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CHARLES W. PENROSE, EDITOR.
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"MR. STANLEY APPEARED PLEASED."

A REPRESENTATIVE of the leading Salt Lake anti-"Mormon" organ claims to have interviewed Mr. Stanley on Monday last, and presented the result in the columns of that sheet. The article is permeated by an air of congratulation because the eminent explorer did not kick the reporter into the street. The scribbler has intimated that if he had been thus heroically treated, the vigorous regime would have been exactly in accord with his deeds. To justify his opinion it is only necessary to introduce this extract:

"Mr. Stanley appeared pleased on being informed that the Mormon hierarchy had fallen by the wayside in Salt Lake City politics and society as in county affairs, though he made no comment."

This statement presents the sense of absurdity. The character of the individual into whom an attempt was made to inject anti-"Mormon" virus, together with all the circumstances combined, constitute a grotesque incident. The scribe ostensibly visited the explorer to interview him, and forthwith informs the public that the object of his visit was also to act as Mr. Stanley's prompter in local politics. A person with the one hundredth part of a grain of sense would have understood that the subject was one regarding which Mr. Stanley had not the remotest interest.

The richest aspect of this incident lies in the announcement that Mr. Stanley "appeared pleased" at the information imparted to him to the effect that the "Mormons" had been placed at a disadvantage in Salt Lake City and County. It is unfortunate that the over anxious scribe did not go into specific details and inform him about the status of partisan parentage, such, for instance, as Bingham, where a great "Liberal" victory was gained by personding defunct and absent people who formerly resided there. He might also have told about the six "Liberal" candidates usurping the offices to which they were never elected, and about the "Liberal" "non feasance" at the school election in the Fourth Precinct of this city. It is too bad that such a brilliant opportunity to pest the African explorer regarding the details of the "dark" epoch in local politics should have been lost. Perhaps, however, it is well that he was not enlightened. It might have so unsettled his mind as to incapacitate him from continuing his lecture tour, and deterred him from adding to his lustrous record by undertaking new enterprises in the interest of science and humanity. Still, to have been more intimate might have made the great man still more "pleased."

Unfortunately for the public the scribbler does not state in what way the pleasure of the explorer was expressed, because he "made no comments." Now, if he did not say he was "pleased," how did he make his ecstasy apparent? Did he indulge in pantomimic gesticulation, dance a lumpige or assume an expression of beatitude? Perhaps the happiness injected into Mr. Stanley was expressed by simple, unadulterated silence, which, however, is occasionally an indication of nonfigurated contempt. Or was the great man paralyzed by the statement made to him by the idiotic button-hole? If it was the gentleman's dumbness which exhibited his joy, it is to be regretted that the silence was not deepened and the bliss intensified by the imparting of detailed political information, as already suggested.

Speaking seriously, such a fellow as the one who claims to have interviewed the celebrated explorer is incapable of understanding such a man as Stanley. Had he had ordinary perception of the eternal fitness of things he would have understood that the great traveler is one of the last persons in the world on whom the anti-"Mormon" local political trick could be successfully performed. He is too hero-sighted to be deceived into awakening Defiance and too broad minded to jump at a conclusion at the insinuating instigation of an unconscionable and shameless Bohemian acting under the whip of his master.

Local anti-"Mormon" agitators and conspirators place themselves in the most absurd positions. Their stability and over-anxiety frequently cause them to assume the aspect of drivelling imbecility.

SOMETHING RELATING TO UTAH LADIES.

IT IS now a settled fact that there will be a Woman's building at the World's Fair in Chicago in 1893. Congress has appropriated $250,000 specially for this structure. And what is better still, the building will be the product of woman's intellect, that is, in architectural design, and in structural commodiousness.

Mrs. Salisbury, of this city, one of the lady commissioners from Utah, has received a circular from Mrs. Potter Palmer of Chicago, the president of the Woman's Commission, which particulars relating to the Fair are specified. The circular states that "Sketches are asked for, on or before March 25, 1891, for the Woman's Building of the World's Columbian Exposition; none but those made by women will be considered. Applicants must be in the profession of architecture, or have had special training therein, and each must state her experience, in writing, to the chief of construction. Those wishing to compete will please apply for copy of plans and conditions to D. H. Burnham, room 1143, The Rookery, Chicago.

