

Commissioner Boreman said he had received several communications from Chicago, asking what Utah proposed to do at the World's Fair, and how much space she would desire to make an exhibit. He suggested that committees be appointed to take up the matter and report during the present meeting, but no formal action was now taken. The meeting was continued to-day, when the election of officers took place.

DEATH OF FATHER ALLEN TAYLOR.

The death of Father Allen Taylor occurred at Loa, Piute county, Utah, on December 5th. Deceased was the son of William Taylor and Elizabeth Patrick, and was born at Bowling Green, Warren county, Kentucky, on January 17th, 1814. From that place he moved with his father's family to Monroe county, Missouri, and there joined the Church, having been baptized by Daniel Cathcart in the spring of 1832. He was married September 5th, 1833, to Sarah Louisa Allred. During the persecutions and drivings of the Saints in Missouri, he endured, in common with his brethren, all the hardships without a murmur. He was at Far West at the time of its surrender. When the Saints were driven from Nauvoo, Brother Taylor was among them, and busied himself in assisting the poor to Winter Quarters. He was one of the volunteers of the "Mormon" battalion, but it was deemed advisable for him to remain and help the Saints and his family to Utah; therefore his brother Joseph went in his stead. The deceased came out with President Brigham Young in 1843 as far as the upper crossing of the Sweetwater, and was captain of the company. He returned to the Bluffs and came to Utah with his own family the next year. He was at one time Bishop of Kay's Ward, from which he was called by President Young in the fall of 1861 to go south and assist in building up the Dixie country, where he remained until the fall of 1883. He was then honorably released by Apostle Erastus Snow. Consequently he moved to Loa, Piute Co., where his eldest son was residing. Father Taylor was the husband of four wives, one of whom survives him. Of his descendants, out of thirty children twenty-one are now living. He leaves 110 grandchildren and fifty-six great-grandchildren. Last spring he had a severe attack of la grippe, from the effects of which he never fully recovered, although sufficiently to enable him to attend to his ordinary duties. A few days before his death his thumb was injured by a silver. This resulted in blood poisoning, which was the immediate cause of death. As he had lived, so he died, full of faith in the work to which the greater part of his life had been devoted.

WILLIS E. ROBISON.

THE ORIGIN OF GOVERNMENT.

Notwithstanding the inclemency of the weather a goodly number of persons, among whom were many ladies, assembled at the Salt Lake Theatre last night to hear Mr. Charles Ellis' lecture on government. The lecture

was well delivered and full of interest and instruction.

Mr. Ellis commenced with the origin of man, and entered briefly into the theological and scientific theories relating to that subject. The former theory represented man as a special creation, the latter represented him as a development from lower life. The lecturer did not pretend to say which theory was correct, but inasmuch as created man fell, and developed man ascended, both harmonized in one respect, viz., that man at one time occupied a plane comparatively akin to "total depravity."

The lecturer then went into the principles of political government, saying that there was no record of any perfect government having ever existed. If God created man perfect there was no need of a government, for a perfect man would be law and government unto himself. If, according to the scientific theory, man was a development from lower stages, then the source of government must be looked for in primitive savagery. The savage represents individualism. He is at enmity with every living thing, even with himself. But in time necessity and the struggle for life compel even individual savages to combine and form the tribe. Later, tribes are forced by the same necessity to combine. Thus is formed the federation.

The mode of selecting chiefs was illustrated by reference to the country school of half a century ago, when there were no school maams and the master had to flog the biggest and worst boy in school in order to assert his power to be the chief or ruler of that company.

Reference was made to the remarkable part that belief in spirits has played in the gradual formation of human government. The spirit chief still ruled his tribe through his successor. The speaker touched briefly upon the apparent evolution of belief in gods as shown among lower savage tribes. First fetichism; secondly, a plane of animatism, so to speak, and thirdly, anthropomorphism. Savage man had obtained a conception that God was like himself perhaps through his belief in his spirit chief. When savage man had reached a conception that as there was a chief supreme over the tribe, there must be a supreme spirit chief over all chiefs, he had laid the foundation for the proclamation that God was Lord of Lords. When the time arrived monarchy became possible on the earth as a man-made government. The belief in a Supreme God produced the priesthood as the medium of communication between Heaven and earth. When chiefs became kings over men they were subject to the priests and through them obtained from God a "divine right" to rule.

The lecturer next glanced at Greece and Rome, and passed to the Feudal system of Europe. This system he explained very clearly, and showed how it still existed, even in England. But the wheel of progress was in motion, and the last vestiges of the old feudal system—the House of Lords and hereditary monarchy, will have to go, and a republic will take their place.

The American republic was next touched on, the speaker contending that it was not the offspring of the English

system, but, on the contrary, the direct opposite.

The lecture was a comprehensive, lucid and well arranged digest of the origin and growth of general government. On next Sunday night the subject of society in its relation to government will be taken up, and no doubt will be handled in the same able and instructive manner. Mr. Ellis said at the close of his lecture that he had promised of good music as an embellishment, so to speak, to his plain homespun logic of facts. He also said to a News representative that he regarded his lecture on "Society and Government" as the best he has ever produced in Utah. He also expressed himself as being gratified that on such a night so many people came to hear him. The attention was excellent, the audience following the speaker with an interest that was at times intense.

JUDGE ANDERSON'S DECISION IN THE "VARIETY" THEATRE LICENSE.

Judge Anderson, upon the opening of his court this morning, gave his opinion in the case of Ben F. Stewart, proprietor of the Franklin Avenue Variety Theatre vs. the City Council of Salt Lake, which was a suit instituted by the plaintiff to test the legality of the defendants' action in revoking his liquor license.

His Honor said that in this matter he had hoped to render a written opinion, but had not found time to prepare one. The facts of the case were that on the 25th Sep., 1891, plaintiff presented his petition to the Council asking for a license to sell intoxicating liquors at the Franklin Avenue Theatre. This was granted, and he gave a bond, as required, in the sum of \$1000. The term of such license would have expired on December 24th. The grounds principally relied upon by the plaintiff's attorney as against the action of the City Council were that the license was cancelled without his receiving any notice of the proceedings, and without any evidence being taken, or any witnesses examined at the time of such cancellation. From the record and agreed statement of facts upon which the case had been submitted by counsel, it appeared that the only showing made against the plaintiff was a communication from the city marshal, directed to the mayor. This was as follows:

Mayor Scott:

Dear Sir—As per your request, I append statement in regard to Franklin Avenue Theatre:

For some time complaints have been made to officers on the avenue in regard to loss of money at the theatre. These complaints for the most part have been made by drunken men, and in several instances the prosecution has failed owing to the fact that the prosecuting witness was unable to identify the party to whom the money was given. The complaint usually arises from failure of waiter to return proper change. I have information also that in some instances men are importuned to purchase drinks when they have no desire to do so, and the drinks being ordered by one of the employees, the attempt to collect for same is a failure, owing to the lack of funds on the part of the guests.

In regard to the sale of liquor, can only say that up to a recent date the bar has been inaccessible to those in the par-