

VOTING THE AUSTRALIAN BALLOT.

"Schools" are being held in different places to educate the voters in the new system of casting their ballots—under the Australian ballot law. It will do every voter good to attend these schools and thereby obtain information which will make him confident of his ability to vote just as he desires to. The ballot to be used at general elections is long and intricate, but there is really no difficulty for a careful voter, or for one who will take the time to note the instructions, to get his vote precisely as he wishes it. The work on this part is very plain and simple, and therefore easily understood.

As to the ballot, none but regularly nominated candidates can be placed upon it. This makes nominating conventions of more importance in the State than heretofore. With the exception of presidential electors, which are put in groups, all names of candidates must be placed in alphabetical order, according to surnames, under the designation of the office which they are intended to fill. Political parties are designated by emblems as well as by names, but no two parties are allowed to use the same device. In the coming general election, for instance, the first thing on the ticket will be the emblems of the political parties who have named candidates. These party emblems will be placed one under the other, and at the right of each will be printed a blank square. Over or under these emblems the following instruction must appear: "To vote a straight ticket, place a cross mark (X) with ink in the square opposite your party emblem." This tells the whole story to the straight party voter. Next come the respective groups of presidential electors, with the name of the political party they represent, and the names of the party candidates for President and Vice President of the United States. These latter are the only names allowed on the ballot except those of candidates regularly nominated according to the State law.

All other candidates except presidential electors are placed under the designation of the office for which they are nominated, in alphabetical order. There is nothing in the law which forbids a line of classification such as "Congressional ticket," "State ticket," "County ticket," "Judicial district ticket," "Precinct ticket," etc., for the convenience and information of the voter. There may be also printed instructions such as "Vote for one," or "Vote for three," or any other number of candidates for a similar office, such as three county commissioners, or, as in the case of Salt Lake county, five senators or ten representatives; also the instruction may be included, "If you have not voted a straight ticket above, place a cross mark (X) with ink opposite each name you wish to vote for in the blank space left for that purpose." But no caption or endorsement except those to aid the voter is permitted on the ticket; and no tickets with the candidates of one precinct, county or district are allowed in the polling place of another. The arrangement of names on the ballot, in their alphabetical order, would be as follows in the present election: for instance, if Wm. H. King is the congressional candidate of the

Democrat, L. Holbrook of the Republicans and Independents, and W. Foster of the Populists, then following in the alphabet before H, and H before K the surname beginning there-with will come first, thus:

Representative in Congress:
Foster, Warren; Populist.
Holbrook, Lafayette; Republican and Independent.
King, Wm. H.; Democrat.

To the right of each line is left a space for the voter's mark. In the case of the three county commissioners or five or ten legislators on one ticket, the names will be arranged alphabetically, but all mixed up as to party.

Now as to the voter: The one who votes his party ticket straight has the least trouble of all. He merely makes a cross opposite his party emblem, and deposits his ballot with the judge. If he fails to make the cross his vote does not count; if he makes a cross opposite the emblem and another opposite a name below of another party, then his vote is not counted for either candidate of the office marked, but is as to the rest of the ticket. The person who does not vote a straight ticket must mark every name he wants to vote for, and where he wants a solid party county commissioners' ticket, etc., must pick them out. If he marks more names than necessary for any office, his vote therefor is not counted; if his mark is an imperfect or incomplete cross yet not in excess of what he should ballot for, the mark thus made is counted as perfect, but if there be enough without the name imperfectly marked the latter will be ignored.

Each voter may have assistance to mark his ballot, if he desires and requests it. But no voter can mark his ballot except in the voting booth provided therefor; nor can he secure or carry away any of the official ballots or have a duplicate thereof.

There is one important provision of the law, however, which is of great assistance to the voter who wishes to select his names. This is that the ballot must be published in a newspaper prior to election day. If there is a daily paper published in a county it may be for six days, and it may be in papers of different political complexions; but the ticket must be published. The voter can then secure a copy of the paper, mark at home the persons he wishes to vote for, and at the voting booth may use his paper as a guide to making the official ballot. He is thus given plenty of time to deliberate, and at the polling place has plenty of time to mark his ticket. Those voters who will read this carefully will, we believe, be able to mark their ballots without difficulty, so they will be counted for the candidates of their choice.

FROM THE SOUTH SEAS.

A pair of Salt Lake boys, Elders Thomas L. Woodbury and C. J. Larsen returned on Saturday from the Society Islands—a portion of the earth located so remotely from us, that very little is known of it. These Elders, together with six others, left this city for the scene of missionary labors, Feb. 25, 1893, and consequently they have been absent for a period of three

years and seven months, during which time they report having had a time of rejoicing among the natives of the far-off South seas.

On leaving this city they went by rail to San Francisco, thence by sailing vessel to Tahiti, where they remained for several days. Tahiti belongs to the Society Islands group, and is an island separate and apart from the others. It is of volcanic formation and agriculture is carried on to quite an extent. Nearly all the tropical fruits are raised there and the natives make their living by trading with the Europeans. On this island the natives have adopted largely the customs of the Europeans, and they are rapidly gaining ground in the scale of civilization.

After a short stay on the island of Tahiti, Elders Woodbury and Larsen were assigned to their respective fields of labor as missionaries, the former going to the upper conference of the Lower Archipelago or Tuamotu group, while the latter commenced his labors among the natives of the lower Tuamotu conference. Here the Elders were confronted with strange conditions, being adrift upon a foreign shore, surrounded by semi-civilized people, whose customs were so vastly different from those of their own and whose language to them was something with which they were wholly unacquainted. Nothing daunted, however, they commenced their labors trusting in the help of the Lord and in a few months they were able to converse with the people almost as intelligently as the natives did with one another. During their stay upon the islands the Elders baptized numerous souls as members of the Church, established Sunday schools and taught the natives to revere and honor the name of the Deity and to abide by His commandments. They also taught them the necessity of living moral lives and did everything that could be done to help them along in the scale of intelligence and civilization.

There are now in the Society Islands mission about 1,000 members of the Church, and several branches have been organized in which regular meetings and conferences are held from time to time. For some time the French government—under whose control the islands are—refused to allow the Mormon Elders to preach among the people but after awhile through the efforts of the Elders there, and the general authorities of the Church, the government was prevailed upon to allow the missionaries to go on with their work in traveling among the natives, preaching the Gospel.

The natives of the Society Islands are naturally very hospitable, and while they haven't much to do with, they share that which they have with those who travel among them. Their only occupation is that of diving for pearl oysters, and making cobra from the coconut, the latter being the only fruit found on the Tuamotu group. Cobra is dried and finely chopped coconut, which, together with the pearl oysters, they trade with the Europeans for other kinds of food and sufficient clothing with which to cover their nudity. The Society Islanders are expert divers, and in gathering the