DESERET EVENING NEWS.

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THE DESERET NEWS CO.

CHARLES W. PENROSE, EDITOR.

Wednesday, - October 21, 1891.

REDUCED CITY TAXES.

There are many inquiries as to the payment of city taxes, since the court appealed to has decided that the twenty per cent. general reduction on real estate valuations is all right. To answer them, we will say that until the Collector is furnished with the corrected assessment roll, as revised by the Board of Equalization, no property owner can be lawfully required to pay the tax. That corrected roll will include the changes made upon individual assessments and also the twenty per cent. general reduction.

The taxpayers, then, as soon as the Recorder furnishes the Collector with the corrected assessment roll, may pay their city taxes less the reductions made by the Board of Equalization. And, as we understand the ordinance, a corrected notice should be furnished to them that they may know the exact amount that is due. In any event, the twenty per cent. reduction is a fixed fact, and the Collector cannot legally demand anything more than the amount as reduced by the Board of Equalization and sanctioned by the court.

THE CZAR MENACING INDIA.

A few days ago the press dispatches conveyed positive information to the effect that a portion of the Russian military expedition in the Pamir region had violated the Territory of the Chinese Empire. Further information, which appears in this issue of the News, is to the effect that, in view of possible complications with the Chinese government, the governor of the Trans-Baikal has ordered the removal of all Jews residing within 100 kilometers of the frontier. The object of this move is to prevent the Hebrews acting as spies for China.

This precaution against the conveying of information regarding the Russian military movements is significant. If there was not an ulterior design behind the expeditions there would be no need of the measures that have been adopted for the preservation of secrecy. There being no room for doubt as to the intention on the part of Russia to inaugurate a decided encroachment either upon China or the British Empire, the question as to which is the objective point is one of overshadowing importance.

There are a good many reasons against the probability of an intention of the Czar to invade China, further than to violate her territory for strategic purposes. Were he to venture farther than this he would be in danger of having all the great Powers on his back. Every one of them need China in their business, and they would protest unmistakably against the inauguration of an inexcusable war that would make great inroads upon their commercial relations with that country. Besides, as heretofore shown, Russia has been playing the friendly game with China, by refusing to join with the other powers in withdrawing their representatives from that country. This was evidently done to prevent any violent complications, growing out of a violation—evidently for strategic purposes—of territory on the eastern border of the Chinese Empire.

The intention of the military expeditions referred to not being war with China, there is a strong probability that it is a bold stride toward a movement to carry out Russia's long cherished dream—the conquest of British India. If this be the case the present military movements are merely outpost manoeuvres, whose primal object is the establishment of a strategic base for future operations on a gigantic scale. Unless the Czar meets with a powerful check, the present demonstration will be followed by a concentration of Russian troops close to the East Indian frontier, and finally by an attempt to seize that important part of the British Empire. It has been the hope of the Russian government for more than a century and a half to possess India as a source of gold, and command of the Dardanelles as a means of securing an unfettered seaboard. With these two keys of power within her grasp, the consequential aim of Russia is to become mistress of the world. This being the dream of the Muscovite Empire, Great Britain stands as her chief and traditional foe. For this reason the Bear and the Lion have not been, for a generation or two, on terms of genuine amiability.

THE POPULATION OF UTAH.

Census bulletin 118 relates entirely to the population of Utah, according to the official count as made June 1st, 1890. There was during the decade from 1880 to 1890 an increase of 63,941, or 44.43 per cent. The figures for the same year are 207,905.

Of the twenty-five counties in the Territory six show decreases, some of which were caused by changes in county lines. Garfield county was formed in 1882 from parts of Iron and Kane; Grand county in 1890 from part of Emery; and part of Kane was annexed to Washington in 1882.

The present bulletin contains some changes from the first announcement made some time ago relating to Davis, Emery, Uinta, Utah, Wasatch, and Weber counties. These changes are due to the faulty manner in which the schedules were returned to the Census office, and so counted in the first announcement. These changes do not, however, affect the total population of the Territory.

