anti-government agitations, those who do so are by reason of their common purpose brought about by a common understanding, more gregarious, intercommunicative, sociable, and expect to carry such policy into their newly formed condition which they would establish—hence "Socialism."

In France, where ignorance and education are about equal, and the government is more benignant than that of Russia or Germany, but where aristocracy is more marked and possibly than elsewhere in Europe, the natural effect of popular participation in the creation of the reigning powers brought in contact with the inherent love of show and display of pomp on the part of most of the high-class people, is desire on the part of the more ignorant of the rabble led only by a few who are intelligent but opposed to anything which governs or savors of hard work to crush out all display, to level aristocracy and have a system of things intensely republican that there would be no rule except such mere regulations as the people in community saw fit to establish; there would be no ranks and no one would be higher or richer than any one else. This is Communism.

In the United States, where education is the rule and he that bath it not conducts an uphill and generally unsuccessful fight, and where our laws are most the crystallizations of cultivated thought, it is not strange that we see enlightened and able men at the head of the Anarchists' organization. They have not the absolute despotism of Russia, the oppression and centralizing power of Germany, nor the aristocracy born of a selfish monarch's reign in France to complain of. Only here and there they instances of cruelty and oppression to wage war against, but they claim to have discovered that it is a good temper and good sense of the great majority of the toiling masses here which prevent a general uprising; that the laws are so drawn and the courts so constructed that the horrible situation of the laborer in Pennsylvania and other States is not only permissible under the laws, but actually invited by them. They thus have a pretext for fighting the laws, and claim that such regulations as are born to protect the powerful, foster greed and oppress the poor and deserving of the land ought to be set aside peaceably if possible, or violently if necessary. Anarchy is a condition of things in which there is no law, and the society referred to would strike down the law and have literally "government of the people, by the people and for the people," they termed Anarchists.

The reader will have no difficulty perceiving the common purpose underlying all these organizations. They are the outgrowth of conditions either wrong in themselves or having elements of wrong in them. The principal cause of discontent is the inequalities existing among our species and this is more strikingly manifested and stubbornly fostered in some places than in others. Wherever the extremes are the greatest, there the disorders are most numerous and most determined. As everything in nature must reach a balance by means of counterpoise, so must everything society approach as nearly an equality as justice suggests and circumstances will permit, else there will be "troubles, stratagems and spoils" among those who bear the burdens of discriminations, who will organize a plot and work and contend, no matter whether such efforts result in form or not. Such inequalities as exist in many places were of course never contemplated by the Creator nor are they pleasureable to Him now; they are wrong and some day must be abolished and a better state of affairs prevail one in which virtue, sterling merit and ability will be the characteristics which constitute greatness. But this improved condition will never be brought about by plot against existing institutions.

DEATH OF WALTER MURRAY GIBSON.

THE dispatches inform us that Walter M. Gibson died on Saturday, in San Francisco, from consumption. Many respects he was an extraordinary character. An account of his life would probably verify the old saying that truth is stranger than fiction.

He came here in early times, was known as Captain Gibson, having been, so we understand, at one time engaged in seafaring. Most of the older residents of this city will remember him as a rather fine-looking man, over the average height, of good culture and pleasing address. Devoted to his coming to Utah he had been a good deal of wanderer, having visited many parts of the globe, and specially spent some time on the Island of Java. Identified himself with the Church, a lecture that he delivered in this