STILL EQUALIZING.

A United Protest Made By the Bankers Against Leonard's Valuation.

THEY ALLEGE UNJUST DISCRIMINATION.

Rebates Allowed.—Applications Refused.—Cases of Alleged Overvaluations.

The City Council met on Saturday night as a board of equalization, President Loofbourow in the chair. The number of complaining property owners was less than at any previous session.

REBATES ALLOWED.

The following rebates were allowed:

	Tax.	Rebate
Esther McKeever, widow	$ 1 43	$1 00
Mrs. M. L. Cook, widow	3 00	2 00
Mrs. Esther Jensen	3 00	1 00
Lucy A. McGill	12 00	4 00
Ann Clark, widow	12 00	4 00
Mrs. Ann Nash, widow	12 00	2 00
Emma L. Taylor, widow	4 75	2 25

APPLICATIONS REFUSED.

The following were referred to the committee:

Rosa Pierce, widow	$15 40
Mrs. A. L. Evans, widow	12 00
Ann Sandberg, widow	12 00
Amelia Hyde, widow	20 17
Ann Cherry, widow	20 00
Alice Perry, widow	20 00
Sarah J. Young	12 00

Over valuation was claimed in the following cases:

Alonzo Fisher	$20 00
George Hindley	17 00
Margaret F. Young	12 00
Chas. Sommers	4 00
C. C. Christensen et al	4 50
James et al	23 00
J. F. Hunt	23 00
Mary Evans	12 00
R. H. Sherrill	24 00
John Grant	14 00
John F. Lyman	11 40
Edward Sproat	12 00
Talbot Lumber Co	14 00
John S. Rogers	8 00
Jayne H. Weaver	12 00
E. L. Parkinson	12 00
E. L. Parkinson, estate	12 00
S. H. Lyon	12 00
Sarah Bradley	12 00
A. H. Young	12 00
Mrs. C. Walker	12 00
Anna Talbot	12 00
Eliz Cox	24 12
Henry Alcock, estate	12 00
Edward A. Hoag	24 12

THE BANKERS OBJECT.

The following communication was read from the banks:

To the Board of Equalization:

Gentlemen.—The undersigned national and state banks, in behalf of themselves and their shareholders respectively, respectfully represent: The property of said banks and said banks have been assessed higher than money and other equal in the hands of individual and other corporations. Such excess of assessment operates as a discrimination against your petitioners to the extent of from 25 to 75 per cent. Money capital in all forms loaned out on real estate mortgage is entirely exempted from taxation. The value of such mortgages is several million dollars. Your petitioners are informed and believe that certain private banks are now only for a small percentage of the value of the capital employed in their banking business. Real estate and merchandise in the hands of individuals and corporations are not assessed, and at their actual cash value, and at uniform rate much lower, while the classes representing the capital employed by your petitioners are assessed at a rate equal to or exceeding their actual market value. The assessment makes, showing the amount of assessment against your petitioners and their shareholders are hereto annexed and made part of this petition.

Your petitioners are informed and believe that by reason of the discrimination against them as aforesaid such assessments are erroneous and illegal. Your petitioners offer to pay such proportion of such assessment as every individual and just as compared with the assessments on mortgage capital in the hands of individuals, if your honorable body will take the matter under advisement and make part of this petition.

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This is the foundation, in one sense, of what is known as "Mormonism." It is founded on true revelation, proven to be so by the results that followed.

Fulfillment of many manifestations are claimed, but there are no principles revealed in it, no authority. But the revelations given to Joseph Smith resulted in the restoration of the priesthood upon which the Church of God is built. None of them were given to satisfy the curiosity of men; all were timely, and for a purpose. That which has been given through Joseph Smith is the restoration of the Gospel in its perfection and fulness, as once revealed through Jesus Christ, with all its gifts and graces, its propositions, its authority to release sin and to call upon men in the name of the Lord to repent. These revelations have given to those who can believe in them the assurance of a living testimony as to the truth of this work. Through having this assurance our Elders have gone through almost every county proclaiming the Gospel and promising the believers that they also should obtain a knowledge of the truth of the work. The result of this work weaves in these valleys, and indeed everywhere where the Saints come together.