Of the counties Salt Lake comes first with 58,457; Utah, 23,768; Weber, 22,723; Cache, 15,509; Sanpete, 13,146, and Summit, 7,733. San Juan has the distinction of being the smallest in point of population of the whole twenty-five counties. It shows only 365; but in 1880 it had 204, therefore it has had a percentage increase of 78. Grand county comes next with 541. This is a new county. It did not exist in 1880. The county giving the highest per centage of increase is Emery. In 1880 it had 556, in 1890, 5,076, thus showing an increase percentage of 812.95. Uintah county has an increase of 245.08 per cent. The counties showing decreases are Beaver, Iron, Kane, Morgan, Tooele, and Washington.

The largest increase in urban population are found in Salt Lake City and Ogden, both of which have more than doubled their population since 1880. In 1880 Salt Lake had 20,768, in 1890, 44,843. Ogden had in 1880, 6,069, in 1890, 14,889.

There are eleven cities having each 2,000 inhabitants or more. Provo shows 5,159; Logan, 4,565; Park City, 2,850; Springville, 2,849; Mt. Pleasant, 2,254; Spanish Fork, 2,214; Brigham, 2,139; Payson, 2,135; and Nephi, 2,034.

A JUST COMPARISON.

The following comparative compliment to Utah farmers appeared in the *Rocky Mountain Husbandman*, a Montana paper:

"One of the principal reasons that the farms in Utah look better and the farmers appear more thrifty than they are in other sections is that they have smaller possessions. If our Montana farmers were content with twenty acre farms, they too could in a few years line their fences with plum and apple trees, have their manure hauled out and their fall plowing done, their harvest finished and products marketed by this date, but our Montana farmers having large fields to attend cannot get on so rapidly. It is a fact, however, that many Montanians undertake to do too much, and would make quite as much money and live easier and happier if they did not undertake to cultivate so much land.

"The first attempt at irrigation by an Anglo Saxon occurred in July, 1847, when the Mormons commenced their settlement in the desert surrounding Salt Lake. When they undertook to plow the virgin soil they found it too hard, but by flooding with water and allowing it to stand a few days the plow did its work nicely. Having used water to temper the soil, the further use was made to cause the crops to grow, and it was then and there that the first irrigating was done for the growing of crops. Since then wonderful developments have been made with the use of water, and yet there is still much to be learned in this line of how to succeed best in the use of water on field crops. Our best farmers who have been growing crops by irrigation for the past twenty-five or twenty-six years admit year after year that they learn something new each season."

ROBERT RAY HAMILTON.

The public owes the New York *Sun* a debt of profound gratitude for the interest it has taken in the rumors about Robert Ray Hamilton who personally is not the proper subject for anybody's solicitations.

Weary of giving valuable space to the opinions of this and that friend who thought Hamilton still alive, that enterprising editor sent a man out to where the alleged Hamilton was buried to investigate the question. As a result the grave of the dead man has been opened and the body positively identified. Thus the industrious news makers and the public should be relieved for ever from further worry about Robert Ray Hamilton.

WRITING US UP FOR CHINA.

A phenomenal bred native of the celestial kingdom has come to this country with a mission which should make him a particularly welcome visitor. He proposes to write a book on the United States for the enlightenment of chinamen at home. The bias of the work is to be as anti-Republican as possible.

The young man is ambitious to become great among his countrymen by showing them what a magnificent government they have in contrast with the United States. He is said to be very smart in his way, and will no doubt give us a bad name, but that will not greatly affect the result of his effort one way or another. The darker his picture is the more useful it will be if it is to be unfavorable at all.

All that is needed for propagating the principles of free government is plenty of discussion, no matter how it comes about. The proper scheme for the Mongolian Emperor to pursue is therefore to have the United States talked about as little as possible in his dominions. This new project to make a hideous caricature of this country and circulate it among his people is a mistaken piece of diplomacy anyway he can fix it.

A FAILURE ON CAPE MAY.

The news from Cape May that Mr. Amos H. Hamilton has failed for $100,000 is of much more startling interest than the general run of hundred thousand dollar collapses. The unfortunate person is the Mr. Hamilton who participated conspicuously in the scheme of presenting President Harrison with a $10,000 cottage on Cape May Point.

It was charged of Mr. Hamilton at the time of this transaction, and was promptly denied by him, that he and others privately connected with the cottage affair had previously taken "options" on large blocks of real estate located as near as possible to the cottage. And it seems that he did take the options after all, for it is they that have run him aground.

