Discriminative Thanksgiving.

SOME LESSONS SUGGESTED BY THANKSGIVING DAY.

[SERMON BY RABBI JACOBSON.]

Today in this wide country, all the churches, all the creeds, all the confessors, all the clergymen sink their many variances and bregotting for the nonce that they have virtuous and sacred differences, band together into one great and intimate fraternity whose undivided heart goes out to the benefactor Father of all a generous thanksgiving for the blessing that they are the children of one good host which mothers them all in an equal love that knows no distinction nor degree of preference nor favor, but with an impartial indulgence, encouragement and affection gives them all her natural benediction and tenderly bids them grow in grace and virtue, each according to the requirements of his own nature and the demands of his own posting soil, the kindness of her all embracing bosom affording for all of their diversities in disposition and method, and aspiration infinite, opportunities and satisfactions.

Today, the waves of the impetuous Eastern Sea, spending with unfailing passion into the ever-coming arms of Columbia, fair and hospitable, introduce a poem of grateful praise which is taken up in a refrain whose lower volume wakes ever creatively mightier until, when the notes reverberate on the Western shore, the evening sea in its calm, thoughtful way, does not communicate them still further on, but by blending them lovingly back again completes liberty's transparent song, instead of losing itself in the arid distance, to rise into the heights of God and there become consecrated into the divine psalm of a free and magnificent people whose happy brotherhood is safe guarded by the peaceful waters which breathe gentle commendation from the North, and by the placid gulf across whose silent main there ripples to these tranquil strands not the faintest whisper of southern broils.

The American whose heart swells not this Thanksgiving anthem is even more dead of soul than he whose existence would have surprised and pained the poet he to his rhetorical question received the answer of assurance that the unworthily who could sleep and be wholly indifferent to his native land is by no means such a rarity. Her theme must be a comparison in this matter. If he is "of soul so dead" who has no love for the land of his birth in which his aspirations may have been thwarted, his convictions suppressed, his expressions stifled, his results curbed, his eccentricities driven, or more "no doubt" must he be who, American by extraction or adoption, has no response for this patriotic occasion of the thanksgiving of a country whither the oppression, the hampered, the unprivileged of all lands came to seek their wealth in to be had but here,—fair and full opportunity for ardent worth, which more have equitable conditions for all and which can find them only on this soil of ours, where no class is privileged, where no possession of mind or means enhance or diminish a man's recognition before the law or in the franchise, where no man has a genalogy or a title, where all men are but men, and every man is emphatically a man.

But the thankfulness of this day must be of such a nature that all Americans can enter into it without disparity. Whether it is because the pulpit is wonted in this regard and must confine itself to a line of remarks which will insure its complete harmlessness, or whether that harmlessness be due to a native simplicity inherent in a goodness that is all too good—whatever the cause, the ministers of religion are to blame for the current gross misconceptions of this day. Thanksgiving sermons are replete with expressions of gratitude for health, for food, for raiment, for enlightenment, for peace, for the universal prosperity of the world. There are proper considerations for private and religious thanks, but not for the special thanksgiving of a nation.

Prosperity is a figment, a pious deception. National crime is as incessant as individual crime. There is not a year, not a day, but that somewhere in the wide world a weaker people is suffering from the usurpation of a stronger one. Shall we thank God that those whose superior enlightenment gives them likewise the advantage of power have kindly used their divine blessings to flourish at the expense of those whose darkness ought to inspire with pity? Or is it the peace of the savage, the legitimate prey of the animalism that is latent in civilization—is the innocence of the savage less dear to the Deity because his guileless heart is not acquainted with more refined iniquity? And what concern has universal prosperity in distinctive a national thanksgiving? Peace is not such an unmitigated blessing. They who for it are sentimentally grateful would have it at the expense of manhood next. While I thank God that with the full humor of our principles we have these late years maintained an almost perfect amity with the world of nations, it is more of a matter of congratulation to them than it is to us that whatever their misdeeds, these have not been so glaring as to call forth the rebuke of a people who, while never seeking, yet never manifestly avoid a righteous encounter. And while I am upon this subject, it may not be out of place to mention here that the recent instances pertinent to altogether our faith, while we are extremely sensitive to any affront to our flag or uniform. As was demonstrated last year in our affair with Chili, we are not so over nice about the dignity and respect of our citizens, so that we cannot almost with impunity at least one nation to determine to which of our citizens it will accord its tolerance and to which it will not.

