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A CHANCE FOR POLITICAL INSTRUCTION.

WE have already alluded to the decided stand taken and the platform of principles enunciated by a number of prominent residents of this city calling themselves the Democratic club. Last evening we published the call of the club and other Democrats for a Democratic rally in the Theatre on Friday evening. Without entering a domain which we have no desire to traverse, we think we may now advise our readers that the meeting in question promises to be of such interest that they, whatever their past or present political affiliations, may attend with pleasure and profit.

National party issues have heretofore cut but a small figure upon the local political stage. Other questions have been discussed, and other policies canvassed; but as between the cardinal doctrines of Democracy and Republicanism the community has had no opportunity, except from individual investigation, to form a judgment or express a preference. For this reason a contingent—how large we do not know—of the organization locally known as the People's Party is still undecided as to its political leaning, still is that inquiring though altogether healthy state described as "open to conviction."

Hence we suggest that the present opportunity to study one side of the great political battle be not allowed to pass unimproved. It is fair to expect that whatever is good in Democracy and evil in Republicanism will be paraded on Friday evening. But there is another side; and when that shall be turned, the good in Republicanism and the evil in Democracy will doubtless be quite as ably depicted. Whenever an opportunity shall come to view this other side, we shall as conscientiously advise our readers to make use of it. In the meantime, no honest man will be offended at the reminder that "he that judgeth a matter before he heareth it is not wise," and that the highest rule of personal perfection is "prove all things and hold fast to that which is good."

PEMBROKE'S RETIREMENT.

COUNCILMAN PEMBROKE, during his fifteen months' incumbency of an office to which the community believes, the figures prove, and Judge Zane decides, he was not elected, must certainly be credited with some very sensational, if not sensible, acts and utterances. The crowning feature of his meteoric career as an official will be found in the minutes of last evening's Council meeting; he not only infuriated the "Liberal" ball in its own ring by flaunting before it a banner which it feared to approach, but he planted, on retreating, a sharpened dart deep in its quivering sides, and left it to its own mad agony. Plainly speaking, he renounced and denounced his colleagues and the "Liberal" party, and retired from both; and he tells the why and wherefore in a few brief sentences.

We are opposed to the idea of men resigning positions to which they have been elected, no matter how unpleasant their duties in those positions may be made by others. If the others are wrong, so much more reason for the one to stand at his post—he may not prevent but he can hamper their crookedness; he may not be able to resist their assaults but he can be a thorn in their side. We are still more opposed, however, to the idea of men holding office to the exclusion of men legally elected to that office. In the former case, to hold on requires manliness and courage. In the latter case, to hold on implies at least a willingness to receive other men's goods. Mr. Pembroke's resignation will probably not help his legally elected competitor a particle, and his holding on could not be regarded as a virtue as we have described it. It had been nobler in him to resign earlier and for the reason that another deserved the seat. But, for all that, we cannot say that his present course is altogether without merit. He has left his late friends something to ponder over, and that of itself is a good thing. If they think more they will act less.

IS IT SO EASILY DONE?

A WASHINGTON correspondent of several Eastern and Southern newspapers informs his readers that an effort will be made this winter to secure statehood for Utah and Arizona, and that the well-known position of President Harrison in favor of granting statehood to the Territories that will be benefited by self-government lends color to the opinion that the effort will succeed. As to Arizona, the correspondent thinks its complexion is so Democratic that the Democratic House of Representatives will be glad to push an enabling act through; at the same time the Republican Senate and the President can easily see in the Territory since a fair fighting chance for the success of their party. Concerning Utah, the correspondent makes the singular discovery that the "Liberals" are leading the statehood movement. Says he:

"The anti-Mormon laws which were enacted by Congress into the Constitution of Idaho are repealed in such a way that the Gentiles of Utah are now willing to risk Mormon votes which would give them statehood. Utah would be Republican by a large majority, with the voting qualifications which govern Idaho, and yet the Democratic House of Congress could not refuse to adopt such provisions if giving statehood to the former."

The item is chiefly interesting as showing with what charming facility your average newspaper correspondent disposes of the weightiest questions of the day. He can carve out a new state and settle grave political problems with all the ease and dexterity of the proverbial pirate when proceeding to scuttle a ship or cut a throat. Nothing equals it except the speed and airy abandon with which some of our local contemporaries are building great railroads in impossible places.

AS TO CHURCH CONFISCATION.