The Board meets in April, and it will be necessary to have designs forwarded to time for inspection. It is thought that there are in Utah, no professional lady architects, but that matter no matter. One cannot tell what there is here until the question is ventilated. We may have ladies who understand architecture or who may have made a special study of it for pleasure or for improvement. The language of the circular would debar such from competing, but if a design emanating from a non professional had acknowledged superiorities there is no reason why the Board should not accept it.

Mrs. Salisbury is desirous that the women of Utah should have a fair chance, and if there is any architectural talent here, she hopes it will come forward. From the fact that a woman's building is now a certainty, the women of Utah should exert themselves to produce something in the way of women's work for exhibition from Utah. We have women here who are skilled with crayon and needle, and who are adepts in all kinds of domestic art; then let us have Utah women represented.

PRESERVATION OF LIBERTY.

A FEW days since an incident associated with recent Congressional legislation for Utah suggested some remarks from us on the necessity of eternal vigilance on the part of the people for the preservation of their liberties. To be on the alert to slip every encroachment of popular rights in the bud is a duty which every citizen owes to himself, his country and humanity at large. Not an atom of that freedom guaranteed under the Constitution should be supinely surrendered. On the contrary every effort to take it away ought to be resisted. Those who do not take this stand are not freemen nor patriots in the true sense. The great danger is, in these times, that the invasion of human rights are so numerous that the people are liable to become pulliferent to the danger of being overwhelmed with tyranny. They may become so familiar with the impositions as to take them as a matter of course. When this is the case it is but a question of time until they shall be completely bound with the shackles of despotism.

On this subject Herbert Spencer presents the following splendid argument:

"Lastly, the supremacy of this same family (the family responding to the law of equal freedom—the purest sense) affords the only guarantee for the stability of a democracy. On the part of the people it gives rise to what would a jealousy of their liberties—watchful determination to resist anything like encroachment upon their rights, while it generates among those in power such a respect for these rights as checks any desire they may have to aggress.

Conversely, in the extent to deficient in the instinct of freedom, and they will be indifferent to the gradual usurpation of their privileges so long as they do not in a sensible inconvenience upon them; and the rulers in such case, being deficient in sympathetic regard for these privileges, will be to a like extent unscrupulous in securing. Let us observe, in detail, the different modes in which now these contrastinguished concert themselves under representative form of government.

Among a people not yet fitted for such a form, citizens, lacking the impulse to claim equal power with each other, become careless in the exercise of their franchise, doubt whether it is of any use to them, and even pride themselves on not interfering in public affairs. Provided their liberties are but indirectly affected, they will watch the passing of the most tyrannic measures with calm unconcern. It is only merchant aggressions that they can perceive to be aggressions at all. Fleeing, as they do, but little value upon their privileges, they are readily bribed. When threatened, instead of assuming that attitude of dignified resistance which the instinct of freedom dictates, they truckle. . . . Meanwhile, in association with that lack of social homogeneity lately dwelt upon, those in authority are in the raise ready to encroach. They intimidate, they bribe, they plot, and by degrees establish a comparatively massive government.

On the other hand, amongst a people sufficiently endowed with the family responding to the law of equal freedom, we see a contrasting set of phenomena. The class of genuinely democratic feeling loves liberty as a miser loves gold, for its own sake, and quite irrespective of its advantages. When in this highly values, he accordingly watches he quickly detects any attempt at encroachment, and he resents aggression the moment it occurs. Should any such unfortunate aggression be successful, he straightway rises up in them and reconcile their authority for so doing. Transactions that seem in the second degree undetected weaken his conscience, which now set to be last as being an accusing remorse complained. He seems on alone with indifferent majority, and having found one resistance will it be abolished. If in any particular arrangement there be a blind disregard of the interest of liberty and where many sorts of irresponsible power are actually exercised, he will refuse his consent. . . . This is he ever on the watch to entrench institutions against the encroachments of the ruling power, if such an expression is admissible, to stop encroachments before it begins. And when a community consists of men animated by the spirit thus exemplified, the consciousness of liberty is certain."

A JEW ON CAUSES OF IMMIGRATION.

