

"The Legislature of Utah meets biennially and for the years in which it meets the cost to the federal government for territorial expenses is about \$100,000; in 1891 it was \$101,080.15, the legislative expense being \$21,000. The Utah commission and the conduct of election cost annually about \$50,000. In 1891 it cost \$51,278.88. Under this bill, if it should become a law, the federal government will be

RELIEVED OF ALL EXPENSES

except for such officers as it would have if Utah were a State. That is to say, for the officers not necessary to the administration of justice through the United States district court, all other expenses will be borne by the people of the Territory. The act creates three new judges of the Supreme court, three new judges of District courts, and an attorney-general. In place of the commissioner of schools it creates a superintendent of public instruction and makes all the officers elective, whereas under the present system the President appoints the governor, the judges and the secretary, the former of whom in turn appoints the treasurer and auditor, and the supreme court appoints the commissioner of schools. The act abolishes the Utah commission and vests the power of that body in the governor, the secretary and the three commissioners to select university lands in the Territory, subject, however, to the right of the legislature to make a different disposition of those powers. It also changes the existing law by permitting the legislature by a two-thirds vote of both branches to enact a law notwithstanding the governor's objection thereto, thus depriving the executive of an autocratic power.

UTAH QUALIFIED TO ENTER THE UNION.

"Your committee is thoroughly satisfied of Utah's entire qualifications for admission to the union with all the powers of full statehood, but in deference to a doubt which may still rise in some quarters we report this measure, which leaves to Congress its full jurisdiction over the Territory while establishing for Utah a government which in so far as that jurisdiction will permit is essentially like the governments of the various States. The satisfaction which your committee has expressed is, we think, fully justified by the facts and statistics which are exhibited in this report, and certainly by the hearings which took place in the committee room, which hearings have been printed in full. Utah is shown to be enormously rich in natural resources, many of which have been greatly developed, but the most of which lie dormant, awaiting the touch of enterprise which needs only the assurance of a government of the people by the people to lay hold of the wealth which nature has provided. The people of the Territory on the farms, in the mines, and in the cities and towns have in spite of such repression made a strong, wealthy and refined community, which in all the essentials of American citizenship is fairly comparable to any other community of equal population within our border."

CAPABLE OF SELF-GOVERNMENT.

"These people are capable of main-

taining a government of their own, and there is no argument known to our institution which would deprive them of this common right of the American people, as there is none which is adequate to prove the propriety of throwing upon the people of the whole country, through the general government, the burden of maintaining a system which is at once unnecessary and un-American. We think, in view of these things, it is the plain duty of Congress to enact this bill into law, and your committee therefore recommends that the bill be passed."

PRIESTHOOD MEETING.

The Priesthood of the Salt Lake Stake met in the Assembly Hall, Saturday, April 2, at 11 a. m., Counselors J. E. Taylor and C. W. Penrose presiding.

After the usual opening exercises the roll of Stake organizations was called, showing the following representation.

All the wards of the Stake excepting the Tenth, Sixteenth and Twenty-first of the city, and Big Cottonwood, South Cottonwood, Granite, Sandy, South Jordan, Herriman, Riverton, Brighton and Pleasant Green of the country.

Ten quorums of Elders were represented by their presiding officers.

In answer to questions, Counselor Taylor spoke regarding the blessing and enrolling of stillborn children as members of the Church. He gave the explanation that in such cases it was not of avail to bless the children.

In answer to questions regarding the blessing of children at other times than in the meetings of the Saints, President J. E. Taylor read the word of the Lord from the Doctrine and Covenants, Section xx, verse 70. He stated also that President John Taylor had instructed the members to bring their children to the fast meetings and there have them blessed. If the Bishop and Counselors go to a house, bless the child, and make the record, that was all right, but it would be well in every case if possible for the child to be taken to the meeting. The general rule refers to general matters, and other procedure should only be followed in special cases.

Some instructions were given in regard to persons moving into a ward without bringing recommends. It was stated that these persons will have to be labored with by the Bishop, that no general counsel can be given to fit every case. Wisdom must be exercised by the Bishops in these matters. Especial safeguards should be placed around the sacred ordinances of the House of God, and only those who are worthy should be recommended.

Counselor C. W. Penrose emphasized the last idea, and stated that the Bishops should have a good reason for refusing a recommend, and then their action should be sustained by the people. The same caution should be used regarding the conferring of the Priesthood upon dying individuals, as all such blessings may be conferred by proxy after death, and hence there is no necessity for undue haste. He spoke of a falling off of the tithing in many Stakes of Zion, due perhaps to the hard times, and also to neglect. The latter fact may be due to

the action of the Government in seizing the Church property. This should not have an influence upon the observance of the law of tithing. One-tenth of a person's interest annually, that is the product of their labor, whether in salary, crops or anything else belongs to the Lord, who is able to take care of His own, and the law remains, whatever may be done with the means.

It may be that other donations detract from the payment of tithing, as many think that these may be deducted from it. This is a mistake. The first duty is the tithing, and other donations should be considered secondary.

There was no reason for the crediting of inflated values on the tithing books for commodities paid in. This does not increase the tithe payment in the eyes of the Lord, but rather ministers to the vanity of the donor, while it works injustice to the Church hands, who must pay the price which is credited for the article.

The question was asked, what constitutes the fellowship of a person entitling him to a recommend to another ward on that basis?

It was answered in effect that a full performance of all duties constitutes a claim to full fellowship. It was explained that the Bishops should give certificates to all removing members, whether they are in full fellowship or not, the certificate stating the degree of standing.

Elder K. G. Maeser, Gen. Supt. of Church schools, explained why he had not visited the schools of this Stake, and referred to the difficulties attending the organization of the religion classes, and gave some reasons for their maintenance, that the infidel tendency of secular education may be checked. This work cannot be done fully by the other organizations, and hence the establishment of these classes.

The great diversity of conditions in the various wards rendered it necessary that the judgment of each Bishop shall be exercised regarding time, place, etc. He would visit the Church schools in this Stake after Conference.

President Taylor stated that the Stake superintendency of religion classes had been relieved of their duties, as the Bishops had rendered reports to the effect that the establishment of such classes in this Stake was impracticable.

He asked that arrangements be made for the accommodation of conference visitors, as there would no doubt be a vast influx. The Bishops were requested to report to Brother Savage the number they can accommodate.

He also mentioned the finishing of the temple, asking that the means necessary for its completion be collected as soon as possible.

The providing of labor to workingmen was recommended, that the present hard times may be eased.

The meeting adjourned for one month.

Benediction by Elder Elias Morris.

THE phrase "modus vivendi" literally means a way of living; but in diplomacy it is applied to an arrangement entered into between two countries regarding some disputed question, pending final settlement, by arbitration or otherwise.