

ual duties, and not leave too much to be done by the presidents and bishops.

He knew some men who, at one time, held good standing and position in this Church, who enjoyed much of the Spirit of God, and many good gifts, and could bear a faithful testimony to the truth of this work. But they had neglected their duties, got into the dark and now occupied slippery ground. They hardly knew now whether this work was of God or not. He referred to the persecutions and opposition brought to bear against this people and the kingdom of God, all of which had been in vain to prevent the onward progress of the great latter-day work. The kingdom will triumph and the Saints will triumph with it.

Apostle C. C. Rich next addressed the meeting. For many years past the principles of the gospel had been uppermost on his mind—the first thing in the morning and the last thing at night. He felt the importance and need of instruction and believed we all did. The Latter-day Saints need to be saved daily. Do what is right to-day. This is salvation; it is being saved now. This plan of salvation commenced with us when we first embraced the gospel. Remission of sins was offered us by complying with certain conditions—all other blessings come to us in the same manner. Elder Rich gave much more instruction and fatherly counsel, on a variety of subjects, all of which were of interest to the Saints, and which were listened to attentively and appreciated by the audience.

On Sunday morning, the Tabernacle was filled to its utmost capacity. In addition to those on the stand on the previous day, were Franklin D. Richards and Joseph F. Smith of the Council of the Twelve; President F. M. Lyman, of the Tooele Stake, Patriarch John Smith, Elders C. W. Penrose, of the DESERET NEWS, George F. Gibbs, reporter for the church, Junius F. Wells, of the Territorial Central Board of the Young Men's Mutual Improvement Association, and others. After the opening exercises,

Prest. F. M. Lyman said, he had often thought of Ogden City, and wondered if it would be the fate of the people here to suffer as much from the outside element as the Saints in the Tooele Stake have suffered from this source, and to be brought under "Gentile" rule. He did not believe the Lord ever designed to bring us under the rule of our enemies—of those who are not satisfied with us. The people of Tooele county had been cheated out of their political franchise; their county treasury had been depleted, and their county orders while under "Mormon" rule were worth a hundred cents on the dollar, were now only worth about 25 cents on the dollar. The Latter-day Saints in this Stake hold the balance of political power. Will they continue to retain this power, or will they allow this advantage to pass into the hands of their enemies, and have to suffer, in consequence, as the people of Tooele had suffered? He trusted the Saints in Ogden would be wise and united, and would use the franchise to elect city and county governments who will build up and protect the interests of the people with whom they are identified.

Elder C. W. Penrose was the next speaker. He had reflected much on the condition of this city and county, and he saw two reasons why they might lose the balance of political power now in their hands, unless they made a change. One was the apathy and carelessness of many, the other a lack of union and confidence. He showed that the main object of gathering to these vales was to learn the will of God and then do it; that the elective franchise was not given as a mere honor or ornament to either sex, but to use for mutual benefit, and it implied duties to be performed. One cause of disunion was hypocrisy, another promise-breaking. He did not believe in contention, for it came from beneath, but it was necessary that every man should be frank and outspoken and not pretend union with a brother or leader to his face and then disagree with and speak evil of him when his back was turned. The idea ought to be discarded that a man was wicked because he did not see as we do at once. Capacities to grasp ideas varied. Frank, free speech ought to be encouraged. The head and the foot should be in harmony and union should be not

a banding together by rules, but an essential coherence. The leaders and the people ought to have a mutual understanding and then act as one, the minority yielding to the majority for union and power, and we must observe and keep our agreements. Experience would prove the truth of Christ's saying, "He that is not for me is against me," etc., and if we would be one in all things, we would not only retain the balance of power here, but are long that rule now in the hands of the wicked would pass into the hands of the servants of the living God.

In the afternoon, after singing and prayer, the sacrament was administered.

Elder Penrose then presented the general authorities of the Church, and all the authorities of this Stake, who were sustained by a most hearty and unanimous vote of the immense congregation which filled every part of the Tabernacle, the aisles and vestry included.