IN THE Arena for March, Rabbi Solomon Schindler discusses the question of "Immigration." He assigns three causes for the movement of people from one country to another. The first of these causes he says is the restlessness of some minds. Nature demands activity in humanity, but inertia and sloth may set in and degrade it. Nature also infuses into some an adventurous spirit, over which their minds have no control. They are generally the most vigorous and active of the race. Offer them wealth and honor at home and they will not accept. Their wealth and their happiness will be found in building new homes in distant climes. The monotony of a well-regulated life, to such, is irksome, while overcoming enterprise promises pleasure and happiness.

The second cause is purely material and wordly one. One country holds out superior advantages to another. A higher price is paid for human skill and labor in one place than in another. As every person in the labor market wishes to dispose of his labor to the best advantage, that person will naturally seek the country which offers him the most advantages.

The Rabbi says:

"The third cause for emigration is the lack of safety, or the lack of means of subsistence experienced at home. Overpopulation, famine, religious or social intolerance, and unwise legislation, force people to leave their native land, even against their will, and without much chance of where to go. Like a swarm of locusts, they will be driven by the wind, and carried along without choice as to direction."

He then goes on to describe the effects which these classes of immigrants will leave in the country they settle in. The anti-socialistic and radical class, he contends, will ultimately prove a blessing. They may at first be guilty of many wrongs against natives, but they will arouse those natives from lethargy and indifference. In the end, though individual natives may suffer much, yet the country as a whole, benefited by a vendurecome class of immigrants.

Of the second class the Rabbi says:

"The ones who seek a better market for their talent and working ability than they can find at home are not dangerous to the communities among whom they settle, although their arrival may tend to lower the rate of wages, and thus bring apparent hardship upon those who have been wont to consider their position a sinecure. The 'scab,' who stands ready to take up the work which the striker has dropped, because he would earn at the lower rate of wages which he expects to receive more than he ever received before, has not only a right to do so, but, though an inconvenience to the striker, he is blessing to the land. Why? Because a lower rate of wages cheapens the article produced, but because he brings talent, knowledge, and energy with him, and thus helps to produce more commodities than were heretofore turned out. It is a mistake to prohibit and discourage the immigration of this class of laborers, especially into a land the resources of which have not by far been yet exhausted, but are awaiting the brain and the hand to change them into commodities. While momentarily their presence may lower the price of labor, in a short time things will adjust themselves, and a greater prosperity of the land will be the natural outcome."

The third class, the Rabbi thinks, may become dangerous and burdensome to a country. Overpopulation, famine, religious and social intolerance, unwise legislation, and so on, drive people out of a country in a state of despair and dependency. They have not the energy of the venturesome class nor the miserable pain of the second class, hence they are not likely to be as beneficial to a new country as the first and second classes. The Rabbi maintains that it is the duty of civilized governments to remonstrate, and if need be, to coerce a government which illtreats its people, into humane and decent treatment. And where countries make a point of shipping its surplus population on to another country, it should be restrained, and this surplus not admitted.

The Rabbi is certainly a little off in the manner of his treating the third class of immigrants. The Pilgrim Fathers were the victims of political oppression as well as religious persecution, and it cannot be said that they developed into despairing, degrading settlers. All the American colonies were settled largely if not entirely by Rabbi Schindler's third class, and his observations are not substantiated by the history of any of these colonies.

In a country where population already abounds, a vast influx of oppressed people may have deleterious effects for a time at least. However, it is not true that religious persecution has always a depressing or degrading tendency. On the contrary, if the persecuted have the real spirit of their religion, and the proper material as men and women, the persecution only quickens their energies, their intellectually, and their manhood. This was the case with the Pilgrim Fathers, it was the case with the Latter-day Saints. It is well known that in the midst of their greatest tribulations the "Mormons" sang their most joyous hymns, and when the worldly horizon was darkest, then shone the energy, perseverance and beauty of this people the highest. Old men, and old women, felt today, of the pleasure and happiness they enjoyed when dining on meals and acorns. They speak of their troubled experience with a feeling of pleasure. The memory brings to them associations of a pleasing character, and they live to linger over them.

Acknowledges the Corn.

To the Editor.

