THE CHINESE TRADE.

Ex-Minister Wu tells the men of San Francisco about Chinese trade. But he did not mention the real trouble which presents a great trade from growing up between the United States and the Orient. China is naturally very rich. She could supply the world with wool, with rice and probably with coal. But in her exclusiveness she fights back every attempt to push railroads because if once introduced they would run through the burial places of the Chinese and they will not have their dead disturbed. Hence there is no transportation with the interior except by water or by camel pack trains. But the great obstacle in the way is want of money. All China can do is to sell to foreign powers her products or to trade product for product, while the difficulty of carrying from the interior to the coast is so great that only a tithe of her products can ever reach a foreign market. She needs railroads and money. This latter need is so great that the question ought to force itself upon the merchants and manufacturers of the United States in a way to cause them to wonder why they were ever induced to join in the interest-gather's cry to have silver demonetized.

If silver was money at some ratio with gold, primary, independent money, they could loan it to China, taking Chinese products in return for principal and interest, and not only control the Oriental trade but in a few years increase the dimensions of that trade to proportions never dreamed of. Silver, by the way, is all the money that China can use, that is the Chinese people. Their daily transactions are too small to be rated in any other substance known to mankind. British cruelty in destroying silver as money in India caused the deaths by starvation of millions of the poor wretches in that country and restored the jungle to many fields that had, for centuries, been prosperously cultivated.

The cruelty of American money lenders, which was at the bottom of the destruction of silver as money in the United States, has lost to the trade of the merchants and manufacturers of this country all but a mere trifle of the trade of the Orient. Think of it. All the silver taken from American mines since the discovery of the Comstock forty-four years ago would give the people of China only about $5 or $6 per capita. In that light, think how idiotic was the cry that we were being overborne by a great flood of silver. If that amount were loaned to China and distributed among her people, Jim Hill's dream of selling to the Chinese goods to the value of $5 each per annum might be realized. If it could be half realized it would mean a market for American products of 1000 millions of dollars per annum. What would that be for the farmers, artisans, railroads and ship owners of the United States. To kill that possibility the so-called statesmen of our country struggled for thirty-five years before they made it a success. It started with the interest-gathers of London, Berlin and New York. They exult still over their triumph and do not yet realize that it is the first time in modern history that the sharp devices of pawnbrokers have passed for statesmanship.

Gentiles should keep in mind that 95 per cent of the registered Mormon voters will vote for school trustees and if they can accomplish their purpose none but Mormons or Jack-Mormons will be elected.

THE SCHOOL TRUSTEES.

So soon as the result of the election was known, we warned the people of this city that the next struggle of the Mormon church would be to get control of the schools for the three-fold purpose of drawing all the revenues of the schools to Mormon teachers and the Mormon church; to debase the public schools to the level where they were up to the time when the Liberals obtained control, and to so emasculate the high school that it would either cease to exist or would cease to interfere with the preparatory schools of the University and Mormon colleges, and offered the advice that Gentiles should in every precinct put first-class candidates in the field and vote only for Gentiles at the school election. Only once before have the saints showed their hands openly in school elections, since the transformation wrought when the Liberals gained control of the city. That was in the effort to defeat Mr. Walker four years ago, but now we see the highest officers of the church in the field rustling for candidates on the single ground that they are Mormons, entirely regardless of their fitness for the place, and using the lying assertion that if the Gentiles get control of the schools, all Mormon teachers will be discharged.

This is utterly false and serves no public purpose except to give Gentiles new notice that the schools under Mormon control would no more have a Gentile teacher than they did when the same power controlled the schools before, and when not one Gentile teacher, no matter what might have been his or her qualifications could get a situation except something was needed that no Mormon could teach.

In the Third municipal ward there was a plan, made up by the friends of the public schools, Mormon and Gentile, to agree upon a live, competent man for trustee. The question of creed was not being considered, only worthiness for the place was desired, when suddenly Apostle John Henry Smith, Bishop Emery and Bishop Beatty appeared on the scene and said that only W. J. Newman was to be considered and made it a direct church fight for control. If the fight is any less pronounced in any other precinct it will be only a matter of policy, the Mormon voters will be instructed in the same way and this may be safely assumed; every Mormon will vote for only Mormon trustees, and the Gentile who may be beguiled into voting for a Mormon will wittingly or unwittingly be voting to have the schools of Salt Lake reduced to the vassalage of the Mormon church—will vote to have them under the direct control of Joseph F. Smith and his counsellors. It must be understood that Mormons will have to vote as they are instructed against their absolute knowledge that they are aiming a fatal blow at the excellence of the schools, but they cannot help it. Their minds and souls are dominated by their superstitious fears and they cannot help themselves. The Gentile who will help in this degradation is a coward, sneak and quasi traitor to native land.