THE *American Sentinel* of May 7, 1891, has a very able article entitled, "The New American Revolution." It relates solely to the decision of the United States Supreme court of May 18, 1890, on the confiscation of "Mormon" Church property. The *Sentinel* holds that according to the Declaration of Independence the principle underlying our government is, that it is "a piece of machinery which the people set up in order more fully to make themselves secure in the enjoyment of their rights." This principle underlies all the constitutions of the Union, both State and National. The great aim of the revolutionists was to frame a government that would be impersonal, and above all subordinate to the people. This they succeeded in doing. The *Sentinel* says that the work accomplished by the fathers of the Republic is now trampled under foot by the Supreme court of the United States, and that the principle of European despotism has been made the rule of law. It emphatically asserts that the American principle and system of government has been supplanted by the British and Roman. Continuing, the *Sentinel* makes this presentment of the case: The act of Congress of 1862 prohibits any religious or charitable corporation in Utah to own property of greater value than $50,000. In 1887 the "Mormon" Church possessed real estate worth $2,000,000 and personal property worth $1,000,000. By the enforcement of what is known as the Edmunds law of 1887, the question of confiscating "Mormon" Church property over $50,000 in value under the law of 1862 came up. The Supreme Court of the Territory of Utah decided that the confiscation was valid. This decision was sustained by the Supreme Court of the United States. It was maintained by the defense that the property was a trust held by the corporation for individual members who by donations, bequests and contributions accumulated it, and placed it in the hands of the Church as a trust. This claim was disputed by the United States.

The *Sentinel* does not touch on the question of whether the law of 1862 was violated or not. The Supreme Court held that whether this law existed or not the corporation could be dissolved. But the *Sentinel* means to show that the American principle of government has been violated, and this it can do without touching on the law of 1862.

The Supreme Court in its decision of 1890 says:

"When a business corporation, instituted for the purpose of gain or private interest, is dissolved, the modern doctrine is that its property, after the payment of its debts, equitably belongs to its stockholders. But this doctrine has never been extended to public corporations. As to this, the ancient and established rule prevails, that when a corporation is dissolved, its personal property, like that of a man dying without heirs, becomes subject to the disposal of the sovereign authority."

In reply to this the *Sentinel* says:

"Now with all due respect to the honorable court, it may be inquired, why should not the modern doctrine be applied to public corporations as well as to private? Why should the ancient doctrine be adopted in such cases, when, to do it, it is necessary to proceed in the face of the principles and institutions of the government of which the court is but a part. When the ancient doctrine is adopted the principles of the ancient government must likewise be adopted, because the ancient government is but the expression of the principles of the ancient government. And the principles of all these governments were directly the reverse of the principles of this government. This will be seen more fully as we proceed. It is in fact seen in the above expression that personal property, in such cases as this under consideration, becomes subject to 'the sovereign authority.'"

The question now arises who or what is the sovereign authority. Bancroft says in his history of the Constitution, Book v, chapter ii: "Is it asked who is the sovereign of the United States? The words sovereign and subjects are unknown in the Constitution." It is true that the people are sovereign; but they do not exercise their sovereignty authoritatively as such directly, nor of themselves. Bancroft further says: "The people of the United States have declared in their Constitution that the law alone is supreme; and have defined that supreme law." It is plain that to sustain the Territorial court, the United States Supreme Court had to seek for a sovereign authority. And as there is no such thing known to American principles, the court was necessarily driven to foreign governments for their authority. The Supreme Court further said:

"The principles of the law of charities are not confined to a particular people or nation, but prevail in all civilized countries, pervaded by the spirit of Christianity. They are found imbedded in the civil law of Rome, in the laws of the European nations, and especially in the laws of that nation from which our institutions are derived."

In this argument the *Sentinel* the court subjects itself to criticism, and shows plainly that it is not acting in harmony with American principles nor American law. In European governments a sovereign authority existed. They were not governments of the people, but of the sovereigns and the people were subjects. The government of Rome was absolutism pure and simple. The Emperor was father of the country. He alone ruled, and it is only a few days ago since Emperor William of Germany said "he alone ruled." In England at the time of the revolution, though the monarch was not absolute, yet the system prevailed and the terms sovereign and subject were and are rigorously observed. Our institutions were established on principles contrary to those of England. There and in Europe, sovereigns hold their places by "right divine," in America the government of the United States was to derive its just powers from the consent of the governed.

SCHOOL BOARD VS. CITY COUNCIL.

THAT the present government of this city intends to increase the municipal debt to the limit allowed by congressional law, and will do it and consume the funds, unless prevented, is so strongly believed among prominent "Liberals" that a movement has been inaugurated by some of them looking to such legal proceedings as will check the voracity and extravagance of the City Council.

Under a provision of a law of Congress passed in 1880, a municipal corporation in a Territory cannot incur an indebtedness in excess of four per cent. of the value of the taxable property within the corporation, as shown by the last county assessment roll. While there has been some contention to the contrary, it is generally, and no doubt correctly held by lawyers and public men of this Territory that indebtedness for school purposes must be included in the amount of liabilities a municipality may incur.