The speaker had met many who had received this testimony, after having embraced the principles of the Gospel enunciated to them. They had been told to repent of their sins, and repentance was explained to them. They were then to be baptized for remission of their sins and then to receive the Holy Ghost, through the laying on of hands, and when complying with these conditions the promise was given that they should have a testimony, which promise was faithfully fulfilled, enabling them to proclaim that they had received it, not only by their words but also in their lives, or rather their change of life from a life of sin to one of the service of the Lord, and the performance of those ordinances and practices which belong to the Gospel. And now they profess to be able to answer the question, Which is the Church of Jesus Christ? They submit for the consideration of their fellowmen the principles which they have embraced, and for the comparison of them with the Scriptures to see if they do not harmonize with the teachings of ancient prophets and holy men. We declare that these doctrines are true and ask only to be judged according to the old adage, that the tree is known by its fruits.

The speaker had met Saints in various countries of Europe and various parts of the United States and found that there is a union and harmony of spirit which cannot be found, perhaps, elsewhere in the whole world. This is a fruit of the Gospel.

As one of the results of these revelations stands the beautiful temple reared here to the Almighty. We are often questioned why we build temples. We say it is that we may be admitted to the ordinances of God. Baptism for the dead is one of them. This doctrine is especially referred to in the Scriptures, although the churches of the world do not seem to understand it.

Another testimony is the wonderful organization that exists among the Saints. This is a marvel even to the world, that does not realize that this is the order revealed from heaven.

The effect of the acceptance of the Gospel on the individual is another testimony. It changes his course of life into conformity with principles of righteousness. Those who do not continue to live honestly and virtuously cannot maintain his place in this Church.

That the Saints were able to go through the persecutions they have suffered and remain faithful, is another testimony.

If "Mormonism" were not true, it could not be in the world today. But it is the truth, and as such it cannot be destroyed.

The testimony that it is true strengthens the Saint and helps him to overcome trials. Thus the people went victorious through the trials of Missouri and Illinois, and they came out of them all better and more acceptable than ever to our heavenly Father.

There is need for such a body as the Saints in the world, and such teaching as the Saints have. Many are sincere though groping in darkness. Whether we are doing our whole duty as we should do, the speaker said, is often a question in his mind. But we should bear our testimony by living faithfully according to what we have learned. We have proved in the past that the fruit of the Gospel is purity, honesty and good order. Are we bearing the same testimony and with as much enthusiasm now as in the first days of the Church? However, the work shall go on until the purposes of the Almighty are accomplished and the promises of God fulfilled.

APOSTLE ABRAHAM H. CANNON

was the next speaker. He said, in substance, we have listened to a brief and lucid explanation of some of the principles of our faith. It would be well if we could always comply with the requirements of the Lord upon us or the requirements of the world, even, or those who do not believe in the Lord.

We had that the Gospel is meant to apply to all conditions of life. It does not alone pertain to spiritual things or to the future, but it covers temporal matters as well, as we know through the revelations given to us. Through the Gospel even the earth shall be changed and become a paradise fit for the children of God to live on. The earth is rich in all that is needful to the comfort of man, but the unequal distribution of these things causes so much dissatisfaction that something is needed to restore happiness to mankind. The Gospel is calculated to do this, and as Saints we should set a pattern in both spiritual matters and in temporal matters. It should be the ambition of all Saints to follow the injunction of our Savior, "Be ye perfect as your Father in heaven is perfect." This does not only mean spiritual perfection, for such perfection cannot be comprehended if separated from what is called temporary matters. We should have the best institutes of learning that our children are not under the necessity to go abroad for instruction. Our mechanics and artizans should be the best. Our lands should be best cultivated. We should study the science of government, and the history of other nations, and above all, live in constant communion with God. For if prophecy is true, the day will come when all nations shall come and see the glory of Zion.