Today's thanksgiving can not be too delicately discriminative. It must be such that we all can say that we are we wholly thankful, and this without aught of reserve. It is for this reason that I can not voice the gratefulness which some of you may feel for your enjoyment of health, of plenty, and of enlightenment. These are blessings which are not equally entertained, and gratitude for them can at the most be merely relative. A relative thankfulness implies a certain degree of thankfulness. In order to make the measure of gratitude full for all, we are wont, as we give utterance to the thanks of those who have enough for all their wants, who are free from aches and pains and gloomy forebodings, who have been blessed with those advantages that secure them a sufficient education, to recommend and urge an active charity and interest toward those not so fortunate. But, while I sentiment to God the happy acknowledgments of you, the more prosperous, and implore the sympathy of your hearts and your efforts and your purses for those less favored, what must be the feelings of that poor wight, an American too, who may perhaps be listening to me in yonder basilical corner and feels in my speech no word of thanks for him—or with regard to these things he has no occasion for thanks,—finds perhaps that hence his God he is represented only by a discordant note which, amidst the harmonies of thanksgiving, hurriedly as a necessity beat to be parried away, reminds his misery with a hollow petition for the Divine mercy, and then intruders him upon the notice of human charity which, however loving and gentle must to him be most ungrateful gallings! Be thankful for what you have, and for what you have attained. This is your private concern. At times it is an appropriate theme. However for religious expression—however not on an American thanksgiving, as long as there are unfortunates in the midst of us, as long as there are those who are hungry, who are starved, who is ignorant. Charity can not be purged too often, and I too would press you on it on every excuse of an occasion. Comfort the sick, feed the hungry, clothe the naked, make work for the unemployed, bring light and knowledge to the uneducated. Open the fountains of your hearts into generous streams of kindness and let your gifts be as lavish as your sympathies. Let you thanks to God be exhibited in the unstinted bearing to the object of His commands. But while charity can not be purged too often, and I too would press you on it on every excuse of an occasion. Comfort the sick, feed the hungry, clothe the naked, make work for the unemployed, bring light and knowledge to the uneducated. Open the fountains of your hearts into generous streams of kindness and let your gifts be as lavish as your sympathies. Let you thanks to God be exhibited in the unstinted bearing to the object of His commands. But while charity can not be purged too often, and I too would press you on it on every excuse of an occasion, it does not yet articulate gratitude.

To be thankful that we are guilt men and women, that we have a liberal moral consciousness, may likewise give rise to invidious comparisons with others, but even if we can even approximately estimate to how far morality is a thing, the result of circumstance.

In strictly national conditions we can not find much cause for thanksgiving. If we have a less bitter class feeling, the classes we must account for it, not in our superior form of government, but in the fact that as a new country our population is as yet comparatively light, and we must confess that the clamping that those exist is only too bitter as it is, and the coming in many a high hand procedure, and but too often in most cruel contempt. Our courts, constantly engaged with crimes and criminals, must force us to the admission that while most efficient in the punishment, yet equally with all others as also other nations strictly deficient in the prevention of crime. Thus, too, whatever advantages we may possess in these and similar respects, the repeating accessions of illiberal and of legal corruption, and also the frequent recurrence of disorder far more "no doubt" must be he who, American by extraction or adoption, has no response for this patriotic occasion of the thanksgiving of a country whither the oppression, the hampered, the unprivileged of all lands came to seek their wealth in to be had but here,—fair and full opportunity for ardent worth, which more have equitable conditions for all and which can find them only on this soil of ours, where no class is privileged, where no possession of mind or means enhance or diminish a man's recognition before the law or in the franchise, where no man has a genalogy or a title, where all men are but men, and every man is emphatically a man.