Under the congressional statute referred to, Salt Lake City may go in debt to the extent of $1,800,000, in round numbers, and if the meaning generally conceded to the law is the correct one, that sum must include all liabilities of the city as a municipality and as a school district. City bonds to the amount of $600,000 have already been floated and are now outstanding, and a sale of $200,000 worth more is being advertised. This will make the city's bonded debt a round million, to which sum must be added its floating debt, which varies greatly in amount in brief spaces of time, but which will average some tens of thousands. Over $100,000 is due from the city for taxes collected in advance for laying the water mains. Including the bonds now being advertised, the city's liabilities will not fall much if any under $1,200,000.

A Territorial law authorizes a school district to go in debt to the extent of two per cent. of the valuation of the taxable property embraced in it. But this statute is, of course, subordinate to the congressional provision; and if an incorporated city, in its capacity as such, shall incur a debt of more than two per cent. for city purposes, the amount it can borrow as a school district, to be used for the benefit of schools, will be correspondingly limited; in other words, the schools have only such a margin as the City Council may leave.

The schools of this city are represented as being in need of a large amount of money. The present proposition is, in fact, to issue school bonds to the amount of $200,000. This sum, vast as it is, is far less than would be produced by the two per cent. levy authorized by Territorial law to be made for school purposes, yet it would increase the municipal debt to the limit, or thereabouts.

It is held that the Territorial law contemplates that the schools may have the benefit of a two per cent. indebtedness, or half of what the law of Congress allows to be incurred, provided the taxpayers so vote at a school bond election. But it is also urged that, if not restrained, the present City Council will run the debt up as high as it leave for the schools only a fraction of what they are entitled to, or perhaps nothing at all; and the proposition now mooted is to plant an injunction suit to prevent the City Council from incurring liabilities to an extent that will cripple, or infringe upon the rights of, the schools. It is for this reason that legal advice has been sought with a view to taking steps to prevent them from being deprived, by the City Council, of the money imperatively needed by them, for the erection of school buildings, etc.

The proceeds of the $200,000 worth of city bonds will quickly be disposed of to meet existing demands, outside of the city and county building. It is believed, and the inference is drawn from the circular issued to architects by the joint committee in charge, that the cost of this structure will not be limited to $500,000 as at first proposed, but that, since the committee made its trip east to inspect similar public structures, the purpose has been formed to make the cost half a million at least. Some of the plans that will be submitted by competing architects will contemplate the latter figure. So far as now appears, there will have to be another issue of municipal bonds to pay the city's share of the cost of this building, which will make still narrower the margin left for the schools, and it is warmly urged that the courts will have to be appealed to if the schools are to be protected from spoliation, at the hands of the present City Council. Whether or not an injunction suit for this purpose will be planned, has not yet, we believe, been decided. And whether the taxpayers when called upon to vote will decide to favor the issue of $200,000 school bonds, will depend somewhat upon the settlement of the legal question above referred to, but principally upon the force and promptitude with which the school board shall bring forth its strong reasons.

OPEN TO ARGUMENT.

The "Tribune's" Chalice Commended to Its Own Lips.

The larger anti-Mormon organ, speaking of the members of its alleged Liberal party, says:

"At the same time they are fair and straight men and are open to any reasonable argument or to a reasonable statement of facts at any time."

Then the organ says in another editorial, referring to the action of its politics of its Liberals who have organized a Democratic campaign:

"They are deceiving themselves or are trying to deceive the people."

Let us see if that editor is "open to any reasonable argument" on this. The avowed purpose of the so-called Liberal party is now, and has been for many years, to disfranchise the Mormon voters of Utah. Many of the Democrats who for long have affiliated with that alleged Liberal party have come to the conclusion that disfranchisement for opinion's sake is a crime; that the people of Utah have made so much progress in spite of their enemies that they are entitled to peace and all the rights of citizenship that the government guarantees to all other sects; that it is time to cease the unholy strife that has made Utah a forbidden land, and open the gates to that influx of modern life and industry that will bring to Utah the prosperity she deserves. Knowing that this cannot be done by or through the alleged Liberal party that never forgets, never forgives, and never advances, the Democrats have taken this new departure with full faith that the hour has come to put an end to the hateful strife of the past. They say all this openly. Where then are they practicing deceit? The only question is—Have they a right to act? If not, then are they the serfs and slaves of the gang that runs the so-called Liberal party. But the organ of the said Liberal party, speaking of the recent demonstration towards the President, said it was "the demonstration of a perfectly free people." Such being the case, the Democrats must be free to act as they see fit, and hence in bolting the party with which they have hitherto worked they are exercising the prerogative of liberty which the anti-Mormon organ admits they possess. Since, therefore, they have a right to do what they have done, and have openly proclaimed their purpose and the reasons for their action, they can not be charged with deceiving themselves nor the people.