The Lord has led us to view many things in a different light from what we did formerly and to cultivate a spirit of toleration. We believe that we are all the children of one Father, and we should deal with all our fellow men in that spirit. The Saints should realize that all will be exalted according to what they have done in the flesh, and but few will be eternally cut off from the glory of eternity. We should be willing to show charity in all our dealings with man and strengthen them and help them that they may feel they have friends here. This is our mission. The world should be benefitted by our existence in it. May God help us to be inspired, at all times, by this spirit of love and charity.

The choir sang the anthem:

Whence come all these people I see?

Benediction by Elder William Eddington.

The Largest Coal Mines.

While the average depth of French collieries is 1,073 feet, that of the coal mines in the Hainault district of Belgium is 1,800 feet. In the Mons coal basin the mineral is at present being obtained 2,036 feet beneath the surface, and another colliery in the same basin, now abandoned, was worked to a depth of 2,860 feet. In April, 1891, in a mine in the Fleurus district called "St. Henriette du Produits," a rich vein of coal was struck at the extraordinary depth of 4,166 feet. This is beyond doubt the greatest depth at which coal has ever been obtained.—St. Louis Republic.

Finding Electricity.

The idea of filtration of the electric fluid is not altogether new. A consumer called some weeks ago at the office of the Notting Hill Electric Supply company and complained that, although the quality of the electricity purveyed to him was very good on the whole, it sometimes came through in lumps. He was assured that this could not be the case as special provision had been made to guard against it by the use of two coils of fifty ohm Crompton Howell filters, which he was invited to examine.—London Electrician.

Reuben Green's Accommodating Well.

Reuben Green of Carr township has a well on his premises which during the months of May, June, and July supplies the family and surrounding neighbors with water that serves plenty of lemonade. During the remaining months the water returns to its natural taste.—Cor. Indianapolis Sentinel.

Old Saws.

Some of the old formed our commonest saws are pleasant enough: "That which should by the beam might not pass for flesh." "A hot mare gains nothing to water that at the rate it comes to indeed." "There is some that stumbles on smooth, but otherwise be falleth on stones." "Whether shy death not yet to shal come out."—London Saturday Review.

SUNDAY SERVICES.

Discourses on the First Principles of the Gospel.

Religious services were held at the Tabernacle, Salt Lake City, Sunday, August 21st, 1892, commencing at 2 o'clock p.m., President Angus M. Cannon presiding.

The choir sang the hymn commencing:

In the mighty God appointed
From on high Jehovah spoke.

Prayer was offered by Elder John Gallacher.

Asks we meet around this board,
Of Jesus, our redeeming Lord.

The Priesthood of the Third ward officiated in the administration of the Sacrament.

ELDER JUNIUS F. WELLS

was then called upon to address the congregation. He asked an interest in the faith and prayers of the Saints, that he might be directed by the Spirit of the Lord while he was speaking; for without the guidance of the spirit it would be vain to attempt to say anything that would benefit the hearers.

It was a source of pleasure to the speaker to have an opportunity again to worship with the Saints of God and to partake with them in the Sacrament and in the exercises in which they engage according to the principles which God has revealed. It is the greatest blessing given to mankind in this age of earth that God has again revealed a form of worship acceptable to Him.

There are many forms of worship and various churches set up in the world. And the question is still as important as it ever was, Which is really the Church of God? The Catholic Church with its pontifical succession claims to be the only true church, and the Episcopal Church with its alleged apostolic succession sets up the same claim. Now, early in this age, there was connection in the world on this subject, each church claiming to be the right one and that all the others were wrong. Strife was a consequence. "Here is Christ and here!" was the common cry. The honest in heart were led to inquire for themselves, and among the enquirers was Joseph, the Prophet of this age. He asked the Lord to make it manifest to him, which was the true Church and which is the right way to salvation. He was led to take this step by the promise given in the Word of God, that, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He retired to a secluded spot to test this promise, and received in answer to his fervent prayer a holy vision.

The power of darkness at first apparently seized him, but he continued to pray, for he had come there to do God's will, the purpose of obtaining knowledge. When almost at the point of destruction, he beheld a pillar of fire of exceeding brightness and therefore two personages whom he knew to be the Father and the Son. It was revealed to him at the same time that the churches of the world were all wrong, having assumed their authority and perverted the doctrines of the Lord. It was also declared to him that he was to be an instrument for the restoration of the everlasting Gospel.

