

with the mayor, are to form the school board, in whose control all the educational affairs of the city will be placed.

Under the law, the city council should appoint the judges of election. We suppose they have done so in some parts of the Territory. The Utah Commission, however, have claimed the right to appoint these judges of election, under the provisions of the Edmunds Act. The legislators in framing the school law, took the view, recognized several years ago as correct by the Utah Commission, namely that these school meetings are not in the nature of elections in the same sense as those that are political in their character. These town meetings, which are purely local and deal with local interests, were decided by the Utah Commission to be outside of their jurisdiction.

Under the new law, the character of these annual school meetings is not changed. Their object and intent are the same. The appointment of judges of election by the Utah Commission may occasion considerable confusion, because other duties relating to these school elections are to be performed, and a doubt is cast upon the question of what officers are to perform them.

We see no way out of this difficulty now, except to go on with the elections without conflict, and where the judges appointed by the Utah Commission qualify and act, to proceed and not allow the elections in any case to go by default. Every registered voter should cast his ballot without fail. Eight hours is the time allotted for doing this in the cities.

There is a general provision of the law which should be borne in mind. It applies both to school elections in cities and those outside of the cities:

"In case of vacancy occasioned by the absence of said officers at an election for trustee, the registered voters who are present at the time of opening the polls shall choose a person to fill the vacancy."

Now let every voter be on the alert and let every officer perform his duty. And let all who are interested in the welfare of the Territory use their influence toward the election of good and wise men to act as school trustees, that the cause of education may be maintained and that conservative progress may continue to mark the educational interests of Utah.

Since Bismarck's retirement he has been more talked of than ever.

OUR CHICAGO LETTER.

To the majority of the people of Utah the outlook, politically and religiously, may seem dark and disheartening. Certainly there are grounds for forming gloomy pictures. Disfranchisement, persecution and spoliation are not factors to inspire optimistic anticipations. It is true the penal code constructed for Utah is assuming quite respectable proportions, but it is far from its zenith as yet. The Edmunds' department alone makes quite a volume. Then there are the Cullom and Struble bills and a number of others. In the face of all these one would think that the ordinary or average Latter-day Saint could see nothing bright or cheerful in the horizon. But then the Latter-day Saint doesn't see with ordinary eyes, and that is why perhaps he still holds up his head. And yet, maybe, there are Latter-day Saints who pointedly ask how can matters be worse for us socially, politically and industrially? They will say, is not our property taken from us? Is not our political freedom annihilated? Are we not published to the world as fiends, murderers and cut-throats? Are we not branded as malefactors, disloyalists and rebels? Yes, friends, that is all correct, but matters could be still worse. Don't you know that if Mr. Edmunds had lived in the days of the former-day Saints, he would have it in his power to be a much worse man than he is? He could gratify the intense thirst for oppression much better in the days of Aurelius than in those of Harrison. He could then order the burning of a score of primitive Christians to introduce a novel spectacle in a World's Fair held in Rome or Jerusalem.

Yes, there are bad things said of the Latter-day Saints, but not one-tenth as bad as was said of Former-day Saints. All the bad things said of primitive Christians were probably credited at the time, though the authors of the charges were notoriously corrupt men. Do we not see ourselves that the authors of the charges against Latter-day Saints are synonyms of corruption? Take the *Chicago Tribune* for illustration. This paper is known as the Jezebel of journalism. It employs private detectives to trace the career of Mr. Blaine in his juvenile days. It stole bogus dispatches from one of its brother *Tribunes* and printed them as original. It advocates tariff reform and denounces Cleveland at the same time. Butterworth, who spoke against the McKinley bill, and then voted for it, the *Chicago Tribune* holds up as a man of honor, honesty and valor. The editor of the *Tribune* was once mayor of Chicago, and a more wretched one the city never knew.

This editor is not an American, nor has he ever performed one patriotic American act. Even the very name he bears he has not taken legitimately. This man and his paper says the Mormons are aliens, are immoral, are disloyal; and people believe him. The art critic of that paper was and perhaps is a member

of Mr. Alexander Sullivan's family. Mr. Sullivan is the apex of the well-known triangle of Irish-American politics. If Senator Edmunds introduced a bill in Congress authorizing the burning of a score of Mormons at the World's Fair in 1893, the *Chicago Tribune* would, I believe, endorse it. This paper is managed by a son-in-law, who would also endorse it. The editor and manager are millionaires, but that is nothing in a city where Mike McDonald, the gambler, is a millionaire, and Mike Crawford, the gin-seller, is on the way to be one. It is not wonderful that Joseph Muldoon, the editor, is a millionaire.

The tests to which Latter-day Saints are at present subjected are severe ones. But they will prove equal to those tests. Outrage and infamy are being heaped upon them, hoping they would disavow the American Republic and its Constitution; hoping that they would pronounce George Washington and Thomas Jefferson failures; hoping that they would call for the establishment of a German or Italian empire on this continent; yes, hoping they would do the very things which it is part of their destiny not to do. One of the missions of Mormonism is the perpetuation of this Republic and its Constitution, the holding forever sacred the names of the fathers of this Republic, and above all to guard and fight against an alien empire on this continent. Disprove this, foul maligner of Utah, if you can.

No matter what is said truthfully of Utah, it will not be heard today, but the time will come when it will be heard. When Victor Hugo took his first poem to a publisher, the great publisher almost kicked the unknown author into the street. Milton sold his "Paradise Lost" for \$25. Lord Byron was called a silly scribbler of sickly sentiment, but he compelled his critic to take it back, and in fact the libel helped to make a great poet. See how Christianity was received by the people who bowed to Horace, to Virgil and to Cicero. These people were not savages, and Christ was to them what Joseph Smith is to Edmunds, Tucker and Callem—an empiric and mountebank. There is a system and a divinity behind all this.

The people of Salt Lake have trials and contentions; but what city is free from them? Yesterday, in Chicago, over 100 persons were sun struck, and one-third of these cases were fatal. The day before has a record just as appalling. Today is promising to be just as bad. Writing, even almost in nature's garb, is laborious. In many of the small towns through Illinois and Iowa work had to be suspended. From Tennessee comes news of a tornado which destroyed a Methodist church, burying the congregation while at service yesterday in its ruins. A public school was also blown down, and its furniture crushed into kindling wood.

From West Virginia come reports of houses blown down and the inmates crushed, of bridges; trestles