THE NEWS AND THE CLERGY.

With the venom of a cobra the News assails the Ministerial association of this city for daring to protest against the sending of an apostle of the Mormon church to the Senate of the United States. From its own degradation it effects to sneer at those educated American gentlemen. It refers to them as the "little ministers' 'and yet it holds such accomplished gentlemen as one Taylor and one Grant as apostles of the Lord, as seers upon whom prophecy has already or is about to settle, forgetting how odorous and odious comparisons sometimes are. In its blind wrath the News could not look forward to possible results. Suppose Apostle Reed Smoot elected to the Senate; suppose him presenting his credentials and demanding admission and some Senator objects and an investigation begins. Suppose then the protest of these Christian ministers is read, and then the editorial in the Lord's organ is considered. Some Senator may ask what the Deseret News represents, and then the answer will have to be that it is the organ, the mouth-piece of the first presidency and apostles of the Church of Jesus Christ of Latter-day Saints. What will be the natural effect? Will not some member ask if the sentiments of the editorial are the sentiments of the Apostle who is seeking a seat on that floor? And when the answer is given that the writer of the article is a slave ready to establish that the earth is round or square as the first presidency and apostles direct, and that without their permission he would not dare to say that twice two are four, will the article help the standing of the applicant for a seat? Will not the next question be: "Is this the way Christian ministers are treated in Utah by the brutal majority of the Mormon church?"

What will the apostle answer? He cannot repudiate the News for it is his official organ.

He cannot charge the brutal article upon the brutal editor for the question would come in a second: "Why do you keep a blackguard of that kind to run a church organ year after year?" The next question would be: "Have not educated American gentlemen the right of petition and of protest?" What would the apostle answer to that? When the News tries to be funny or sarcastic on a subject that has a direct national bearing, it should remember that the majority in the East are not of the same kidney as are the majority in Utah, and be careful not to make its superiors possible trouble.

When the hold-up was taking place near the Eagle Gate on Monday night three policemen were in evidence on Main street between South Temple and Third South street. That was none too many, but is not this city rich enough to have a few guardians in the densely populated portion of the city? It would be a good idea for pedestrians to go in pairs or trios after nightfall and to go heeled. If the authorities cannot protect citizens, the old law of self-preservation will justify them in protecting themselves.

BEATING BACK THE TIDE AND THE SPRING.

When the tide comes in the piles of the wharf resist it and turn it back for a little while and there are loud murmurs in the wash of the sullen waters. When the spring is due; when the snows disappear under the sun that is daily mounting higher and higher in the heavens; after the birds are mated and are building their summer houses, the winter delights in sending back his frost, to wither the young vegetation and mock the efforts of the farmer to get an early start with his vegetables, grain and fruit.

But these phenomena are not confined to the elements of the ocean, the land and the atmosphere.

There was a similar exhibition in a Third ward primary on Monday evening of this week.

A vast mob of people was driven in by their priests, to vote for the turning back of the tide; to vote for a frost to try to kill the progress of our public schools. There were scores of men and women there who knew they were by their votes offering a premium on bigotry and incompetency, but that mattered not; they were there merely to obey the orders of some bigots and the spell of the superstition that was upon them made cowards of them all. They knew they were doing an injustice to their children, but they could not shake off their fear; they forgot for the time that they were unjust to themselves and their children; they voted for the turning back of the tide, for the last frost in the spring, but they had no strength to resist. Gentiles should note the fact and on election day should only vote for Gentiles. They should do what they can to save Mormon children from the weakness and fear of their parents; should do what they can to Americanize Utah and should believe that discouraging as it now seems, the tide will eventually come in, the frost will eventually be driven away and the summer will triumph, and bring its fruits and flowers. Utah will have to be in real truth an American State. We must not be discouraged no matter if faith is betrayed and promises broken; no matter if the weapons of superstition and fear continue to break down the