Elder Joseph F. Smith then addressed the Conference in a most powerful discourse upon the political and religious situation and duties of the Latter-day Saints. He showed the "magnanimity," "liberality" and "regard for the rights of the great majority of the people" exhibited by the government in its selection of officers for this Territory, bestowing every place within its gift upon representatives of one-tenth of the population and entirely ignoring the nine-tenths, and further, in choosing men for these places who were the avowed enemies of this great majority. He argued from this the policy of Latter-day Saints holding the balance of local political power handing over a portion of it freely and "liberally" to this same class, who were seeking our overthrow, and how eminently "wise," "sensible" and "politic" such a course would be. He would have all the power wielded by the Latter-day Saints exercised for the protection of every person, whether he worshipped Jehovah or a yellow dog, and for securing to all people their rights irrespective of creed or politics. But there was no need for handing over to others the power God had entrusted to us. There was no necessity for opposition among the Latter-day Saints; but there was a necessity and commandment that they should be one. It is impossible in this brief space to give even a synopsis of the speaker's discourse; it was reported and will shortly be published. It was listened to with intense interest and made a remarkable impression.

Prest. F. D. Richards then announced the Conference would be adjourned for three months.

After singing by the choir, the benediction was pronounced by Patriarch John Smith. Thus closed two of the most interesting and important meetings ever held in this city.

At night, the members of the Young Men's Mutual Improvement Associations in this county held a conference. The tabernacle was again filled on the occasion. Sixteen associations were represented. The reports which were read showed that these institutions are growing in numbers, intelligence and importance, as auxiliaries to prosecute the great work of human redemption. These young men are devoted to the study and reading the revelations of God, ancient and modern, as well as history and science, and they are acquiring a knowledge of all useful subjects.

The meeting was addressed by Joseph A. West, Wm. T. Brough, of Morgan County, B. H. Roberts, of Davis County, Thos. H. Wild, and Chas. Kelley, of Brigham City, Junius F. Wells and C. W. Penrose of Salt Lake City, and others. The speeches were animated, clear and full of intelligence. It was stated by Elder Wells that these institutions extend all over the Territory, and embrace some 20,000 members of both sexes.

JOSEPH HALL,
Clerk pro tem.

MASS MEETING

Of the Ladies of Cedar City, Iron County, Utah, Jan. 15th, 1879.

Meeting was called to order by Mrs. Sarah Urie, and after singing and prayer, Mrs. Ellen Lunt was appointed by unanimous vote to preside over the meeting, and Mrs. Sarah Chatterley as secretary. Mrs. Ellen Lunt then said, it now be-

comes my duty to state the object of this meeting, viz.: To defend our views and religious convictions and to protest against the anti-polygamy movement and petition. The petition was then read by the secretary. A committee of five ladies was appointed to draft resolutions, and retired. Whilst they were absent, Mrs. Lunt in her remarks said, I have been a member of the Church of Jesus Christ of Latter-day Saints for 29 years, and have had experience in the principle of plurality upwards of 21 years, and my husband's other wives and children are just as much a part of his family as I his first wife, and just as lawful and honorable in the sight of God, and I love each member thereof. It is through this principle that my husband has sons and daughters born unto him, and I feel, every day of my life, to thank God for it, and feel to protest against any interference in our family ties. I was one of the pioneers to this place 27 years ago, and have helped make the place what it is, and all I ask of the outsiders is to mind their own business, and let the Latter-day Saints mind theirs. May the Lord bless and maintain our cause. Amen.

The committee returned the following:

Resolved—That we, the women of the Church of Jesus Christ of Latter-day Saints of Cedar City, in mass meeting assembled, fully endorse the Preamble and Resolutions passed by the women of the Latter-day Saints in mass meeting assembled, in Salt Lake City, Nov. 16th, 1878.

The above named preamble and resolutions were then read by Mrs. Sarah Chatterley and adopted.

Mrs. Sarah Urie said, I believe in polygamy and feel blessed and proud to say I love every member of my husband's family, and would not have our family relations interfered with. I desire that we be let alone to worship God according to the dictates of our own consciences.

