

Section 68, however, of the same law says: "Any office of the school district shall be deemed vacant if the person duly elected or appointed thereto shall remove from the district, or neglect or refuse, for a period of ten days after such election or appointment, to accept and qualify for such office." It is evident from this reading that the time for qualification cannot be extended beyond ten days after election and that trustees-elect cannot qualify after that time.

Second.—Section 42 of the school law reads: "Said trustees shall qualify by taking and subscribing the oath of office and giving bonds to the district in which they reside, in such sums and with such sureties as the county clerk of the county wherein said school district is situated may approve, conditioned for the faithful discharge of the duties of their office; said oath of office and bonds shall be filed with said clerk."

DR. NANSEN'S RETURN.

There is joy among Dr. Nansen's friends and general satisfaction in the scientific world at the safe arrival of Norwegian self of the daring Arctic explorer. He left Christiania on June 24th, 1893, and he told his friends they could not expect to hear of him in three years. He has kept his word and returned at the time indicated. Not only is he himself safe and sound, but it appears his ship, which long ago was reported crushed in the ice, is on her way back with his companions.

The name of the men who have shared his adventures in the frozen regions are:

Captain Otto Sverdrup, shipmaster; Sigvard Scott Hansen, lieutenant in the Norwegian navy and director of the astronomical, meteorological and magnetic observations; Heurick Biesing, surgeon and botanist; Theodore C. Jacobsen, mate; Peter Hendrickson, harpooner; Anton A. Madsen, chief engineer; Lars Peterson, second engineer; Hjalmar Johansen, officer in the Norwegian army; Bernard Nordahl, electrician; Ivan Mogstad, carpenter; and Adolph Juell, steward.

Dr. Nansen advanced the theory that a vessel properly constructed, so as to withstand the pressure of the ice, would drift across the Polar region. He based this supposition on the fact that the trend of the Jeanette was in this direction, and that pieces of drift frequently have been found on the east and west coasts of Greenland and elsewhere, apparently from the Siberian coast, judging from their character. Relying on the current he felt sure of making the goal in safety.

He did not see the North Pole though. Still he advanced four degrees further north than any of his predecessors. He demonstrated that with sufficient provisions it is possible to stay in the Arctic regions for years and that polar explorations are about as practicable as those in any of the wild regions of the earth. What the new scientific results of his undertaking are cannot even be conjectured until he shall have told the story of his experience. Prof. Nordenskjöld expressed great confidence in Nansen when the latter planned his expedition. He looked for great results because he knew the ability of the Norwegian scientist, and it is safe to say that Nansen has neglected no opportunity of enriching himself with such knowl-

edge as he might gather by personal observations and logical deductions.

The safe return of Dr. Nansen will stimulate interest in the expedition of Andree who, in the beginning of the month, was only waiting for a favorable wind to carry him in his balloon over the frozen regions. If he accomplishes his aerial journey, he will be heard from before long somewhere in the outskirts of civilization.

A NOXIOUS MUSTARD.

The fair city of Spanish Fork, Utah county, has a postmaster, an appointee of the present administration we believe, who is known by the name of John B. Mustard. He has been the recipient of many kindnesses at the hands of the Mormon people, and before them has appeared to be a fair and courteous gentleman who would not stoop to a nasty trick. He was at one time a captain in the State National Guard, and was, we believe, a candidate for major of a battalion, but failed of election, though well supported by the votes from his locality.

Spanish Fork also has a number of Mormon missionaries in the Southern States and in different nations of the earth. These men leave home, family, employment, and all of that nature which they hold dear, and go to preach the Gospel of the Lord Jesus Christ as the doctrine thereof is taught in the scriptures. They travel without purse or scrip, at their own expense, receiving no salary and not asking a penny of monetary reward. They bear all manner of hardship, even to the laying down of their lives. All this they do out of the purest and noblest love for their fellowman. There is nothing outside of this love and the knowledge of the divinity of the Gospel they proclaim that could induce them to make the great sacrifice which under this inspiration they offer willingly. They preach the Gospel without money and without price, trusting in God for His blessing to follow, in bringing the souls of their fellowmen to salvation and everlasting joy. And Spanish Fork is only one of the many places in these mountains which has such self-sacrificing men in the missionary field.

Among those from the town named now in the Southern States, traveling in the Carolinas, is a young man, Elder Holt. We name him here because of what appears in the letter which we quote. Elder Holt is engaged in the missionary work referred to. A short time since he met a family who treated him kindly and he preached the Gospel to them. They wrote to the postmaster at Spanish Fork, to learn from him something of the character of the Mormon people. Elder Holt made a later visit to them, when he found their hospitality turned to bitterness. He was driven from the house, to pass the dreary night in a drizzling storm. In his effort to ascertain the cause for this harsh treatment, so undeserved on his part, he was handed the following letter:

SPANISH FORK, Utah, June 4, 1893.
D. L. McLaughlin:

Sir:—In answer to yours of the 30th will say the Mormon Elders are there to try and convert you to Mormonism.

They claim their religion is the true one, but to an outsider it's hard to see any religion in it. I am of the opinion if you could live here and see the workings of their religion you would be disgusted. They do not practice polygamy now openly, but the reason they don't is because the government made them stop it. They still believe in it and I have no doubt Mr. Holt will tell you so if he is honest.

Converts to their faith do not fare very well that come to Utah. A great many go back if they can get back. People who have been fooled tell me they misrepresented things, and I don't doubt it one bit, for misrepresentation and deceit and telling things what is not so, seems to me to be the principal articles of their faith. I would advise you to let Mormonism alone and stay where you are. If you ever read any of the books written on Mormonism by non-Church members you can depend upon it as being about the truth. I am not a Mormon and never shall be. I belong to no church. If you love purity and morality leave Mormonism alone.

Respectfully,

JOHN B. MUSTARD.

P. S.—Of course this is confidential.

These are the facts of this case as reported to the News. There are other letters of the same character from the same person. Like this one, they tell their own tale.

When John B. Mustard charges the Mormon people with religious conduct which is disgusting; when he says that misrepresentation and deceit are the principal articles of their faith, or permissible by it at all; when he says those who love purity and morality should leave Mormonism alone, he states that which he knows to be willfully, maliciously, abominably untrue. If he is a Federal office holder, we leave it to those who deal with such matters to say how consistently he is performing his duties in writing such epistles as the foregoing; if he is admitted into good society we leave it to those who receive him to determine what manner of person they open their arms for; and as for himself, we leave him to the workings of his own conscience and the justice that will be meted to all.

ANOTHER LIFE.

The great question whether there be a life after this, is discussed by Goldwin Smith in a recent number of the Forum. The author, through a winding labyrinth in which he encounters difficulty after difficulty, mostly of his own creation, arrives at the conclusion that there probably is, because, as he expresses it, man shrinks from annihilation. "There does seem to be a voice in every man which, if he will listen to it, tells him that his account is not closed at death. There seems to be no reason why we should not trust the normal indications of our moral nature as well as the normal indications of our bodily sense; and against the belief that the greatest benefactors and the greatest enemies of mankind rot at last in the same grave our moral nature vehemently rebels."

Among the obstacles Prof. Smith finds to a firm belief in immortality is the supposed absence of any mention of the doctrine in the sacred books of the Hebrews. An exception such as that, he argues