Another point to which I wish to call attention is in connection with the following, from the larger anti-Mormon organ. It says:

"When the Mormon Church, through those who have authority to speak in the Mormon Church, announces to their people in an authoritative way their belief that the mission of the Liberal party is finished when they tell their people to accept only parts of either of the great political parties that they may choose; that henceforth they will never be subjected to criticism for their acts or their votes; that they will be as free as any other Americans in the country, then the Liberal party will say 'Very well, whether this be true or not, we are willing to accept it to be true and to adjust things on that line.'"

Let us suppose that the organ is sincere in making this announcement. If it is sincere then it will be consistent. If it is "willing to accept" such an action of the Mormon church "to be true and to adjust things on that line" as to the franchise among the Mormon people, it will not stultify itself by proclaiming in the same editorial breath, as it were, that another and more important point, the action of the entire Mormon church, is a lie. In the same editorial from which the above quotation is made is the following:

"We think that many of the Mormons are going into polygamy, and that thousands of old polygamists will still keep up their polygamous relations."

If, now, the members of the Liberal party are "fair and straight men and are open to any reasonable argument," they must see that their organ is deceiving them itself. If the Mormon church leaders could be trusted in case they should say to their people "You must henceforth vote as you please," then they should be trusted when they say to the people "You must no longer practice polygamy." When, in addition, the people respond, "We will accept your advice; we will no longer practice polygamy," there is a double reason why the Liberal party should say "Very well, whether this be true or not, we are willing to accept it to be true and to adjust things on that line."

But if the Liberal party is ready to make this avowal and do this thing, the very first step will be to say: "We give up the old fight; we will sing no more the old songs of hate; our cry for disfranchisement shall no more be heard. Henceforth, we will stand with all the people of Utah for the freedom, peace and prosperity of all Utahns. If, I say, the Liberal party is "open to any reasonable argument," such will be its conclusion. Let it but manfully proclaim the fact that such has become its conclusion, and Utah will rise like a liberated giant, from whose limbs the aryan hounds have stricken, and bound forward with paces that will astonish the world, and, most of all, that part of it which, blinded by its prejudices and hatreds of the past, has been striving for twenty years, as the so-called Liberal party of Utah, to distraction, drive, ruin and dispossess the Mormon people.

If the "fair and straight" men of the Liberal party are "open to any reasonable argument," let them consider this matter over a little, and one of two things will follow—either the organ of the Liberal party will cease to be anti-Mormon, or the Liberal party will speedily die and disappear forever. Either will be satisfactory, but one of these things must be, and that, too, in the near future. The day of hate and falsehood against the Mormons is high enough. Already the rising sun of Promise gilds the mountain peaks of Mormon patience, forbearance and fidelity. Soon the glory of Equal Rights and Equal Protection for all will burst upon those valleys across the Wasatch of Prejudice, and Utah shall have such a Year of Jubilee as the world has not known for thousands of years.

CHARLES LEILER.

Seeing and Reading.

It is not our custom to cite illustrations of the benefit of advertising, which in the very nature of the case must inure to the advantage of parties whose names we are compelled to mention, but the case of Dr. Kennedy, of Rondout, N.Y., is too remarkable of the kind that for once we make an exception in his favor. After much careful experimenting the Doctor became convinced that he had found—or rather educed from elements previously known, but never so combined—a medicine capable in itself of doing an immense amount of good to his suffering fellow men. He was morally certain that the old and established public would be altogether of his way of thinking touching the virtues of his discovery if he could only get it before them. Like a sensible man he began to invest a portion of his capital in newspaper advertisements. He had not long to wait for the visible and sensible effect of this course. Orders began to drop in one fly one, and then a steady bombardment of them opened upon this enterprising physician and surgeon. The Favorite Remedy soon became as well known as Dickens' Pickwick Papers or Webster's Dictionary. When people felt themselves in suffering and distress from Liver and Kidney disease, Constipation of the Bowels, or those complaints peculiar to Females, so subtle in character and so difficult of treatment by the ordinary modes, they bought the Favorite Remedy, used it and were healed. Now, we don't know that we are under any especial obligation to Dr. Kennedy, but in order to draw the moral to enforce which this article was written, we are obliged to give him the benefit of this implied advertisement. And the moral is this: When you have something to sell which is worth public attention, do as Dr. Kennedy did with the Favorite Remedy—advertise it. A great patronage has rewarded him, and the same wisdom will secure the same result for you. d&k

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In FRUITS (Table), etc.:	Peaches—can, Pears " Cherries, " Grapes, "	Plums, Gooseberries, Strawberries, Figs (preserved)	Honey, Marmalade, Jams and Jellies, Ginger (preserved)	
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