Mrs. Sage Jones—I am thankful that I am a member of this Church. I believe firmly in the principle of polygamy. We do not know what would become of the people of the world if this principle had not been revealed. May the Lord help us to hold firm to the truth.

Mrs. Mary Anne Lunt—I endorse all that has been said. It is well known to you all that I am a plural wife; am I ashamed of this? No! I glory in it, yet I well know how women like myself are looked upon by our Christian friends, that matters not, while we ourselves know we are fulfilling the commandments of God. The longer I live in the practice of this principle the more convinced I become of its purity and holiness. I hope to see my children rise up in its defense before all the world, if necessary.

Mrs. Annabella Haight—I feel thankful that I live in this day and age of the world, and am glad that I have been in a position to be tried and found steadfast in the principle of plural marriage, and think if those who are trying to put it down would only abolish prostitution and kindred evils in their own land they would be doing the will of the Lord.

Mrs. Jane Spiking—I feel to stand up in defence of the principle of plurality, and believe it to be a command from God for the purpose of raising up to himself a pure and righteous posterity. We have nothing to fear; may God help us to keep his commandments.

Eliza Ann Haight, Keturah Macfarlane, Mary Cosslett, Mary Ann Unthank, Ann Alldredge, Henrietta Jones, Elsie Neilson and Mrs. Sarah Cox followed with very appropriate and spirited remarks, all expressing sentiments similar to those of the ladies who spoke in the fore part of the meeting. A very good feeling prevailed, and after singing, the meeting was dismissed by Mrs. Sarah Urie.

MRS. SARAH CHATTERLEY,
Secretary.

Correspondence.

Educational.

MORGAN CITY,
Morgan Co., Jan. 20th, 1879.

Editors Deseret News:

The citizens of Morgan County, have been the happy recipients of a visit from an esteemed friend, Professor L. F. Monch, of Ogden

City, who made a tour of the county, representing Superintendent Jno. Taylor, in the interest of district schools. He visited each school in the county, and held an evening meeting in most of the settlements. Our worthy County Superintendent accompanied him, and all those who attended the meetings expressed themselves as having had a good feast.

On Thursday last, the 16th inst., while at a meeting called for the benefit of trustees and teachers, we were moved upon to organize an educational association, when we proceeded to business, with Samuel Francis, chairman, and your humble servant as clerk, pro tem. The officers were elected as follows: President, John K. Hall, First Vice-President, James H. Mason, Second Vice-President, Isaac Bowman, Secretary, Samuel Francis, Assistant Secretary, John S. Barrett, Treasurer, James T. Worlton. James H. Mason, John Croft and Miss Rhoda Slade were elected to draw up a programme of exercises for the first meeting. It was resolved that the organization be known as the Morgan County Educational Association. The object of effecting this organization was to arrive at a more uniform system of teaching our children, etc.

We feel that we are somewhat behind in educational matters in this isolated region; but our desires are to improve.

Respectfully, J. S. B.

PLAIN CITY, Jan. 20th, 1879.

Editors Deseret News:

At the present date the health of our citizens generally is good, as also their future prospects. We have been visited here in the past few weeks of the present winter by that terrible scourge diphtheria. Many have recovered, and many a fond parent has been called upon to lay his little one beneath the sod.

Our worthy bishop is alive and doing his best for our people. Our Sunday meetings, as also those of our various associations are well attended, so also are our Sunday and day schools.

The drama is also well represented here. On the evenings of the 17th and 18th instant, the beautiful temperance drama of the "Last Leaf," was rendered before an appreciative audience, with "Out in the Street" for an afterpiece.

Our labor and expenses during the past season have been heavy, owing to our having to bring the waters of the Weber into Ogden River, for irrigation purposes. The amount expended in labor and cash, for this purpose will be between \$2,000 and \$3,000. Some cry "hard times," but grumblers are few and far between. As brevity is the order of the day, yours respectfully, J. S. B.

The Work in Colorado.

CONEJOS, Conejos Co., Col.,
January 6, 1879.

Editors Deseret News:

We receive your papers regularly, and are thankful for the light and knowledge which they contain, and we think that a few items from us might be interesting to your readers.