In the News of Saturday I pointed out an error of four miles in the geography of the Salt Lake Tribune. The reason for doing so was the fact that the Tribune ever speaks with the dull weight of a Sir Oracle on all matters pertaining to mines and mining. Monday morning the editor admits his error and wastes space in attempting to explain it. He had looked it up in the maps of this, that and the other publisher, and had been misled. All of which only shows that the Tribune is far from being alwise on matters of mines and mining. Now he has tied up at "Algomah, directly north of Lake Huron." He is the North Pole "directly north of Lake Huron." Between Algomah and Lake Huron is Georgian Bay, a body of water about 250 miles long, varying in width from seventy to but a few miles. On the east side of this bay are Spanish River and French River, the main rivers flowing into it from Ontario, and whose Michigan fishermen have invested largely in timber options. Well up toward the east end of the bay are the Bruce Iron mines and not far away the town of Algomah that so misled the Tribune man. The mines are not of much account unless something new has turned up lately, but west of them in the neighborhood of "The Soo," it was claimed three years ago that very rich silver deposits had been discovered, and several companies were organized on the American side to develop them.

Georgian Bay is the most interesting body of water in the Northwest. Champlain crossed through the forests from Montreal to French River, descended it to Georgian Bay, canoed down to Matchedash Bay, along the shores of which lived the Huron Indians, in 1615. Thirty years before the Pilgrims landed at Plymouth Rock, French priests were working to save the souls of the Huron savages and French traders were sowing the seeds of both degeneration and annihilation. In Georgian Bay there are over 30,000 islands and many parts of it are more picturesque than any land and water that I have ever seen elsewhere. I would be pleased to show the Tribune man some of the beauties of the North American continent, even though he is so ungracious as to call me "the oddest editor of the News."

CHARLES ELLIS.

NEWS IN A NUTSHELL.

Ex-Senator Warner Miller is to receive $25,000 a year as president of the Nicaraguan Canal Company.

With Congress out of the way and the Canadian election over, the baseball warriors have the ensanguined field all to themselves, and may they make the most of it.

If American Citizens really went over the Canadian border to vote for Sir John Mcdonald, as our dispatches intimate, it would appear that reciprocity exists or that annexation has begun.

Mr. Gladstone's objection to the proposed candidacy of Sir Charles Dilke for Parliament was on the ground that a literal leader is impartially implicable towards immoral men who commit the unpardonable sin of getting found out.

Mrs. Huntington the wife of the railroad magnate has told her side of the story in the beautifying case. She says that she attended Madame Rowland simply to encourage the musician; that she attended several times but not every day for a long period. Madame Rowland sent in a bill for $500, but Mrs. Huntington says it will not be paid in full.

Henry Waterson says that if New York comes to the next National Democratic convention bringing the nomination of Cleveland, or seriously disposed upon it, his nomination would be overjoyed. I. I. Cleveland a candidate should be taken outside of New York it would be bad policy to set aside Cleveland and take up Hill, or any New Yorker.

Senator Tillman said in Chicago on the 10th inst, that the Alliance party either will be renewed in the next Congress, and waged until silver is on a par with gold, or the Alliance had to capitulate with evermaniac party all over the world. The senator thinks that Cleveland's stand on silver will recover his nomination. Governor Hill has not taken any side on the silver issue. His chances are better for a nomination than those of Cleveland. He says he is silent.

Jerry Simpson in his speech in Washington Tuesday evening said the convention which nominated him met so quietly that the people of the town where it assembled did not know of it until the day it opened. In that convention there was but one man who wore a white collar and not one who wore a white shirt. And yet it is apparent that what the delegates wanted most was a Representative of Congress who would "treat them white." Mr. Simpson is in the dozen of the opinion that they found the right man.

President Elliot of Harvard University visited the St. Louis Exchange on the 10th inst. He made a little speech which disclosed the St. Louis merchants. He talked about the misinformed public opinion which dominated the West. He said that business men and newspapers in the East were misleading the people, and that until public opinion was modified according to New England ideas, the West would continue to be wild and woolly. The merchants did not throw him into the Mississippi River, but they gave him a hint to leave, and he did.