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It thus being found that international relations and universal conditions, rightly taken, have no place in a distinctively national celebration, that private circumstances of health, means, knowledge or even of morals occasion an unequal gratitude which a strictly universal American holiday can not righteously communicate, and that the state of national affairs does not give special warrant to a day for special American congratulation, therefore the President of this country, and the governors of the various States and Territories in officially recommending a devotional thanksgiving, and the congregations throughout the land in according to that recommendation by instituting thanksgiving services in which they require of their preachers thanksgiving sermons and addresses, force into the pulpits and upon the ministers the only one topic in which America has her distinctive glory, and in which all Americans without exception and without difference of interest can feel a full and equal pride and satisfaction, for it concerns that in which one American is no more nor less than another, through which every American, whatever his degree or circumstance, is made an equal prince among the princes of the earth, through which he becomes vested with the full dignity of manhood and wields a scepter of manly power, more than which would be usurpation and less than which would be cowardice. I refer to the free and unencumbered exercise of that sole saving power of our republic—the freeman's vote, and though the result be against my own affiliations I am still thankful for it. I fear not for the principles. The principles and are left always destined to triumph. It is not they that have suffered defeat. There is not a State, not a locality, but what demands and petitions the national defense of its special interests over against the fanatical ones, and if any class wants the governmental safeguard for its individual resources, all will sooner or later recognize the necessity of a like and proportionate defense of this nature for all. In the theory of this I am unable to see any flaw, and I submit it to the right in theory and so up to practice. This measure might therefore to foster native industry, increase the demand for labor, enhance the laborer's emoluments, make money more current and by thus clamping it over against farm products bring to the farmer, who is the Atlas of civilization, ever larger returns for his heroic sweat. That it practically fails of such working can not be due to some inherent error, but is applicable to certain evils that have grown up simultaneously with it from special tendencies of this age—towards gigantic corporations and towards more and more extensive speculation. It is herein where the party of correct theory has failed of proper practice. It was not bold enough in its principle, and has not too often in most cruel contempt. Our courts, constantly engaged with crimes and criminals, must force us to the admission that while most efficient in the punishment, yet equally with all others as also other nations strictly deficient in the prevention of crime. Thus, too, whatever advantages we may possess in these and similar respects, the repeating accessions of illiberal and of legal corruption, and also the frequent recurrence of disorder far more than in their own hands—an abuse which all efforts to stay or to punish prove alike inefficient in all parts of the country—make it very manifest that we too are liable to our own peculiar sins and shortcomings.

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The party that for so long a time has been the sole exponent of nationalism, which it realized in such a magnificent manner in its system of finance, which it asserts in such armies of creed as the national safeguarding of native industry and the control of national elections by federal supervision, and which, furthermore, it has ever timely maintained on such occasions, for instance, as that recent emergency when the plague stood at our gates, and the Government immediately placed its officers in charge of local ports, is a party with a principle of which it may well be proud. Its birth too was an heroic one, amid the painful throes of a noble cause maintained but by the most manifold sacrifices of patriotism and service, and even of life itself. And it was a wonder child. Its young thought and energy refused a bestartered and impoverished country from a state of almost total overthrow to a national position of prosperity and credit that is scarce second to that of any other nation in the world. And yet against this party the gods have declared with an emphasis that precludes the usual exception to trees for modern and that is the exploited evil in the free and unobstructed exercise of that sole saving power of our republic—the freeman's vote, and though the result be against my own affiliations I am still thankful for it. I fear not for the principles. The principles and are left always destined to triumph. It is not they that have suffered defeat. There is not a State, not a locality, but what demands and petitions the national defense of its special interests over against the fanatical ones, and if any class wants the governmental safeguard for its individual resources, all will sooner or later recognize the necessity of a like and proportionate defense of this nature for all. In the theory of this I am unable to see any flaw, and I submit it to the right in theory and so up to practice. This measure might therefore to foster native industry, increase the demand for labor, enhance the laborer's emoluments, make money more current and by thus clamping it over against farm products bring to the farmer, who is the Atlas of civilization, ever larger returns for his heroic sweat. That it practically fails of such working can not be due to some inherent error, but is applicable to certain evils that have grown up simultaneously with it from special tendencies of this age—towards gigantic corporations and towards more and more extensive speculation. It is herein where the party of correct theory has failed of proper practice. It was not bold enough in its principle, and has not too often in most cruel contempt. Our courts, constantly engaged with crimes and criminals, must force us to the admission that while most efficient in the punishment, yet equally with all others as also other nations strictly deficient in the prevention of crime. Thus, too, whatever advantages we may possess in these and similar respects, the repeating accessions of illiberal and of legal corruption, and also the frequent recurrence of disorder far more than in their own hands—an abuse which all efforts to stay or to punish prove alike inefficient in all parts of the country—make it very manifest that we too are liable to our own peculiar sins and shortcomings.