This sudden trouble of Mr. Hamilton will not grieve the public to any extent. They are disposed to hold him largely responsible for the national scandal which the cottage transaction created. There is cause, however, for the Harrison family to regret that the Hamilton speculation did not succeed. The profits of this landed purchase being calculated entirely upon the presence of the President's household, the failure is somewhat of a reflection upon their drawing qualities.

In the meantime, since Mr. Harrison has all this time been unaware that his residence at Cape May was filling the purpose of a boomers' sign board, the grief that has come upon the projectors of the scheme will be too sudden to affect his sympathies very deeply.

TYPHOID FEVER.

This is a sickness that prevails more or less in American cities from time to time. At present it is said to be epidemic in Chicago. In a recent issue of the New York *World* it was stated that 69 cases were reported in one week in New York. Denver, Omaha and St. Louis papers also speak of it as existing in a rather alarming state in those cities. Several cases are reported at present in this city. The New York *World* has the following editorial on typhoid fever:

"Typhoid is a disease of the Peyer's glands. These glands lie along the intestinal tract, and when attacked by the typhoid fever germ they become inflamed and ulcerated, and if the disease is not checked perforation of the bowels and death ensue.

"The disease is due solely to the presence of its specific germ in the system at a time when the system is not in condition to resist its baleful action and cast it out. The germ enters through the stomach, and usually in drinking water. But food exposed in an atmosphere where typhoid germs exist becomes impregnated and transmits the disease.

"The time that elapses between the lodgment of the germs in the system and the appearance of the disease is extremely variable and usually long. Several weeks pass in almost all cases, and several months in many, before the disease appears. The presence of typhoid in a city, therefore, does not reflect existing conditions, but rather those to which the afflicted ones have been exposed weeks or months before.

"The majority of typhoid cases in New York every fall—which is the season of this disease's prevalence—are among persons who have passed the summer in the country, and it is well settled as a scientific fact that most of these are drawn "fresh and cool" from the country wells. These wells are fed by underground streams coming no man knows whence. They are extremely apt to draw some part of their supply from unwholesome places. Their water, flowing underground, are filtered to extreme limpidity, but are not cleansed from disease germs by aeration. Those who drink from them make the matter worse by taking the water fresh drawn for the sake of its coolness."

The *World* goes on to say that not one of the sixty-nine cases reported in New York can be traced to Croton water. That no trace or taint of fever germs has ever been found in that water. It surmises that the excessive tearing up of streets may cause this disease. Germs thus thrown into the atmosphere may impregnate food at the butcher's, or water in coolers and the like. It counsels rapidity in street improvements, and the refraining from drinking well water even in the country.

NEWS IN A NUTSHELL.

Justice Hawkins of the English bench, it is reported, has turned Roman Catholic.

Opium and Chinamen are still being smuggled across the line from British Columbia.

There are 175,000 drinking saloons in the United States. There are 10,000 in New York City.

Oregon's funds are exhausted, the Legislature not having levied taxes enough to meet its appropriations.

The new lord justice general of Scotland is a preacher's son, and his name is James Patrick Bannerman Robertson.

A new political labor party has just been organized in England. Its purpose is to get straight labor men into Parliament.

The Danish residents of Chicago are thinking of erecting a statue in that city to Hans Christian Andersen, the famous story teller.

The Arabian rebellion is still in progress. Turkish soldiers are moving to the front, and a decisive battle is expected to take place at Yemen.

A scheme is on foot in Colorado by which it is proposed to turn the Grand River by a tunnel in the mountain to the east for irrigation purposes. Western Colorado is opposed to the project.

The English sparrow is now proclaimed a natural born thief. Money was stolen from a church in a Connecticut town. Investigation followed. The stolen bills were found interwoven in a sparrow's nest.

THE TESTIMONY ALL IN.

Witnesses Called on Behalf of the Government.

IN THE CHURCH CASE.

The Arguments of Counsel Began This Morning Before Examiner Loufbourow.

