

he sighed for, have become the modern heritage of Hungary as well as the other parts of the Austrian Empire. Yet Kossuth is firm to his oath. No doubt the Emperor of Austria would count it one of the crowning events of his life if the eloquent old patriot would return to his native Hungary, and there quietly spend the remnant of his life. But at eighty-six years of age Kossuth does not forget that, besides the personal grievances of his own lifetime, no less than seventeen of his ancestors were persecuted by the Austrian government from 1527 to 1849. He will never return to the Austrian Empire. It may be that his bones at some future period will be carried back to receive honors which the proud living soul once encased in them scorned to accept.

J. H. WARD.

EUROPE, Jan. 7, 1889.

FROM "JUNIUS."

The Chicago *Globe* is a paper published in this city. *It professes to be a straight democratic organ, and clamors loudly for partisan support. It was in high glee last fall, because it calculated on government patronage in the event of the reelection of Grover Cleveland. The truth is the advocacy of this very sheet helped to defeat the Democratic party in Illinois. Everybody knows it is Democratic for revenue only. It was got up about a year ago by a few discarded journalistic hacks from other papers, some of whom ought to be in a dime museum as specimens of ancient Coptic art.

In last Sunday's issue of this particular paper is a small article on the Utah Statehood question. This professional home rule publication says that Utah must not have Statehood; but when one reads the whole editorial page, the fact that Utah is opposed must be taken as a compliment to the Territory. In another article Judge Tuley is condemned because he does not bend the knee to King John Bonfield, and to Mother Hubbard, his prime minister. In another article the Chicago *Times* is denounced for exposing those very estimable persons, the abortionist M. D.'s. In still another article Senator Sherman's bill for taking the control of Congressional elections entirely out of the hands of the State, and placing them directly under that of the United States, is severely criticized. Surely what is good for Utah ought to be good for Illinois; but the Chicago *Globe* does not think so. The editorial page concludes with an essay on coloring meerschaum pipes, and signed "Poliuto," which I suppose is Latin for the word pollution. This paper is a good specimen of the type which opposes Utah Statehood. It is now being distributed at the doors of democratic households, at the expense of Mayor Roche and his machine. It doesn't want a union of Democrats and Socialists. By the latter is meant every person who has lime on his shoes, and wears a full beard to protect his face from neuralgia. It won't hurt the Demo-

cratic party very much next spring; because it will be "gathered to its fathers" by that time, and its editors will be playing craps with niggers down on Biler Avenue.

I read lately a series of letters written for the Chicago *Herald* by a person signing himself "L. B. G." They are of the usual kind written about the west. Interviews with Governor West and other officials are given. "L. B. G." depended entirely for his information about Utah upon professed "Mormon" eaters. But he gives himself away when he says: "When in Utah believe everything that is said about distances. It saves mental exertion and enables you to tell a good story yourself, and leaves the moral consequences with the originator of the tale." Yes, to believe everything is a very nice method of ascertaining the condition of a people or a country, and it enables you to tell a good story yourself. That is just what the scriptural tramps in Utah are doing. They save themselves physical and mental exertion, and depend on maligners for information.

This "L. B. G." is a wit in a small way. Of the Salt Lake City hot springs he says: "They will obviate the necessity of employing a red-headed girl from Erin at a stipend of \$4 a week to blow up the kitchen stove with kerosene once in so often." What splendid humor there is in this at the expense of working girls who never kill their babies, nor fondle pug dogs! What taste there is in it, when one remembers that John R. Walsh, proprietor of the *Herald*, is the son of a red-headed girl from Erin—a girl who was a credit to Erin and to womanhood, and considering the thrifty, industrious, capable son she did raise, instead of "raising kitchen stoves with kerosene!" When Mr. Walsh sends a correspondent to Utah again, it is to be hoped he will pick out one whose hobby is not "red-headed girls from Erin."

During last summer a representative of the Cincinnati *Commercial Gazette* visited Utah, and wrote a series of letters describing the situation out there, from his point of view. Like all writers of his class who depend on active professional politicians for information, he says many things from purely partisan or self-interested motives. But where he has to depend on his own intellect to grasp the situation he does so in a very logical and very perspicacious manner. In one of his early letters he says:

"The elective franchise and the qualifications for election to office are subject to the same disabilities, and the Utah Commission appoints judges of election to see that they are enforced. The voter is required to abjure polygamy as a practice and a belief. As plural wives are a revelation by their prophet Joseph, and a religious duty, the requirement is in effect that they shall abjure the Mormon religion. But the Mormon Church can absolve them from this oath, and their conscience can plead that it is illegal. The abjuring is not of 'unlawful cohabitation,' but of polygamy. So crooked is the law. But where

else in the world is the voter required to make oath that he is not guilty of a statute crime before he can put in his ballot? They who think that this strong practice will persuade the Mormons to sink their theocratic system, and to cooperate with their enemies to induce a hostile immigration, must think them a poor-spirited, weakly organized, and easily crushed people.

"More than all this, Congress has tried to strike theocracy in a vital spot by an enactment limiting the holding of church property to the value of \$50,000, under which the United States Court for the Territory has appointed a receiver for the church property—the Church edifices, the tithing-house, the Church farms, herds and flocks, and the rest; making this act retroactive on property acquired prior to the enactment, and holding the property to a confiscation. Only in Utah is this law. During the suspension of the appeal, the working property, such as the tithing-house, farms, herds and flocks, are rented by the Church from the receiver. For example, the rent of the tithing-house is \$250 a month. In this way *modus vivendi* is arranged while the appeal is pending. Also a modification has been made which lets out the houses used for worship from the \$50,000 limitation. It is hard to believe that this will stand review by the Supreme Court. Surely it is not law for any but the Mormons. But what is the chance of uniting Mormon and Gentile for material development by this persecution of the Church?"

In his concluding letter he gives, or endeavors to give, a condensed estimate of the condition of affairs in Utah. He says:

"This concluding letter launches into a preventive policy to continue as long as the need. The first movement is to go to the root of the matter by abandoning the pretense of free popular territorial government, with personal disabilities which make it a false pretense; to abandon the gift of suffrage, subject to conditions which are nowhere else imposed; to abandon the mockery of jury trials subject to disabilities which nowhere else are known, and which destroy the essential quality of trial by jury; to cease persecutions of the Church and arbitrary seizures of its property which would not be thought legal anywhere else; to abandon statutes and prosecutions which make that a felony in the Saints which is a felony nowhere else; in fine, to abandon a false pretense of Mormon popular government and to create a government of law and justice by the ample constitutional power of the United States.

"The Constitution confers on Congress the power to provide government for the territory of the United States. Whether it shall create the forms of State institutions in a Territory is a rational question depending on the conditions and competency of the inhabitants. A capable central government would not abnegate this duty, and commit it to sojourners, rovers, miners,