

taken to produce a literary work that will doubtless, as it ought to, have a place in every household in Utah and the adjacent country, as well as in tens of thousands of libraries throughout the United States and beyond them.

The historian has issued his prospectus, and, in view of the importance of the subject to which it relates, we deem it appropriate to quote from it:

"Believing that the time is ripe for it, and that the public interest demands it, the undersigned proposes to write a History of Utah.

"The work will comprise three volumes, and will embrace all the essential features of a complete narration and description of the settlement and formation of the Territory and its growth and development up to the present time.

"I do not deem it necessary to say that I intend to make it fair and truthful. History is not history unless it is fair and truthful. The province of the historian is in the field of facts. It is his duty to get at the facts and plainly and properly state them. I shall perform this duty conscientiously.

"The progress of our Territory from infancy, and the parts played by 'Mormon' and Gentile in the stirring drama of her development, will be fully rehearsed, and the social, industrial, educational, political and religious phases of the Utah question thoroughly and carefully considered.

"In printing, binding, etc., it is designed that everything shall be strictly first class; the work to be published in Utah.

"Dr. John O. Williams, of Denver and Chicago, will publish the history, have personal charge of the canvass for subscriptions, and assume the entire business responsibility of the enterprise. All business communications should be addressed to him."

Accompanying the prospectus are strong endorsements of the undertaking and the historian by a large number of prominent gentlemen and ladies of the Territory. Among them are those of Presidents W. Woodruff, George Q. Cannon and Joseph F. Smith.

We understand from Mr. Whitney that he is already at work on the initiatory portion of the history, and will devote himself exclusively to the task before him—so far as literary labor is concerned—until it is completed.

OUR CHICAGO LETTER.

The ever glorious Fourth is here, and right joyfully we are celebrating it. The mayor gave young America full permission to use fire-crackers anywhere within and without municipal limits. But the clerk of the weather has played a kind of practical joke on us. The fact is, climatically speaking, the weather is more like Patrick's day than like the fourth of July. Heavy overcoats were worn this morning, and in some cases furs were visible. People who went on fishing expe-

ditions last night, intending to be at the safe side of old Sol today, were sorely disappointed at early morn. The wind was blowing a strong gale from the north, vessels were seeking the harbor for refuge, and linen-clad pleasure-seekers indulging in profanity of the most lurid kind as day dawned.

The 4th of July is certainly the grandest day in American history, and next to the Passover of the Jews, perhaps the grandest in the whole history of civilization. It deserves being celebrated with more befitting ceremony than the firing of fizzing explosives, or toasting the landlords of whisky grogeries. The day should always be commemorated by the inauguration of some good work tending to religion, morality and patriotism. On this day every rightminded citizen should swear to uphold political honesty.

In the early part of 1776 the Massachusetts delegates in Congress were instructed to vote for independence, absolute and eternal. Others of the colonies forwarded similar instructions to their delegates. About this time Washington wrote: "A reconciliation with Great Britain is impossible. When I took command of the army I abhorred the idea of independence; but I am now fully satisfied that nothing else will save us."

On June 7, 1776, Richard Henry Lee moved in Congress: "That these united colonies are and of right ought to be free and independent States." Four days later this motion was adopted, and a committee consisting of Jefferson, Franklin, John Adams and Roger Sherman appointed to prepare a declaration of independence. On June 28 the committee reported, but the declaration was not agreed upon until July 4. Is it not fitting that the work and the names of these men be sacredly reviewed each recurring Fourth, and that their memories be proudly honored? Of men and deeds not a tithe as worthy of song, Byron says:

But these are deeds which should not pass away,
And names that must not wither, though the earth
Forgets her empires with a just decay.
The enslavers and the enslaved, their death and birth;
The high, the mountain majesty of worth,
Should be, and shall, survivor of its woe,
And from its immortality look forth
In the sun's face, like yonder Wasatch snow
Imperishably pure beyond all things below.

The grand epic which is to preserve the deeds and the names of these sacred heroes is yet unwritten, and will be, until some son of Utah performs the glorious task. In no other province of the republic, except in Utah, are the young taught that these men were more than mortal, and that their mission was as much of divine guidance as was that of Moses, who wrought the independence of his people. It is because this teaching has not been inculcated as it ought to be during the past 114 years that our highest feat today is the explosion of a fire cracker or the delivery of an inflated oration by some windbag politician or preacher.

The American Declaration of Independence is, with some slight amendments, the work of Thomas Jefferson. What American can pronounce this name without recalling the classic words of Lucan, the Latin poet, who makes Cato say of Pompey:

"Clarum et venerabile nomen,
Gentibus et multum nostrae quod proderat urbi."
A name illustrious and revered by nations,
And rich in blessings for our country's good.

Compare Jefferson with Pompey, and how immeasurably small the latter appears. The deeds of Jefferson and his brethren

"Were true glory's stainless victories,
Won by the unambitious heart and hand
Of a proud, brotherly, and civic band,
All unbought champions in no princely cause
Of vice-entailed corruption; they no land
Doomed to bewail the blasphemy of laws
Making kings' rights divine by some Draconic clause."

On fourth of July celebrations it was customary as part of the exercises to read the historic document in full. It would not be inappropriate to read it today, and not only to read but to pause, reflect, review and ponder. The document says of that tyrannous monarch:

"He has erected a multitude of new offices and sent hither swarms of officers to harass our people, and eat out their substance."

"He has refused his assent to laws the most wholesome and necessary for the public good."

"He gives assent to quartering large bodies of troops among us, and for murders protects these troops 'by mock trials.'"

"In every stage of these oppressions we have petitioned for redress in the most humble terms; our repeated petitions have been answered only by repeated injury."

Who that is familiar with the history of Utah can read the above extracts without feeling their exact application to the affairs of that injured and outraged Territory. Are there not swarms of officeholders harassing the people and eating the people's substance? Did not Murray, Thomas, and others refuse assent to wholesome and necessary laws?

How poetically appropriate is the clause relating to troops and mock trials!

Have not the people of Utah petitioned for redress in humble terms, and have been answered by injury and outrage, by perjury and calumny, by inquisition and persecution. As the immortal Declaration says:

"We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They, too, have been deaf to the voice of justice and consanguinity."

Is not this truthfully the case? How often has it been told to the world and to the United States particularly of the emigration and settlement of Utah? Is not the world cognizant of the fact that parched tongues, blistered hands and weary feet reclaimed Utah? Is it not a