The examination of witnesses in the Church case was resumed yesterday afternoon before Master in Chancery Loufbourow. When the court reassembled

APOSTLE LORENZO SNOW

was called to the stand. Examined by Mr. F. S. Richards he said he was seventy-seven years of age on the 3rd of April last, he resided in Brigham City, and had been living in this Territory since 1848. He was president of the quorum of the Twelve, which position he had held about two years and a half. Looking at President Woodruff's manifesto, handed to him by counsel, witness said it met with his approval. He was present at the Conference when the manifesto was unanimously adopted. Probably from nine to eleven thousand persons were there as members of the Church, from all parts of the Territory. He had never heard of any opposition to or dissent from the manifesto on the part of any members of the Church. He distinctly understood the object of that manifesto was to stop plural marriage; and certainly he believed that President Woodruff was inspired of God to issue it. He believed it would be very displeasing to God for any member to act contrary thereto. It would be contrary also to the rules of the Church, and the penalty would be excommunication. He knew of no plural marriage having taken place since the issuance of the manifesto. Since then he had not in any way counseled members of the Church to contract plural marriage.

Cross-examined by Mr. Varian he stated that the revelation on plural marriage was partly permissive and partly mandatory, and that the manifesto repealed the law in the same way that God gave the law of Moses to Israel in the place of the Gospel which He first revealed to them.

Q.—Do you expect that plural marriage will ever be re-established in the Church?

A.—As to that matter I would not pretend to know the designs of God; but I will answer the question as you have asked me my opinion. Under the present condition of affairs I do not see how it could ever be changed, so that the practice of polygamy could be again introduced.

Q.—Do you believe or expect now that it will ever be re-established?

A.—I have no expectation that it will. I believe the revelation communicated to President Woodruff was for the purpose of stopping its practice entirely.

Q.—Do you believe that the association in plural marriage of those already in it is forbidden by this manifesto?

A.—Well, I cannot say what was in the mind of President Woodruff when he issued the manifesto touching that matter; but I believe from the general scope of that manifesto that it certainly embraces it, because it is clearly the intention as indicated in the manifesto that the law should be observed touching matters in relation to plural marriage.

Q.—Does it say anything except as to the future entering into plural marriage—into new relations?

A.—It expresses his intention, and then gives his counsel to all the people to follow the direction given—to obey the law touching everything pertaining to the marriage relation.

Q.—But does it say so?

A.—No.

Q.—Then it does not express its full meaning?

A.—Perhaps not.

Q.—Is there anything else you understand as expressed but not stated in terms in that manifesto?

A.—I do not remember particularly.

Q.—Do you understand that there is a prohibition against those who have already entered into polygamy as well as the prohibition against the continuing of future plural marriages?

A.—I thought I had explained that. The intention of that manifesto, or the intention in President Woodruff's mind in regard to himself and every member of the Church, was that the law should be observed in relation to plural marriage, embracing the present condition of those who had previously entered into it. Now, isn't that a plain answer?

Q.—Do you understand that this manifesto is to take its place in the revelations in your books and creed?

A.—I understand that that regulation in the manifesto will be strictly and sacredly observed by all the members of the Church, but whether that will be incorporated and written and connected with the revelation formerly given to Joseph Smith, of course I do not know.

Q.—You do not think there will be any relapse from this manifesto?

A.—That is so. I am under the impression that the Lord had a certain design in that manifesto, and one was to have the Latter-day Saints exhibit in their acts and in their sacrifices one of the great principles of the Gospel, that when a man is compelled to go one mile he should go two, and that when a man was asked for his coat he should give his cloak also. It was to show the nation that we were willing to sacrifice to the full extent. I think we have shown that—for hundreds of us have gone to the penitentiary—I among the rest for eleven months. And the Lord through this manifesto was willing to accept their offerings, if the Saints are willing to conform to the principles of the gospel to the fullest extent, and give up one of our cherished doctrines—that of plural marriage—this they have done faithfully.

Q.—Does not future conformity with this manifesto depend upon whether the Lord should speak again upon the subject; that is to say if the Lord should speak again through President Woodruff, setting aside this manifesto, the obligation would not exist that exists now to conform to it?

A.—The Lord gave Joseph Smith revelations in regard to plural marriage, and so He has the right to revoke that practice if He thinks proper. But it might be a thousand years, and it might never be.