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UNION PACIFIC SYSTEM.

THE THROUGH CAR LINE.

EFFECTIVE OCT. 12TH, 1892.

Trains Arrive and Depart at Salt Lake City Depot, as follows:

ARRIVE.

From all Eastern points..... 8:05 a.m.
From Ogden, Portland and San Francisco..... 8:05 a.m.
From Park City and Cache Valley..... 10:05 a.m.
From all Eastern points..... 10:05 p.m.
From Cache Valley and Ogden..... 7:30 p.m.
From Milford and intermediate points..... 10:30 a.m.
From Juab and Eureka..... 6:15 p.m.
*From Provo and Tooele..... 4:00 p.m.

DEPART.

For all Eastern points..... 8:05 a.m.
For Ogden and intermediate points..... 8:05 a.m.
For Butte, Portland, San Francisco and Cache Valley..... 10:05 a.m.
For Cache Valley and Park City..... 5:30 p.m.
For all intermediate points and Provo..... 6:05 p.m.
*For Eureka, Juab and Milford..... 7:45 a.m.
For Juab and Intermediate points..... 4:30 p.m.
*For Tooele and Provo..... 7:10 a.m.

*Trains between Juab and Milford do not run Sundays.

SALT LAKE TICKET OFFICE, 201 MAIN ST.

E. E. RICE, Gen'l Pass. Agt. A. H. BICKNELL, Asst. Gen. Passgr. Agt.
J. H. CLARK, Pres. and Gen. Mgr.
E. DICKINSON, Asst. Gen'l Supt.
E. L. LOMAX, G. P. & T. Agent.

RIO GRANDE WESTERN.

Standard Gauge.

CURRENT TIME TABLE

In Effect August 28, 1892.

DEPOT SALT LAKE.

No. 2—For Provo, Grand Junction and all points East..... 8:05 a.m.
No. 4—For Provo, Grand Junction and all points East..... 9:40 p.m.
No. 6—For Provo, Payson, Nephi and Juab..... 4:30 p.m.
No. 8—For Bingham, Provo, Manti, Salina and Marysvale..... 3:30 a.m.
No. 1—For Ogden and points West..... 4:30 p.m.
No. 3—For Ogden and points West..... 11:30 p.m.
No. 5—For Ogden and the West..... 8:30 a.m.

ARRIVE SALT LAKE.

No. 1—From Provo, Grand Junction and the East..... 11:25 a.m.
No. 3—From Provo, Grand Junction and the East..... 6:45 p.m.
No. 5—From Provo, Payson, Eureka and points South..... 10:20 a.m.
No. 7—From Bingham, Provo, Manti, Salina and Marysvale..... 4:45 p.m.
No. 2—From Ogden and the West..... 7:00 a.m.
No. 4—From Ogden and the West..... 12:00 p.m.
No. 6—From Ogden and the West..... 9:45 p.m.

Through Palace Sleepers on all through trains. Sleepers, Dining and Reclining Chair Cars on all day trains.

Ticket Office No. 260 S. Main Street.

D. C. DODGE, A. G. WELBY, J. H. BENNETT
Gen'l Manager. Gen. Pass. Agt. P. & T. Agt.

C. S. TAYLOR, President. C. S. BOUREY, Sec. and Treas.

TAYLOR, ROMNEY, & ARMSTRONG CO.,

DEALERS IN

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Sash, Doors, Mouldings, Etc.

Planing Mill and Yard, One Block East of U. P. Depot, Salt Lake City, Utah.

P. C. LOMBEY, Manager. C. D. ROMNEY, Asst. Manager.

Telephone No. 522. P. O. Box 1284.

NERVOUS DEBILITY.

Dr. R. V. PIERCE (PEACE AND HEALTH) BUFFALO, N. Y.

WE HEREBY PROMISE

HALLER'S REMEDIES

If you are not BENEFITED by their USE. These preparations consist of

KIDNEY CURE, LIVER CURE, STOMACH BITTERS, AUSTRALIAN SALVE, BLOOD PURIFIER, PAIN PARALYZER, SARSAPARILLA and BURDOCK (Compound) CONSUMPTION POWDERS, HAIR WHIP, LINIMENT, CORN CURE, LIVER, STOMACH PILLS,

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THOS. WILLIAMS, Assessor and Collector, Tooele County.