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ALLEGED FORGERY CASE.

A Couple of Youthful Candy Thieves are Candidates

TO THE REFORM SCHOOL.

Extensive Sheep Transaction Made and More in Contemplation.—Other Items of Interest.

The case of Brooks, the alleged forger of Springville, was resumed on Saturday before Commissioner Hills. The defense submitted their evidence which was to the effect that Brooks was manager for Klingler, and that he contracted some lumber, and when he came to fill the orders Klingler did not have the kind of material necessary to complete it, so he was compelled to make purchases elsewhere, and when the money to pay these accounts was collected Brooks withheld sufficient to pay for what he had purchased from other firms, and so did not report to Klingler the full amount collected. The court thought defendant's conduct suspicious and so bound him over to await the action of the grand jury.

Hank Johnson and Joe Batorg, two small boys, were brought before Justice Cleph yesterday evening, charged with stealing five pounds of candy from John Holdaway's candy stand. The evidence against them was convincing to the court and they were held to appear before Judge Blackburn to see if they were not fit subjects for the reform school. They are rather tough boys.

Mr. John C. Witbeck came up yesterday from Manti, bringing with him three of his children, who will attend the Academy this year. Mr. Witbeck reports things as being in a flourishing condition at the Temple city. Mr. Witbeck and his sons have been engaged rather extensively in the sheep business of late years and they seem to have made it pay. He states that they have just made a big sale to Pulsbick & Grant of Idaho. About 12,000 head of sheep changed hands in this one transaction. The sheep were delivered about the first of this month on the San Pete mountains. Two of this gentleman's sons are now in Arizona negotiating for about 30,000 head, which they expect to drive into Utah. If the number they desire cannot be obtained in Arizona the gentlemen will go as far as Texas. Mr. Witbeck thinks that sheep can be purchased pretty cheap in the south, and that by careful management they can be worked slowly into this Territory, being brought in for just about what it would cost to feed them during the same length of time if right here. Mr. Witbeck thinks the outlook for the sheep men is very bright.

Mr. and Mrs. James F. Babcock, of New Hampton, Iowa, attended the conclave at Denver and then came on to Utah to visit some of their relatives who have been in this Territory since the early days. They came to Provo yesterday and were the guests of Mr. and Mrs. W. H. King. They will continue as far south as Fillmore, where they have a great many relatives. Mr. Babcock was raised at Kirtland, and his parents were Mormons in the early days of the Church, his father being a Seventy. This is the gentleman's first visit to Utah and he is very much pleased with our surroundings and states that if he could sell out reasonably well in Iowa, he would be tempted to make his future home in Utah.

Apostle Lyman paid Provo a visit last night, he is en route to Southern Utah, where he will attend a number of Stake Conferences.

The ball game between the newspaper men and the lawyers of Provo will be played this afternoon.

Provo, Aug. 20, 1892.

Two hundred and fifty seven years ago this Jolly Roger Williams was summoned before the general court at Boston to answer the charge of heresy, and in October following he was ordered to quit the colony of Massachusetts. "But Roger got sweet revenge on Boston after all, for some years later he wrote for one of his works a chapter on "The Fruits of the Earth in the New World," and never mentioned beans once.

What He Was to Sounds.

We have no symbols to represent the sound of a sigh, a kiss, a chirp, a groan, though characters expressive of them would be of great service to novelists; but, on the other hand, we have three distinct characters—f, ff and ph—expressing exactly the same sound.

Thus how imperfect and arbitrary we see in the use of those symbols which we possess; for all we can do to express the initial sound of thing and think, though a Welsh writer can show the difference by making the former an aspirated t, the latter an aspirated s; yet in this respect we are better off than the French, who cannot employ the aspirated dental at all. Englishmen are inclined to wonder why the Chinese, with all their ancient civilization, have no symbol for the consonant r, and are apt to forget that, except at the beginning of a syllable, that letter has become in their own language a mute redundancy.

