

THE DESERET WEEKLY,

PUBLISHED BY
THE DESERET NEWS COMPANY.
SALT LAKE CITY, UTAH.

SUBSCRIPTION RATES:
Per Year, of Fifty-two Numbers, . . . \$2.50
Per Volume, of Twenty-six Numbers, . . . 1.50
IN ADVANCE.

CHARLES W. PENROSE, EDITOR.

Saturday, - September 17, 1892.

CONFERENCE NOTICE.

The Sixty-third Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock on Thursday morning, October 6th, 1892.

The officers and members of the Church generally are cordially invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
First Presidency.

THE SANITARY QUESTION.

THE *Herald* calls attention to the generally recognized failure of the sewer system, which was adopted a few years ago in response to a demand from the real estate and other boomers, and against the protest of more thoughtful and more permanent citizens. The *Herald* says:

"A few of the conservative citizens did not protest against sewerage, but they asked that the matter be delayed until such time as a thorough investigation could be made, and the best plan ascertained. These conservatives thought of the future, and wanted to build with that thought in view. They knew that sewerage meant the expenditure of vast sums of money, and they also knew there was danger of making sewerage a great evil. They wanted the proper system adopted, when it could be elaborated and perfected as the years came and the people were able to meet the cost of the improvement. However, their counsels were not heeded. The conservatives were called 'mossbacks' and 'back numbers.' They were forced into the background by the 'progressive' element, sewerage was ordered, a portion of the city has enjoyed the improvement two or three years, and now everybody begins to understand something of the mistake that was made."

This was the position taken at the time by the DESERET NEWS and for which it was so fiercely and falsely denounced by the "Liberal" organ. We were represented as opposed to sewers and in favor of filth, when we simply objected to the folly of establishing an expensive system which had not been duly considered as to its applicability to our peculiar situation as a city. We particularly opposed the emptying of sewage into the Jordan river, and also the adoption of a scheme which could not possibly be made general.

We think now that the evil existing should not be increased. More sewers mean more foul matter brought to a point where it must be disposed of. This certainly ought to be done without detriment to property owners adjacent and to the health of the people. This city is situated on the slope of a basin. If there was a rapidly flowing stream to carry sewage out to sea there would be no trouble on that account. But we must find some harmless means of disposition for the sewage of the city, or the concentration of floods of filth will prove a monstrous evil beyond control. Whether this can be found in a system of deodorization and the manufacture of fertilizers we do not pretend to say. But such a system is found practicable and profitable elsewhere. All we ask for now is due consideration and the adoption of a plan that will be effective and permanent.

Connected with this subject is the question of the disposition of offensive refuse in the unsewered portions of the city. We have urged for years the adoption of a dry earth system of defecation. All the fuss that is made about the depositing of fecal matter in the gardens and lots in the outer districts of the city is the extreme of folly. If the deposits in outhouses are kept sprinkled with dry earth, the matter can be removed without scent or harm and used to fertilize the soil. The nonsense about danger from night soil placed in gardens and covered with earth is provoking to common sense. The ground is nature's deodorizer. Liquids may percolate through the soil and get into wells, but solids treated to dry earth can do no damage whatever.

If decaying fruit and vegetable matter is cleared away and destroyed; if the dry earth system for closets and outhouses is adopted; if residents are required to keep their premises free from offensive matter and offensive odors; if expensive means are not imposed upon the people but they are permitted to dispose of or remove waste matter themselves if they choose; if proper inspection be established by ordinance, and the real, not the imaginary, causes of danger to health be systematically taken away, with competent disposition of the sewage from the business part of town, the sanitary condition of the city can be vastly improved and, indeed, be made much better than it has ever been or has been likely to be under the old conditions or those of the present.

THE REAL QUESTION AT ISSUE.

If it will not be considered impertinent, we would like to call the attention of our morning contemporaries in this city to the fact, that the test oath now to be tested in Idaho is not the original bit of intolerance and bigotry which was judicially declared to be inside the limit of the National Constitution, but a comparatively new creation, which no just judge can fairly sustain and no commonly decent citizen of any party can reasonably approve. No matter who fathered it or fostered it, the measure is outside of the matters submitted to the courts, and of the provisions made part of the State Constitution.

The sweeping condemnation passed

upon the test oath imposed upon the South, applies with equal force to the oath that blots the statutes of Idaho, and it ought to meet with the same fate as it will, no doubt, when fully tested. Journals of all parties ought to unite in calling for its destruction. It matters not whether there were more Republicans than Democrats who favored it or *vice versa*, the thing to do now is to blot it out forever, and let fair freedom and calm justice have their sway.

The Mormon citizens of Idaho are watching to see who really favors the movement for their liberty, and who, while professing fairness with their lips, will try to hinder it by their acts. The decision of the court before whom the test case is to be tried, is of more importance than any question as to the party which is to be held responsible for the wrong that must be righted.

CHRISTIAN CONVERSION AND DOCTRINE.

DR. MILLS, who is conducting the revival meetings held in this city, appears to be devoted to the work he has undertaken. He gives evidence of being sincere, and if he can accomplish any good by inducing people of questionable conduct to reform, we shall be among those who will be gratified at such a result. The fact that we respectfully differ with him in regard to what constitutes Christianity does not detract from our desire to see him succeed in reformatory labor.

It appears from the nature of the proceedings that Dr. Mills, his aids and the "revival" meetings are simply recruiting auxiliaries operating in behalf of the various Protestant denominations. This is evinced by the face of the cards which are signed by those persons who announce that they are converted. The convert attaches his name and address to a species of resolution to the effect that the signer has made a determination to lead a Christian life. He also designates upon the card which of the numerous ministers he prefers. By this means the number of accessions to the fold of each of the respective clergymen will be readily ascertained, and in case any of the persons signing the pledge to become Christians do not conform to their resolutions and put in an appearance at the churches of their selection, the ministers will be in a position to communicate and labor with them.

It does not appear to us that these methods are in keeping with the kind of Christianity taught and practiced by Christ Himself, nor by his authorized Apostles and servants who co-operated with Him and carried on the work of evangelization after His departure to the "right hand of the Father." This view is supported even by the 8th chapter of Acts, from which Mr. Mills, last evening, took his text. Philip had preached to the Samaritans, a number of whom received his message and were "baptized, both men and women." It appears, however, that Philip was not empowered to confer the Holy Ghost by the laying on of hands. The apostles at Jerusalem were communicated with on the subject. The result was that Peter and