

which makes a yearly tax of \$1.20 per acre. Then add the \$1.50 for annual repairs, and you have a tax of \$2.70 per acre to pay, 27 acres to a man, would mean a yearly tax of \$72.90. This amount for twenty years would mean \$1,458, to which add the \$1 cost of land and \$15 original cost of water. When the twenty years have expired the men who built the canal with their labor will have returned to the capitalists three dollars for every one received. The capitalists still own the canal, and will charge you a perpetual royalty for every drop of water you receive.

Supposing the pioneers of Utah had waited to go to work and develop the natural resources in the valleys of the mountains on the capitalistic plan, how many of them would own their own homes today? They demonstrated that labor and the product of labor would not only build homes, factories and everything essential to the welfare of a community. Money was entirely unknown in the transaction, hence the great prosperity of the colonies. There is no one who can question for a moment that to pay an annual tax of from \$2 to \$3 on every acre of land remote from the markets of the world will keep the people in perpetual bondage to the money power.

In a communication entitled, "Home Enterprises Wanted," in the same issue of the "News," the able writer very forcibly illustrates the degeneracy of the people who are unwilling to strike a lick for liberty, but will work ever so hard to get themselves into bondage to capitalists, and in a few years yield up all their accumulations to satisfy some mortgage indebtedness; he says: "Wheat will build mills, if the spirit of co-operative action is not asleep." But the distrustful selfishness of the people wants only interest bearing money at the same time they complain of their bondage. Why this suicidal anarchy?"

To secure all the wealth labor can produce to the laborers themselves is the right of patriotic statesmanship, while the present degree of statesmanship seems to be to secure all the wealth labor can produce to support idle owners of legal tender money, and in their dire extremity the people rush headlong into commercial bondage.

There is only one practical remedy, and that it to leave the money to the capitalist severely alone, as if it were a pestilence, and issue a medium of exchange based on labor. Now, let us build the canal with the people's labor alone, and capitalize it, by issuing exchange checks worded something like this: "Receivable by the People's Canal company in exchange for water for irrigating purposes." Make these checks the only thing that will purchase water, and see how fast they would go to a premium above gold or silver. Then when all the outstanding checks are redeemed in this way, the canal is paid for. Instead of the capitalists owning it the people own every foot of it, and besides are now getting their water absolutely free of any charge.

Now compare the cost of your acres. Can you find where you ever paid out a cent more than the original \$1 per acre? Besides this enormous saving of \$75 per acre, you have a perpetual free water right. While this canal is building those checks based as they are on created, substantial wealth, will circulate in all branches of trade as a safe and preferred medium of exchange, make business brisk, and prosperity no longer a delusion.

This system called the Labor Exchange is being adopted all over America among the working people, and is proving a success far beyond the fondest expectations and there is no place in the world where it could be put into practice with as much assurance of

success as among the people of Utah, for they are far more harmonious than any class of people in the world. All it needs is to understand it, and the people will flock to it. I enclose a sample of the check used by the Labor Exchange, which it would be well to reproduce in the "News" so those interested can get an idea of how the plan is working in other places. It teaches a grand lesson in political economy and though distasteful to capitalists is a boon to the producers of wealth all thinkers, as well as by divine inspiration the direction of that equality so much taught and desired by all modern over the world and is a grand step in Respectfully, E. PETERSON.

RELIEF SOCIETY CONFERENCE.

Following is the report of the quarterly conference of the Relief Society, of the Salt Lake Stake of Zion, held in the Fourteenth ward assembly hall, March 19, 1898:

Morning Session. Those present on the stand were President M. Isabella Horne and her counsellors, Annie T. Hyde and Clara C. Cannon; Counselor B. W. Smith, of the general board, Sisters M. W. Wilcox, Julia C. Howe and Lydia D. Alder of the Stake board, and Elizabeth J. Stevenson. Opened by singing, Lord, we come before Thee now. Prayer by Counselor A. T. Hyde. Singing, Let those who would be Saints indeed.

