

Resolutions were adopted in favor of calling a convention in St. Louis in June next to consider the canal from a national point of view, and also to discuss its possibilities from a military standard. The general opinion of the convention was that the United States should exercise the same control over the Nicaragua canal that England does over the Suez canal.

### SILK STOCKINGS RESPONSIBLE FOR MUNICIPAL MISGOVERNMENT.

THE Chicago municipal election, held one week ago, discloses some interesting particulars in relation to the ethics of voting. The registry list revised and corrected up to election day contained a total of 208,021 names. The total number of votes cast was 133,257, leaving about 36 per cent. of the registered voters unaccounted for. The election was by no means unimportant. There were 34 aldermen and a number of town assessors, collectors, supervisors and clerks elected. Public feeling ran rather high, owing to the fact that 9 aldermen were under indictment for dishonesty in office. The election was conducted under the Australian ballot law, so that there was no excuse for intimidation, coercion, or the fear of rowdiness at the polls.

The local papers have entered into the analysis of the situation, and are trying to solve this problem of absenteeism at the polls. The 3rd, 4th and 12th wards in Chicago are usually denominated the American districts. There are scarcely any lodging houses in either of them. The percentage of foreign born citizens in these wards is so low as to be unworthy of notice. The absenteeism at the polls on election day in the Third and Fourth wards was 38 per cent. of the registered voters, and in the Twelfth 35 per cent. The Sixth ward is almost entirely composed of wage workers and small shopkeepers; the absenteeism there was only 21 per cent.

A Chicago paper says that those who stay away are the individuals who groan over the election of bad men to the Council, scold because municipal affairs are not decently managed, and yet will not take the trouble to vote for good men. Much of the responsibility for municipal misgovernment rests on the men who think it beneath their dignity to turn out except at a Presidential election.

Of the 34 aldermen recently elected in Chicago, 18 were Republicans, 13 Democrats and 3 independent Democrats. The old Council was strongly Democratic, but in the new it is said the parties are a tie. The mayor is Republican, and trouble is apprehended over the pending organization of the Council on party lines. There is, however, talk of organizing by means of a joint committee composed of both parties.

The Italian government has selected its war ship, "America," to convey to the United States the Italian exhibits to the Exposition free of charge. The Rome Chamber of Commerce has invited other chambers to form committees to promt to the securing of Italian exhibits.

### THE "MORMONS" AND THE NATIONAL FLAG.

A LOCAL publication, which is never so well pleased as when it can score a point against the "Mormons," and prefers it if it be an untruth, was in great glee a few days ago at receiving a letter from a correspondent, anonymous of course, who had found another anti-"Mormon" mare's nest. It consists of a paragraph from a French book on the "Mormons," written in 1853, in which the author speaks of a flag, raised on Ensign Peak, which contained the colors of all nations and was a representation of the entire human family; this he considered quite unique and worthy of special mention. From these remarks the anonymous correspondent jumps at the conclusion that this was the flag that the "Mormons" raised on Ensign Peak on July 26, 1847, as chronicled in Stenhouse's history, oblivious of the fact that Stenhouse said it was the national flag. And the paper referred to cries out in ecstasies.

"This makes everything clear." It is the most reasonable explanation, the only explanation with any reason at all, that we have ever seen of the act of those men on that famous 26th day of July, 1847. They mingled the flag of the United States with the flag of England, with the flag of France, with the flag of Germany, with the flag probably of the Sandwich Islands—the flag of every people among whom their missionaries had been, and they had as much reverence for one as another. The whole act was meant simply as establishing the sovereignty of the Mormon Kingdom over this region."

What a pity it is to dampen the ardor of this perverter of historical truth and to cast a cloud of doubt on this story that is so exceedingly "clear." But nevertheless it becomes our painful duty to point out a few facts which will necessarily produce these effects. It will be perceived by the careful reader that the French writer—who would not quite recognize his contribution to the literature of the age in the extraordinary "French" which is given as his language—does not say that the combination he describes was the flag raised by the pioneers, nor that it was unfurled in 1847, nor that no national flag was then flung to the breeze. These are merely the pretended deductions of the anonymous correspondent who calls himself "History," and of the paper that publishes his strained and unwarranted inferences.

We will not stop to dispute with the French writer about the unique flag which he describes, except to say that no such ensign was raised on the Peak in 1847, nor to contend as to whether President Brigham Young and the other brethren who scaled Ensign Peak and named it on July 26th, 1847, at that time hoisted the national flag on top of the peak. But we will state as a well known historical fact, that the flag raised here when the pioneers came, was the national flag—the Stars and Stripes, which they had at Winter Quarters, which there floated over their camp, and which they brought here and raised on a pole erected for the purpose in the Old Fort now called the Sixth Ward Square. It was flung to the breeze when this was Mexican soil.

When President George Q. Cannon, who came in the next company—about two months later—arrived here, another national flag, brought by that company, was hoisted on that pole in his presence. Next year he assisted with his own hands in placing a sheaf of wheat, raised in this valley, on the same pole and above it the Stars and Stripes.

At the celebration of the Pioneers' anniversary July 24th, 1849, a new national flag, made by "Mormon" ladies, was flung to the breeze. It was sixty-five feet long, on a pole 104 feet high, and was greeted with cheers, music, the booming of guns and the honors of the assembly. Companies and organizations of different kinds carried special banners, but conspicuous among several of them was the national flag. The Declaration of Independence was read and the Constitution of the United States was placed in the hands of President Young, who waived it aloft and shouted "May it live for ever, and ever," amid deafening shouts from the assembly.

The national flag was always conspicuous on public occasions, from the coming of the Pioneers through all the varied scenes of Utah life. It has been upheld as the symbol of that liberty which the venerated fathers of our country struggled to establish, and which the "Mormon" people desire all people in this land to enjoy and maintain. The stories that have been told as to its attempted dishonor are either untrue as to the fact, or such perversions of the truth as to be fully equal to positive falsehood, being made in the same spirit as prompted the inferences drawn in the present instance from the remarks of the French writer.

This spirit is exhibited in the annexed editorial comments on those inferences:

"A very careful reading of the literature of the Saints fails to reveal one kindly expression toward either the Government or the people of the United States from the time of their arrival here—almost indefinitely—at least until some time after the close of the rebellion of 1865."

Let us see. At the celebration of Pioneers' day in 1850 President Brigham Young, after the national flag was unfurled on the liberty pole in front of the Bowery, made an address, in which he said: ]

"In our exercises this day we shall take the liberty to exhibit in word our patriotism, independence, and good feeling to that government which is said to be free; and extend the arm of protection to every man, woman and child within its corporate powers."

Dr. Willard Richards on the same occasion maintained the devotion of the "Mormons" to their country and gave this solemn note of warning:

"If the authoritative powers of States and the nation will speedily turn away from their slothful neglect of the people's business, and of spending the people's money by millions without returning a just equivalent, and consider the nation one and not a Northern and Southern two, they may yet preserve our sacred Union; but if they shall continue their present course of operation no power of earth can save the Union, although we, 'Mormons,' will contend for it as long as a shoe latchet is left with which to tie it together."