

was held in St. Louis in 1889. The North and Northwest were represented and it became the National Farmers' Alliance and Industrial Union. A platform of a political character was here adopted and the movement became national. During 1890 it threatened to revolutionize American politics. In Kansas it elected five Congressional representatives, secured the State Legislature, ousted Ingalls from the United States Senate and sent Peffer to take his place. In Nebraska it carried two Congressional districts, secured majorities in both branches of the Legislature, and nearly carried the State for governor.

In Minnesota and South Dakota considerable strength was manifested. South Carolina, North Carolina, Georgia and Texas became practically under the control of the Alliance.

At its convention of 1891 labor and trade organizations were represented, and the new movement was dubbed the People's party so as to make it comprehensive enough to embrace all classes.

AN ABSURD CITY ORDINANCE.

THE City Council will have to consider this evening the ordinance in relation to receptacles for ashes. We hope it will be thoroughly overhauled before it is acted upon. In the first place it needs changing in principle; in the next place it needs correcting in diction.

As it stands, it requires every tenant or occupant of a building in this city to provide a receptacle for ashes, which must be "a close and secure metallic or earthen vessel or brick or stone room." This will entail great and unnecessary expense, if it means what it says. Why will not a good ash-pit answer the purpose, just as well as a metallic or "metallic" vessel, as the framer spells it all through the ordinance? If it is meant to make a pit of certain depth and dimensions, dug in the ground, meet the law's requirements, why not say so? If not, what reason is there for requiring some kind of a "vessel" when an ash-pit would be just as safe, if not safer, far more convenient and vastly less costly?

The ordinance says:

"Sec. 1. That it shall be the duty of the owner or occupant of every building within the fire limits of said city, and of the agent having the same in charge, to provide a close and secure metallic or earthen vessel or brick or stone room or bin as a receptacle for ashes; and it shall be the duty of such owner or agent or servant and of every tenant or occupant of any building within the fire limits of Salt Lake City to remove from such receptacle when the same is filled, and no ashes except manufacturers where ashes are used, shall be kept or deposited in any part of the city in anything other than such metallic or other earthen vessel, brick or stone room or bin, nor shall any person deposit any ashes upon the street."

Who is the owner of "every building within the fire limits?" Who is the occupant of them all? Must the owner or occupant and the agent, in charge, each provide a "metallic" or other vessel? If so, why will it need two for "every building within the fire limits?" And is it necessary for every tenant or occupant, also the owner and

agent, to get into the "metallic" or other vessel when the ashes are put in? It requires them to "remove from such receptacle when the same is filled." How can they get out if they do not get in?" Then, who are the manufacturers, that are classed as "ashes?"

Who are the "manufacturers where ashes are used?"

The ordinance makes it the duty of the chief or assistant chief engineer of the fire department, or any fire warden, or police officers or health officer of the city, "to give notice "to supply such receptacle or remove such ashes." It does not specify which of these is to perform this duty and we do not have "any fire warden" in this city.

The whole thing is as crude and misspelt and badly worded as even the city attorney could make it, and if passed in its present form would not only prove a cumbersome, expensive and oppressive piece of city legislation, but would be the laughing stock of every intelligent person who reads it. Better refer it to a committee of revision, or make a new ordinance that will provide what is wanted in plain, common sense English.

THE RATE OF CITY TAXATION.

THE question of the rate of taxation, with which the City Council has to contend, is one of great importance to the people of this city. There are two propositions before the Council; one for five mills on the dollar, the other for seven. We do not wish to limit the managers of city finances so that needed public improvements cannot be made, or that the proper expenses of the municipality cannot be met. But the wise among them will take note of the public sentiment and the public capabilities.

We need not remind them that money is scarce; that is to say, difficult to get hold of, and that it is hard to make collections. Neither need we attempt to show that high taxes are unpopular; they always are. The high rate caused a storm of indignation last year. It is likely to do so now.

Money is needed of course to carry on the affairs of the city, but there is no necessity for overburdening the taxpayers. Moderation in expenditures and moderation in taxing will suit the public, and the city officers are supposed to be the servants not the masters of the people.

Give us as low a rate as is consistent with good government, economically administered. Don't heed the lavish and extravagant propositions of real estate boomers. Have some regard to property owners who are not rich in money. Do not oppress the taxpayers. Put the rate down as low as possible under existing circumstances and in view of inevitable expenses. Don't be extravagant.

KESLER AN OBSTRUCTIONIST.

MAYOR BASKIN has announced his intention to make the balance of his administration clean. He started in to carry out this resolution by ordering the enforcement of the ordinance against Sunday liquor selling. Up to that point the whisky men had been conducting their business in open

violation of the law, unmolested. Chief Paul, Captain Donovan and their aids have been endeavoring to carry out the Mayor's instructions, and a number of violators of the Sunday liquor law have lately been arrested.

At this point an obstruction appears. A number of cases of persons charged with running saloons on Sunday were tried before Police Justice Kesler yesterday, and the highest fine imposed on any one of them was \$15. Is this meant as a notification to this class of violators of the law that they can continue to conduct their business on Sundays with comparative impunity, as they can easily pay a paltry fine and still have a handsome profit? It is said one of the liquor men arrested informed a friend that he sold, on last Sunday, thirteen and a half barrels of beer, and that there were, on that day, as many as seventy-five men in his saloon. Another liquor man remarked to a News reporter yesterday: "Kesler is all right. He is standing in with the boys."

How can the ordinances be enforced under these circumstances? The chief magistrate of the city expressed his opinion of the police justice in his report on the recent police scandals. Kesler's conduct was exhibited in that connection in a manner that showed him to be unfit for the position he holds. His gingerly treatment of the whisky men who violate the laws is another point in the same direction.

RETURNED ELDERS.

Elder Richard Williams of Ogden called at our office today, having returned from a mission to Great Britain. He left October 15, 1891, and was, on his arrival in Liverpool, assigned to the Wales Conference, where he has labored all the time, until honorably released. He arrived in this city July 10.

Elder H. E. Booth, Jr., of Grantsville, called at our office last evening, having just returned from a mission to the Samoan Islands. Elder Booth left his home to commence his missionary labors on May 25th, 1889. The first year was spent in the Tutuila district in studying the language and learning the customs of the natives. Upolu was the field of operations for the next sixteen months. After the expiration of that time Elder Booth was transferred to the Savali district, where he labored until released to return home.

Elder J. J. Bennett, of Meadow, Millard county, returned with Elder Booth. He left his home for the same part of the world on the 29th of May, 1889. His ministerial labors were all performed in Tutuila district. Elders Booth and Bennett both enjoyed themselves very much during their absence. They labored faithfully for the spread of truth among the natives and did a good work. They experienced the best of health most of the time, though for seven weeks they laid side by side suffering severely with fever.

LONDON, July 10.—Thomas Cook, the well-known tourist manager, is dead.