Myself and a few families were called by the proper authorities to leave our homes on the 1st of September last, to take a mission to this place. We came by way of Salina, Castle Valley, Green and Grand and Uncompaghe Rivers, crossed the mountains by way of Lake City, and came into this large and beautiful valley at Del Norte, and reached this place all well. We found a few Saints here feeling well in the gospel, but mostly from the Southern States, and rather low in circumstances.

The winter set in early rather severe, and bread was quite a question among us for some time. On Christmas Eve we received \$45 from President John Taylor, with which we bought 20 sacks of flour, which is greatly appreciated by us, and we have now a lively and good time in spreading the word of truth.

We made acquaintance with an elder of the Presbyterian order. He attended our meetings and sent for an Evangelist from New Mexico, belonging to the same church. They both met with us in two meetings, where they and we took turns about preaching, and discus-

ed the Scripture most of the night. The Evangelist is here with me, and to-morrow we intend starting out together on a preaching tour through the country. He has considerable faith in the work of God, and preaches half "Mormonism" already.

Our Catholic friends among whom we live are mostly friendly, but their priest is very bitter against us. I was invited to a big wedding, where I saw the performance of the priest, a curious sight to behold. Last Friday the priest came to this place. I and four more of the Saints went into the meeting, stood in front of the priest as innocent as lambs while he scolded us for one hour. He called us thieves, liars, whoremongers, and a very smart set of men, but had the religion of hogs and dogs, and then he went through with his Sacrament ceremony: Then he turned against us as a crazy man, and called for help to throw us out, although we went quiet and peaceably. It had a good effect on the people present, for yesterday I baptized twelve and blessed five children, and am now anxiously waiting for the priest to come back and drive off another lot, and we will gladly receive them through the waters of baptism. There are yet many that have faith and feelings for the Gospel.

H. JENSEN.

That Gold Plate—Death of the

Owner.

SANTAQUIN, Utah,

Jan. 14, 1879.

Editors Deseret News:

Seeing considerable interest manifested in regard to the "golden plate" found by Bro. B. Styles, at Cincinnati, Ohio, while digging a well, perhaps I can give some items and facts that will lead to the whereabouts of said golden plate or bar, as it was more of a bar than plate.

In the winter of 1860-1, I was sojourning in St. Louis, Mo., and while mingling with and attending the meetings of the Saints of that city during that winter, I became acquainted with Bro. Styles, and at one of the calls I made at his residence, he showed me this bar or plate, also gave me a copy of the *fac simile* and description, printed by Drake & Co., of St. Louis, the same kind of copy as mentioned in a former issue of your paper, as now being in the Deseret Museum. I had some spare cash at the time, and tried hard to buy it of him, but although not rich he would not accept any offer, or sell at any price.

Bro. Styles came to Utah in 1861, I think he left Florence in the St. Louis company of Saints, consisting of Walter and James Huish, now of Payson, Utah County, John Gallagher, postmaster of Heber City, Wasatch County, Robert Watson, who was employed a few years ago in the grocery department of Z. C. M. I., Salt Lake City, Thomas Rowberry, brother to Bishop Rowberry, of Tooele County, widow Bates and family, Brother Morrison and family, two families of Millard and a Brother Pope, all of the last named, and others that came in the same company, were living in or near your city when I last heard of them.

I give the following names thinking some of them may know the true story of Brother Style's fate or death, which as told to me was as follows: In the winter of 1862-3, Brother Styles was freighting grain for the Overland Mail Company, west of old Camp Floyd, and while crossing the Diamond Mountain, west of Ruby Valley, in company with a young man from Beaver, Utah, by name of Carlow, both were frozen to death.

If such is the fact, some of the numerous employees of the mail company, Carlow's relatives or friends at Beaver, the widow of Styles, the family where he made his home in Utah—his own family remained back in St. Louis, so I am informed—certainly know something in regard to the matter, and perhaps know whether he brought the plate or bar with him or left it with his family at St. Louis. As to Brother Styles' going to California and running as assistant engineer on an ocean steamer, as stated by Brother Miles, of Brigham City, I think it is a mistake.

W. W. BARNETT.