At Chicago on the 10th inst. the Methodist ministers held their usual weekly meeting. A pamphlet was recently published entitled "Ecclesiastical Politics." It stated that corruption had crept into the Methodist Church; that wirepulling and influence were used to get preferment; that the elders, presiding elders and bishops were appointed by political trickery. Some of the ministers held that the charges were false. The Rev. F. M. Bristol, one of the most intellectual men in the church, said the book was terribly true, and that he knew it.

A minister in Aberdeen, sacrificed to drink and so freely to the jolly god, that the presbytery could no longer overlook his proceedings, and summoned him before them to answer for his conduct. One of his elders and constant companion in his social hours, was cited as a witness against him. "Well, John, did you ever see the Rev. Mr. Cowie the worse for drink?" "Weel, sae I hae mony a time seen him the laithe o' it." "But did you never see him drunk?" "That's what I'll ne'er say; for before he be half slacken'd, I'm aye tilled hi' myse'."

Lord Wolseley, the great British general, is coming to Canada. In company with General Herbert, he will inspect the coast defences of British Columbia, and will remain in Victoria until the Dominion Parliament meets in the Barring this question is given out. Lord Wolseley says that before the end of this year, England and America will be at war. England is prepared for war. The activity in her dockyards is unprecedented. England will not submit to the more political party talk. The Conservatives are in power in Canada. Their hostility to the United States is outspoken.

The following are some of the large salaries paid in New York: Henry M. Depew, president of the New York Central, $75,000; R. A. McCurdy, president of the Mutual Life Insurance Company, $90,000; H. B. Hyde, president of the Equitable, $80,000; W. H. Beers, president of the New York Life, $60,000; Frederic P. Olcott, president of the Central Trust Company, $50,000; Jno. A. Stewart, president of the United States Trust Company, $50,000; Richard King, president of the Union Trust Company, $50,000; J. W. Alexander, vice-president of the Equitable, $45,000.

The San Francisco Chronicle says: The announcement that the price of tea would be raised because of a threatened short crop is now pronounced a mere device of importers to put up prices, and the shortage is declared to be a myth. It is fortunate for the cause of protection that tea is on the free list. If it were not all of the free trade papers in the land would be printing editorials on the iniquity of the tea trust created by the high tariff.

A gentleman leaving a church in the North of England, the other day, was struck with the idea that the prisoners ought to attend service, and told a "Bobby" accordingly that he was wanted inside. The officer entered the church, and the sexton showed him to a pew where sat rather a sinister-looking individual. Him the former at once spotted as the prisoner in question, and tapped on the arm, telling him he "mooe along." The story goes on that the man turned pale, and edged along as though to get away, when the policeman took him by the collar, and jerked him out into the aisle. The man struggled, thinking the policeman was crazy, and tried to get away, but was dragged along. Many of the congregation thought he had been doing something wrong, and followed the officer to get him out. The policeman saw the man who told him he was wanted in the church, and asked him what the charge was against the man arrested. He didn't know, so the sexton was appealed to. Finally the prisoner was asked what it was all about, and he didn't know. The policeman was asked what he arrested the man for, and he didn't know. After a while the matter was explained, and the policeman, who had to attend somebody, took the man into custody who told him he was wanted in the church, and he was fined forty shillings and costs. He says he will never try to convert a policeman again.

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STATEMENT
OF
Zion's Savings Bank and Trust Co.,
At Close of Business Feb. 28, 1891.
RESOURCES.
Loans $99,522.24
Interest 1,725.24
Real Estate 30,000.00
Expenses 3,437.14
Bonds 50,000.00
Bank Commissioner's Bonds $3,000.00
Due Banks 11,951.44
Due from other Banks 4,000.00
Specie Legal Tender 103,445.00 $122,396.44
$1,313,076.14
LIABILITIES.
Capital Stock paid up $125,418.00
Undivided Profits 12,415.52
Dividends 2,508.36
Cash 18.00
Savings Deposits $1,172,736.26
Cash 30,000.00
Certificates of Deposit $1,202,736.26
$1,313,076.14
TERRITORY OF UTAH, } ss.
County of Salt Lake, }
I, R. H. Schettler, Assistant Cashier of above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
R. H. SCHETTLER, A. C.
Subscribed and sworn to before me, this 6th day of March, 1891.
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NOTICE!

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JOHN R. WINDER, Jr.,
6td Secretary.