Mr. Varian—And it might be a month.

Apostle Snow—And it might be ten hours; but I do not believe for a moment that the practice will ever be restored until the Lord comes Himself and then I do not know that it will be. That is His own business.

Q.—You think, then, that any member of the Church who should fail to follow the counsel given in the manifesto would be subject to discipline by the Church authorities?

A.—Most certainly he would.

Q.—Even where he believed, as you do, in the revelation from Joseph Smith, and that it was a true principle. In such a case would the Church discipline one of its honest believers?

A.—I do not understand.

Q.—You have stated that in your opinion any member of the Church who violates this manifesto and refuses to obey it he would be "disciplined" by the Church—that possibly his offense would be followed by excommunication. In the light of your answer I now ask you if that would be so—where one of your members honestly believing, like yourself, in the revelation of Joseph Smith in relation to the principle of plural marriage,—that it was mandatory in some instances and permissive in others—entered into plural marriage; would the Church feel authorized to "discipline" one of its members under such circumstances?

A.—I suppose it would.

Q.—Is that your best judgment?

A.—Yes.

Q.—Then the creed of your Church depends upon the revelations or manifestos made sometimes through its Presidents?

A.—The President stands in that relationship with the Lord that he sometimes receives revelations in regard to the general interests of the Church.

Q.—Has the membership of the Church anything to say about accepting or rejecting revelations?

A.—Every member of the Church can do as he pleases—accept or reject a revelation.

Q.—Is he at liberty to reject it if he pleases?

A.—Most assuredly; a man can go to heaven or the devil, as he pleases.

Q.—And still retain his membership in the Church if he rejects the revelation?

A.—He might.

Q.—Under those circumstances would he be punished by the Church for obeying the law that the Church had taught all these years, but rejecting this later revelation?

A.—Yes, sir, perhaps he would.

Q.—And yet you say he has a right to use his own judgment about it?

A.—Yes, and the Church has the right to excommunicate him.

Q.—There never has been an instance where the Conference rejected any statement of that kind made by the President of your Church?

A.—Not within my remembrance.

Mr. Richards—I understood you to state that you believed the manifesto to be a revelation to President Woodruff?

A.—Yes.

Q.—State whether or not President Woodruff had the power through that revelation to stop the practice, whether put to the Conference or not? Does not the revelation on plural marriage say that the keys shall be vested in but one man on the earth at a time?

A.—Yes.

Q.—That being so, has the President of the Church authority or not by revelation to discontinue that practice, without any action on the part of the Church?

A.—Certainly.

Q.—Speaking of the publication of revelations, are all of those that have been given to the President of the Church put in the book of revelations, the book of Doctrine and Covenants? Have there not been revelations received by the late President John Taylor and others which have never been incorporated in the book of revelations published by the Church?

A.—Some have not.

President George Q. Cannon was recalled, and in answer to Mr. Richards as to what was the income of the Church on a cash basis last year or the year before, he replied: "Well, I do not know exactly—probably $[illegible] or $[illegible]." The $[illegible] appropriated for the poor for the present six months was actual cash again.

APOSTLE ANTHON H. LUND,

residing at Ephraim, Sanpete, was next called and questioned upon the manifesto, which he said had his entire approval. He had never heard any remarks of disapproval thereon. He understood the object was to stop plural marriage and believed President Woodruff was inspired of God in issuing the manifesto. He believed it would be displeasing in the Lord's sight to contract such marriages after such inspiration had been given. The disobeying of the command would subject any member of the Church to excommunication. He had not since the adoption of the manifesto counseled or advised any person to enter into plural marriage, and never again expected to see polygamy practiced.

To Mr. Varian—If he knew of any member of the Church having disobeyed the manifesto he would report the case to President Woodruff. The law of plural marriage, in his opinion, still remained right as a principle, but was against the law of the land, as they all recognized.

Q.—Did you not understand that the reason for this revelation was because of the present condition entailing hardship and misery upon the people?

A.—Yes, I believe the Lord saw the condition of the people, and inspired President Woodruff to issue that manifesto.

Q.—For the purpose of relieving the people?

A.—Yes.

(Continued on Page 5.)

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