

the treasury on the first of the next year is applied to the payment of the indebtedness of the latter, an equal amount of its revenue should be applied to the payment of the indebtedness of the former year, if required. The warrants issued by your county in 1895 and 1896 were issued in payment of indebtedness of those years respectively and should have been paid out of the revenue of those years, or your county should have availed itself of the provisions of the law allowing it to issue bonds to take up its outstanding indebtedness. It seems clear that the payment of taxes for 1897 in warrants of 1895 and 1896, which as above indicated were issued in payment of debts incurred in those years, would amount to a payment of the indebtedness of those years by the revenues of the current year, 1897. Such a payment of the indebtedness of former years would amount to a floating over to the next year of the indebtedness incurred in those years, and a payment of it out of the revenues of the current year. This, in our opinion, would be contrary to the construction of the constitutional provision laid down by the Supreme Court in the case above referred to.

"You are therefore advised that your county collector is not authorized to accept county warrants issued in 1895 and 1896 in payment of taxes for the year 1897.

"As to the payment of current taxes in warrants of the current year, you should be governed by the restrictions provided in the laws of 1897 above referred to. I am unable to furnish you a copy of the decision in this case, but you will find same in the Pacific Reporter as herein suggested."

AFRICAN PYGMIES IN EUROPE.

Four years ago Dr. Stuhlmann, one of the most scientific of African explorers, brought to Germany two dwarf young women, about 17 and 20 years old. They had been captured by Arab slave-raiders in the great forests northwest of Victoria Nyanza. A man about 25 years old and four feet six inches in height, who was captured with them, was in Dr. Stuhlmann's care for several months, but died on the coast just before he was to go to Europe. He was so very shy that he was never seen to look a white man in the face, and though he would talk a little Ki-Suahell, the language of the Zanzibar natives, he was never heard to speak a word of his own language. The girls were taken back to Africa in a few months, as it was feared they would not survive a German winter. In all the time they were with Dr. Stuhlmann, he was able to get from them only sixteen words of their language. Perhaps this is not very surprising. It is enough to make persons of low type of culture shy and suspicious to be shut up for hours at a time with inquisitive savants, who were continually looking at and questioning and measuring them, turning them this way and that, and photographing them; and though the little women were well cared for and much was done to amuse them, they could not get over the idea that the whites and some sinister purpose. They feared they would be poisoned, and never touched any dish before their Italian servant had first tasted it. They were carried around from one scientific society to another, all over Germany and Belgium, and it is safe to say that in their private opinion anthropology was a great bore, and they were very glad to get back to Africa.

Burns are promptly relieved by brushing the burned surface over with mucilage.

MISCELLANEOUS.

ELDERS FIND FRIENDS

The "News" has received the following letter from Elders Derr and Calderwood, addressed to the Saints of Utah and all who are interested in missionary work:

Corning, N. Y., Oct. 30, 1897.

We feel at this time to make mention of some of the blessings extended to us by our heavenly Father, as He has opened up our way before us and enabled us to present, in our weak way, some of the glorious principles of eternal truth.

The writers met about four weeks ago at the head quarters of this branch of the mission, and in compliance with appointment left Cohocton, N. Y., to labor in this and surrounding cities.

We feel to say that we were led by Divine influence to the home of one of the most hospitable families of this city. In every sense of the word they are kind and generous. We were welcomed without a minute's hesitation, and furnished with all things needed for our comfort and convenience.

After surveying the country and selecting places in which to labor, we approached some of the school trustees and stated our business and who we were, at the same time making mention that we should be pleased to speak some time to the people, if we could obtain permission to use the school house. Six places have been opened for us, in some of which we have spoken twice, and the doors are still open. Our meetings, as a rule, are quite well attended, but to some our message is strange. It is the first time they have heard such teachings.

All who attend accept our literature, and we hope this may be a means of removing prejudice and also leading many to search for the truth.

We have held up to date, since coming here, nine meetings, and have two other appointments for next Sunday.

If there are any of the readers of this who have relatives or friends in this neighborhood, and should like to have us call on them, it will be a pleasure to us to do so.

IN THE CHEROKEE CONFERENCE.

Sans Bois, Choctaw Nat., I. T.,
September 24, 1897.

In July of the present year our president, Jos. J. Richardsen and the undersigned were appointed "meteoric" Elders of this conference. We journeyed south from the Cherokee to the Choctaw nation, calling on Saints and investigators. The tried and true Saint Uncle Ceberson Mabrey, whose name is dear to all Elders that ever knew him, took us to Sans Bois in his wagon, where we held a course of meetings at the homes of Bro. John E. Weaver and other kind friends.

Returning to the Cherokee nation we called upon the Saints at Round Mountain, held a few meetings with them, and had the privilege of adding by baptism two more sheep to the Lord's fold.

We soon reached the happy home of Uncle Williams and Aunt Hendricks, the long tried and true friends of the Elder in need.

For many years past no Elder ever filled or tried to fill a mission to Indian Territory but had cause to call down the blessings of God upon this kind household. It seems indeed they are chosen vessels in the hands of the Lord for aiding His glorious works.

May the peace and blessings of heaven rest upon all that provide for the

Elders, as do these and many others of the true children of the Kingdom.

On the 12th of August we reached the city of Tahlequah and through the kindness of the deputy high sheriff procured the use of the capitol grounds to hold meetings in. It is a pretty place and as the light from our borrowed lamp flickered over the faces of some two hundred of the town's best people, we gladly assumed the attitude of preachers and under the good influence laid before them the principles of faith.

On the morrow a minister or ministers took up an earnest labor of "love" with the high sheriff. The results were manifest at night as we stepped forward to call our audience to order. His edict that we should no longer be given the privilege that all the denominations of the city had enjoyed, made it necessary for us to dismiss our listeners.

From all quarters could be heard the tones of dissatisfaction, and we had kind invitations to lodge at hotels and private dwellings of Tahlequah. Thus the Lord turned to good the evil our enemies would do us.

The following day we secured the use of the M. E. church. The room was well filled during our stay of six days in the city, and the Lord strengthened us in presenting the Gospel of truth to the listeners, among whom we found several diligent inquirers, a well known judge among others, and he, as he bid us good-bye, left in our hands money, which was much needed. This, as always, was given in answer to earnest prayers.

Before our departure Elders Wm. A. Turner and O. F. Hulet called in to see us on their return from the north part of the district, where they, with the help of the Lord, had done a good and earnest work.

We were then led by the Spirit of the Lord to the city of Vinita, fifty miles north. As we journeyed we called at the Spavinaw mills, that were built in 1857-59 by company of Saints on their way to the valleys of Utah's mountains. Here we were kindly received by many persons who never before had seen a Mormon Elder, but had learned to respect them because of the good record indelibly impressed upon the minds of those who had been so fortunate to come in contact with the influence of the Saints of the Most High.

We held one meeting with them, then walked on the next morning. We were invited to ride by one Mr. West, an old resident of the place who, though young, well remembered the sojourn of our people on the banks of this beautiful stream.

"Why," said he, "I never saw such an industrious and thrifty people. There were carpenters, cabinet makers, blacksmiths, spinners, weavers, hat makers and every other kind of makers—in fact everything they wore or used was the product of their own labor. I remember that just before the war that their president had a vision. He said that there was going to be war and they must go at once to the valleys of the mountains to escape. And I'm blessed if they didn't pull stakes and go to Utah, and that just in time, too."

Thus, we who know the good shepherd's voice, see how He guards His chosen ones.

Vinita, the largest of Cherokee cities, was reached as night came on. We were met and accosted by a former member of the Reorganized church, asking if we were not "Utah Mormon