

Elder Smith closed by endorsing the temporal matters introduced, and admonished all to be just and true and faithful in all things, spiritual and temporal.

By mutual consent the Maryvale district of Panguitch State was at this conference attached to Sevier Stake.

G. W. BEAN, Stake Clerk.

THIS SEEMS CLEAR ENOUGH.

A prominent morning journal of this city attacks, with much heat, a conclusion expressed in a published communication of your correspondent. It relates to the movement now on foot to induce the Constitutional Convention to submit to the vote of the people at large the question of whether prohibition shall prevail in the new State of Utah. I trust you will permit me, in view of the strictures of your cotemporary, to restate the conclusion referred to.

The journal in question, in one of its articles in which it opposed the object of the prohibition movement, used the following language:

"We have no doubt that in the rural districts a very large majority of the people would favor the prohibition project."

With this view of the popular mind on the subject I unqualifiedly concur. It is extremely unlikely that any person familiar with the character of the community in the "rural districts" would differ from it.

There has been but little popular agitation on the subject, but what there has been indicates that even the people of larger cities are imbued with the same sentiment. As an evidence of this I cite the fact that on the 10th of February a mass meeting attended by about 1,300 people assembled in Provo. The object was to give public expression to the popular sentiment on the subject of the Constitutional Convention providing for the submission of the question of prohibition to the votes of the people. This meeting was presided over by Associate Justice William H. King. At that gathering the following resolution was presented and unanimously adopted as the sense of the large assemblage:

"Resolved, That we, the people of Provo, in mass meeting assembled, respectfully request the Constitutional Convention to submit, as a separate article, the question of the prohibition of the manufacture and sale of intoxicating liquors as a beverage, to a vote of the people at the same election at which the proposed Constitution is submitted."

The Provo community is a fair sample, as to its temperance sentiments, of nearly every other. The exceptions are "few and far between." All this goes to support the statement of your heated cotemporary.

The deduction of your correspondent from this state of facts is that if a "very large majority of the people of the rural districts would favor the prohibition project," they certainly desire its success. Its success depends upon its being submitted to the votes of the people. It must therefore follow that they desire that such submission be provided for by the Constitutional Convention.

Now the attitude of "a very large

majority of the people in the rural districts" on this question as stated by your cotemporary is a matter of general understanding. It is presumed that nobody is prepared to question it. None are probably more conversant with it than the members elect from the rural districts. The conclusion is inevitable, that those delegates, in order to be consistent with the theory of American institutions, must vote affirmatively for the submission of the question of prohibition to the votes of the people. If they do not they disregard and thwart the understood wishes of their constituents.

Any attempt to suppress or smother an expression of the popular will is tyranny.

JOHN NICHOLSON.

Salt Lake City, Feb. 25, 1895.

PATRIOTIC REXBURG.

For several days our town has been favored with the genial presence of the NEWS representative, Richard G. Lambert, who is canvassing our county in the interest of the NEWS, and has no doubt added many subscribers to your list. He has also favored our Stake with a course of very interesting lectures, delivered under the auspices of the Y. M. M. I. associations. The lecture delivered at this place, on February 18th, was well attended, interestingly presented and highly appreciated; subject, "The Evidences in Nature and Science of the Existence of a God."

Our town has just been visited with an epidemic of measles, but most of its victims are now convalescent.

The warm glow of the sun is rapidly driving away the snows of winter and there is every indication of an early spring. Parties who contemplate migrating to this favorable country should "get a move on them" or spring will be here before they are.

Washington's birthday was very fittingly celebrated at this place. All business houses were closed, and everybody seemed to vie with each other in doing honor to the "Father of his country." In this respect the good people of the Second ward deserve honorable mention. Early in the week the Bishopric of the ward, assisted by the ladies of the Relief Society, members of the Y. L. M. I. and the Y. M. M. I. societies, set themselves to work to bring about a grand reunion of the ward. Without entering into the details of their labors, we must say that the result thereof was a grand success—a success beyond all sanguine expectation.

Promptly by 12 noon, over three hundred members of the ward were seated round three long tables—running the entire length of the Rexburg music hall—to partake of the bounties of life; and Oh, what a dinner! What a feast those ladies had prepared for us! Everything that the most exacting could desire was spread on those tables, excepting tea and coffee, for which were profitably substituted milk and lemonade. Everybody wore a smile, everybody was happy, especially our worthy Bishop, and everybody tried to make everybody else happy; no discrimination between age, sex, color, or religion; everybody in the ward was invited and everybody made welcome.

After all had satisfied the inner man, tables were removed, seats ar-

ranged and the following program rendered.

Grand opening chorus by the ward choir under the leadership of Prof. R. G. Arobibald. Prayer by Patriarch A. E. Hinckley. Music by the Harmonica band. Short address by President Thomas E. Ricks. Glee by N. Hunzaker and company. Oration by Prof. Cole, principal of the Stake academy, on the "Life and Labors of George Washington." Baritone solo by Dr. Woodburn. Short address by Patriarch A. E. Hinckley. Music by the Sorehead brass band, who had put on their new uniforms for the occasion (comic). Clog dance by Sister Taylor (a lady of some sixty summers).

All the numbers were of high merit and very creditably rendered. After these, dancing was indulged in for about two hours, old and young participating, and everybody voting the reunion a grand success. This is the first reunion that has occurred in this place, and we cannot eulogize the Bishop and his able assistants too highly for their indefatigable labors in bringing about such happy results.

In the evening the Y. L. M. I. association of the First ward gave a grand ball interspersed with a very spicy program of vocal selections, all of which were greatly enjoyed and the event of the evening declared a grand success. Thus closed the day's festivities in honor of "George Washington, the Father of his Country." More anon.

IN LOCO.

STICKS TO IMPORTED FLOUR.

SALT LAKE CITY,

February 19, 1895.

Mr. Giles asked me in your SEMI-WEEKLY NEWS of February 15th why it is that eastern millers are so anxious to get Utah wheat, and why so many thousands of bushels of it are sent out of the Territory? I might answer this question by asking him another: Why is it that eastern miller are sending their low grade flour by the car load to British bakers, which eastern bakers refuse, or don't know how to handle? If it shows anything, it proves that British bakers can, by their superior skill, turn out as good-looking and as wholesome bread as the eastern bakers can, and that, too, without the additional doctoring of sugar, lard and milk in their high grade flour. Mr. Giles says his experience in the trade began in 1883. I served my apprenticeship in Scotland in 1841, and was for some years a journeyman before Mr. Giles was born. From my twenty-six years' experience in Utah I am in a position to answer the oft-repeated question by a number of my own countrymen who have immigrated to Utah, why the bakers here can't make bread like they do in the old country: British bakers bake all their loaf bread on the oven bottom, the American baker in iron paoe. How does this affect the materials? Much in the same way as it would affect a human being if confined in an airtight room, on the principle that the iron being non-porous, the dough, when closely packed in the pans, the carbonic acid gas generated in the yeast plant has no means of escape; although it does not affect the size and color of the bread, it entirely destroys the natural flavor of the wheat.