TOOELE, Dec. 1, 1892.

BATESVILLE.

	Tax.	School
[illegible] Orson F., 160 acres sec 28, 2S township 3 range 4		
Elias H. [illegible], 40 acres sec 20, 2S township 3 range 4		
Clark Joseph W.		
Clark, Thomas Mrs., 320 acres township 2 range 4		
Crowley Patk, [illegible]		
Farnsworth [illegible], 160 acres sec 34, township 2 range 4		
Fenton Elias S.		
Fenton J. H., 161 acres		
Hinton Mrs Joanna		
Smith Leonard A., 160 acres sec 32 township 2 range 4		

CLOVER.

	Tax.	School
Davis David E.		
Green Charles J.		
Hamilton et al.		
Hansel Rose, 160 acres		
Pelton F. J. Mrs., 40 acres		
Welsh Gideon,		

DEEP CREEK.

	Tax.	School
Bates J. O.		
Bates H. H.		
Lovell Hill H. & M. Co		
Maxwell H. H.		
Warner James, 70 acres sec 32 township 3 range 19		

LAKE VIEW.

	Tax.	School
Thomson Edward, 40 acres sec 31 township 1 range 8		
Thomson Charles F., 160 acres sec west 1 township 1 range 8		

MILL PRECINCT.

	Tax.	School
Clark Joseph W.		
Crystal Mary E., 80 acres sec 1 township 2 range 4, 80 acres sec [illegible] township 2 range 4		
Dugan Mary, 40 acres sec 20 township 2 range 4		
Dugan Mary, 40 acres sec 20 township 2 range 4		
Hudson Wallace,		
Livingston Frank J., 160 acres sec 14 W sec 13 township 2 range 5		
Smith Isaac et al, 80 acres sec 1 township 2 range 4		
Tooele City Mining Co., [illegible] sec 1 township 2 range 4		
Tooele Milling Co., [illegible] sec 1 township 2 range 4		
Tooele Milling Co., [illegible] sec 1 township 2 range 4		

OPHIR PRECINCT.

	Tax.	School
Barker Frank, lot 2		
Barker Mary E., 80 acres sec 20 township 2 range 4		
Coffman Lizzie M. Mrs.		
Mailman Ophelia		
Ophir Hill Mining Co.,		
Manning S. W.		

STOCKTON PRECINCT.

	Tax.	School
Loyal Trader Mine		
Stockton Town, block 39		
Western Mine,		

TOOELE PRECINCT.

	Tax.	School
Bergquist Charles		
Bullock Thomas, lot 12 block 17 plat A N more sec 20 township 2 range 4		
De La Mare Agnes, lot 21 ½ acres		
Fuller Mary		
Hansen William, lots 6, 7, 8 block 2 plat A 21; acres sec 20 township 2 range 4		
Hansen William, lots 1, 2, 3 block 2 plat A 21; acres sec 20 township 2 range 4		
Hansen William, 10 acres sec 20 township 2 range 4		
Lee Frank Est., lot 1 block 42 plat A 21, acres sec 28 township 2 range 4		

VERNON.

	Tax.	School
Adams A. F.		
Bliss Joseph		
Bullock Thomas, Prior 80 acres sec ½ sec 20 township 9 range 5		
Bump Adam Est., 320 acres		
Kirkbeck Nelson W., 160 acres sec 14, 2S township 10 range 7		
Thomson Edward T., 160 acres sec E. ½, 2S township 10 range 7		
Tanner John, 160 acres sec 20 township 10 range 7		

TRANSIENT.

	Tax.	School
Jones T., 121 South Temple street	sheep	
Harris Wesley F. (Moonlight)	sheep	
Kennedy T. H.	sheep	
Jack Hebert	sheep	
Jack E. E.	sheep	
Fitzgerald W. W.	sheep	
Wood Isaac	sheep	
Wright George	sheep	
Spencer Lafayette	sheep	
Hyde & Carlisle	sheep	
Thompson James	horses	

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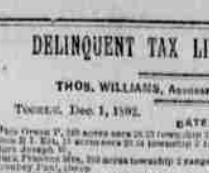
COALTER & SNELGROVE CO.



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