The following sentence, for example, might be perfectly well expressed in Chinese characters, "Peep burs are more alarming than certain sells," for, in colloquial English, not one of those sounds r's would be trilled.—Blackwood's Magazine.

Early Railway Travelling.

The first regular train service in England commenced on the Liverpool and Manchester railway on Friday, Sept. 17, 1830, two days after the opening of the line. It was not on a very ambitious scale; three trains each way on week days and two on Sundays were deemed quite sufficient. The novelty of the thing, however, at first and very soon it proved safety and efficiency, led at once to a much larger traffic than had been anticipated, and as soon as the company could obtain more rolling stock the services were increased.

For a time people who had ventured to risk their lives by the new mode of conveyance were the objects of admiration for their courage or of contempt for their foolhardiness; but one by one the coaches had to be taken off the road, and everybody went by rail.

The time occupied in the journey was at first seldom more than two hours and often less, the distance being thirty-one miles; but even this rate was too fast for some people. For a gentleman, writing about six weeks after the opening of the line, says the speed was too great to be pleasant and caused him to feel somewhat giddy.—Cornhill Magazine.

The Girdle Is Useful.

A most useful article for ladies to have in their possession is a girdle, the like of which a friend of mine has just brought from Paris. The girdle is made of leather or filigree, substantial, but not clumsy, and is studded all over with jewels of various colors. The ends are passed around the waist from the front, crossing behind, and, again coming forward, are allowed to fall in front or on one side, being fastened loosely shortly below the waist. The ends are finished off with gold fringe.

The girdle is most adaptable and can be worn with a morning wrapper, a tea gown, or an evening dress. When I saw it, it was associated with a summer tea gown of pretty design. The material was a combination of cotton and wool in pale blue, with white stripes. It had a sailor collar, with narrow lace edging and lace cuffs. The garment was decidedly loose, and of fair length behind.—Philadelphia Press.

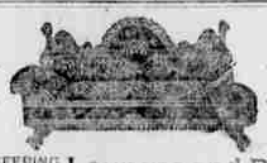
The Jews and the Moon.

Dr. Goldsicher refers to the occasional hostility of the Jews. "Queen or princess of heaven," he writes, "is a very frequent name for the moon. Even in the latest times the Hebrews called the moon the 'Queen of Heaven,' and paid her divine honors in this character at the time of the captivity. What was the antiquity of this lunar worship among the Hebrews is testified (as has long been known) by the part played by Mount Sinai in the history of the Hebrew religion. The mountain most in ancient times have been consecrated to the moon."

The peculiar symbol of Ashtoreth and the other lunar deities appears to have been a heifer or a figure with a heifer's head and horns resembling the crescent moon.—London Standard.

"That's a pretty bad case of convergent strabismus over yonder."

"I think it's rather a bad case of squint."—Jewelers Circular.

RELIABLE  AND GOOD

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JOHNSON PRATT DRUG CO.,

32 and 34 MAIN STREET.

Carry Full Line of Well Selected DRUGS, CHEMICALS, Patent Medicines, Toilet Articles, Brushes, Combs, Rubber Gloves, Suspenders, and many Sundries in Novelties too numerous to mention.

AGENTS FOR UNEXCELLED STERLING BICYCLE. Call for a Catalogue.

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Everybody Well Treated by "The Boys." Give Them a Call.

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Punctuality, Fashion, Economy.

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WOOLEN DRAPERS,

BUCKLE & SON,

235 S. MAIN STREET,

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PATRONAGE RESPECTFULLY SOLICITED.

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R. K. THOMAS.

"THE SILK HOUSE"

23, 25, 30 & 32 EAST, FIRST SOUTH.

2000 Dollars Worth

—OF—

LADIES' WAISTS

At Only A LITTLE OVER HALF PRICE

They are New Goods!

We are Giving You the Benefit of a Smart Buy!

DON'T - MISS - IT!

Tea Gowns TEA Tea Gowns GOWNS

Like the WAISTS, these GOWNS were bought Very Cheap, owing to the advanced state of the season, and in order to close them out quick, we have marked them Exceedingly Low.

You'll Be Sorry if You Miss It!

THEY ARE GOING FAST!

R. K. THOMAS.