President Horne stated that the Stake secretary, Margaret Y. Taylor, had been ill and called upon Lydia D. Alder to act as secretary pro tem. Roll call showed a good attendance from both county and city wards. Minutes of the morning session of the last conference were read and approved. The statistical and financial report for the last six months was read, and after some explanations by Counselor A. T. Hyde, was received. The treasurer's report was read and accepted. Prest. Horne congratulated the sisters on so many of them having come to conference. Attention was called to the necessity of keeping and rendering correct reports of Relief Society work. We are told that the books would be opened, and then another book would be opened, and the dead would be judged out of the books. In the morning our first thought should be of our Heavenly Father, thanking Him for all blessings received, and praying for His protection and care through the day, then many accidents would be averted, and our loved ones would return to the fireside at night. We need not always bend the knee, but we can pray in our hearts, as Christ said, continually and without ceasing. Prest. Horne read from the hymn just sung, This is the pruning day, etc., beautifully portraying the meaning of each verse, and saying, Let those who would be Saints indeed, showing this was the sifting time. Spoke of the movement among the young men of Zion with thanksgiving; yet many do not now join forces with Zion, and it has been said, "The children of the Saints will be cast out of the kingdom, while the children of strangers will be admitted."

The Saints should wake up, and realize the awful condition of the world. Wars and rumors of wars at home and abroad. The great day of the Lord is hastening on, for He has said He would cut His work short in righteousness, that all flesh be not destroyed. The withdrawal of the Spirit of the Lord tends to war, famine, bloodshed and death. A subject of a temporal nature demands our attention at this time. The mission of storing grain was given to the sisters by President Brigham Young years ago. Some have been diligent in this respect, while some have been slothful.

"We have with us this morning," said the speaker, "Dr. E. S. Barney,

who has kept flour for a period of fourteen years, packed tightly in well cleaned coal oil cans, painted on the outside. She has been to much trouble and brought some here this morning to show to the sisters that this counsel can be carried out in a very practical way. She has also done up over thirty pounds of flour in packages of one pound each for distribution to the representatives of the country wards, that they may take it home and make a loaf of bread and let all of those under their charge see that this can be done successfully."

Prest. Horne called upon Dr. Barney to explain her method. She said she packed the flour tightly in the cans, having first carefully prepared them. Then cover each over with a clean cloth, then paper and lastly covering down with a good board. Dr. Barney continued: "I do not think I will ever speak on this subject in this hall again, so I want to make it emphatic and an object lesson. The Lord has placed us here for a purpose; save your money and put it into flour." Dr. Barney distributed a number of pounds of the flour she herself had stored for fourteen years; also a piece of bread made from some of it, which was of good quality. The doctor continued: "You can store rice, beans, graham, germade and dried squash. But be careful that it is all perfectly clean, not having been exposed to the air or insects. Sisters, save a can of flour for every child you have."

At the close of Dr. Barney's remarks, President Horne said she thought it very kind of Dr. Barney to go to so much trouble to impress the minds of the sisters to store provision against a day of famine, adding she felt to thank the doctor for her earnestness and good counsel.

Singing, Come Let us Anew; benediction by B. W. Smith.

Adjourned until 2 o'clock.

Afternoon session—Opened by singing "Our God we raise to Thee." Prayer by Sister Elizabeth Webb. Continued by singing "For the strength of the hills we bless Thee." President Z. D. H. Young and E. S. Taylor were added to those on the stand. Minutes of the afternoon session of last conference were read and approved.

President Horne explained why she gave way, so that Primary could hold their conference in the Assembly Hall, but thought perhaps she would not do so again under similar conditions. Spoke of the great good the Relief Society was doing though so quietly. Said she, "God knows our hearts and what we desire, to do. Our record is made above and some day we must meet it. I am glad to see so many sisters out this afternoon." President Horne here referred to the subject of predicted famine, and the remarks of Dr. Barney in the forenoon. We have been counseled to prepare for this time for twenty years; spoke of the terrible condition of Cuba, and the near approach of the Lord's day.

Sister B. W. Smith bore her testimony to the truth of the Gospel, saying: "Our being here in this probation is a sure sign that we kept our first estate. Referred to the great work being done in the Temples and the near approach of the coming of the Savior.

The other speakers were, Counselor Clara C. Cannon, Mary A. Hyde, Elmina S. Taylor, Julia C. Horne, Lydia D. Alder and Counselor Annie S. Hyde, each speaker dwelling on some timely topic, counselling the sisters in regard to their labor in the branch societies, and earnestly praying for the spread of the Gospel, preparation for the calamities head and the second coming of the Son of God.

President Z. D. H. Young said she was truly thankful to look upon the faces of her sisters. Those who fear the Lord meet often together, and a