

## DENVER TO CHICAGO.

CHICAGO, Sept. 7, 1896.

I left Denver on Friday just previous to the final concert, and witnessed before leaving a grand hand shaking and reception tendered by the ladies' committee of the Eisteddfod, each member of the charming body being full of hospitality. As I stood on the streets with a number of friends, a Welshman, seeing the button on my coat, addressed me in the Welsh language. I told him we were members of the choir, and could not speak Welsh. "Worse and worse," said he, "not to be a Welshman and a Mormon together;" but he remarked in a jocular vein: "You folks saved our Eisteddfod." This I thought was very good enough and helped to make us feel good that our visit had been fully appreciated. A public vote of thanks to the citizens of Denver was also in contemplation from members of the choir before I left.

For the first time in many years the Plains from Denver down to the North Platte are coated with a dense growth of green grass at this time of the year—and as I neared Kearney, miles and miles of lucero can be seen. Very few evidences are presented of the growth of population in western Nebraska—it looks about as it has done for many years. At one of the stations I heard some hurrahs, and learned that Senator Teller was aboard the train. I was glad to look upon such a man, who had the courage of his convictions. He does not look as young as his picture—I should think he was not enjoying good health. Every man that admires true bravery will look upon him as a hero as well as his contemners who took the same stand. Some men in Nebraska are wearing yellow hats, which indicates their preference on the financial issues—there are very few free silver buttons in sight after you leave Denver.

Trains on the U. P. go humming along, sometimes stretches of 90 and 100 miles without stops, in two hours and twenty minutes. Dinner is served a la carte—take what you choose and pay for what you get. The dining cars are crowded now, it was hard to get a seat in one of them.

As I traveled along the South Platte I saw cattle grazing along the bed of the river, and learned that the water was all taken out for irrigating purposes. My mind went back to the time when I waded waist deep in that historic stream at O'Fallow's bluff where the trains forded it.

Omaha has been having a grand carnival, in fact every town of any size is getting up some sort of an attraction to bring the people to them—even Salt Lake is guilty of posing as an attraction to the outside world.

As you get nearer the densely populated sections of our country the "silver craze," as our friends call it, does not loom up as prominently. One very cogent reason is that the wealth-holders are gold-bugs, and it requires about as much nerve for a man to say he is for free silver as it did for a man to say he was a Mormon a few years ago. One crank in this city is selling Mexican dollars for 55 cents as illustration of the value of silver in a free silver country. Near by where I am stopping the

streets were filled with a crowd of people listening to speakers upon the money question on a Sunday night. You would imagine while listening to some of them that the issues of the day are as important as were the debates before the Civil War in 1860. Every known form of intimidation on the part of employers against the employes is used; threats of closing factories, and of losing employment hang over the heads of the thousands who toil in factories and work shops. I don't think there is one free silver paper in Chicago, and should a working man be inclined to vote for free silver he is per force, obliged to keep quiet; but this will not muzzle the masses today. Mr. Bryan will talk to 12 or 15 acres of humanity in Sharpshooter Park, for this is Labor Day, and all people are looking forward to hear the Christian politician; for while his arguments are never answered the mud is thrown freely by his opponents.

Some say trade is dull, others that they are doing well. Many see nothing but bankruptcy if the desires of western men are realized—the calamity shouters are always ready to blame everybody but themselves for what might happen. Some of the divines are seeking God in the gold movement, and others think good will come out of the contention, and whatever consequences arise all will be well. Crowds are contending up until midnight over the good and bad effects of giving silver a chance. The glut of gold is just as imminent as a glut of silver. Let us not worry about crossing the river until we find out what kind of a ford there is over it.

I shall make a stop over at Niagara Falls, and at Palmyra, and it is likely you may hear from me again.

C. R. SAVAGE.

## DAVIS STAKE CONFERENCE.

CENTERVILLE, Utah, Sept. 7, 1896.—

The quarterly conference of the Davis Stake convened at Farmington on Saturday and Sunday, September 5th and 6th. It was held in a large bowery erected for this purpose by the people of Farmington. On Saturday there were present Elder John Henry Smith of the Council of the Apostles, Elders John W. Hess and Joseph S. Clark of the Stake Presidency and a full quorum of the High Council; all the wards in the Stake (twelve in number) were represented by their Bishops with the exception of East Bountiful, whose Bishop was absent in the north, and the largest number of Saints that have attended Stake conference on a Saturday.

At the morning services, 10 a. m., President Hess expressed his pleasure at seeing such a large number of the Priesthood and Saints assembled together on the first day of conference. He reported the condition of the Stake; said the Stake Presidency were united and laboring for the good of the people to the best of their ability; there was a general good feeling prevailing in the Stake; no difficulties. There had not been any High Council trials for the last seven or eight months. The High Council held their regular meetings once a month. The people were liberal in their fast offerings. The Relief society was doing a good work administering to the needs of the sick

and relieving the poor; thought the relief societies were not appreciated as they should be for they were a great aid to the Bishop.

Patriarch N. T. Porter spoke on the object of the Saints being gathered together in this land, "To learn of the ways of the Lord and to walk in His paths;" wondered if we were trying to accomplish this object, and teaching our children to do the same.

Bishop Peter Barton was thankful for the testimony the Lord had given him; spoke of the promises of the Lord to his faithful Saints, also of the responsibilities of those that hold the Priesthood.

Elder John S. Smith of Kayesville bore his testimony to the truth of the Gospel; related some of his early experience in the Church and gave an account of his conversion to the truth.

Elders Harvey Perkins, John D. Chase and Thomas Abbott made a few remarks bearing their testimony.

Elder John Henry Smith then addressed the congregation; spoke of his love and esteem for the aged brethren and sisters that have lived faithful lives—were firm in the truth, never betraying the cause they had espoused. He said he never heard of the death of one of this class—but he offered a prayer that he might be as faithful to the end as they had been. Spoke of the passions the Lord had blessed his children with, the use or misuse of which brings either blessings or misery; also spoke on true and false education.

On Saturday at 2 p. m. Elder Joseph S. Clark said he rejoiced in being associated with the Saints; loved to listen to the testimonies of the servants of God; exhorted the Saints to be humble, as humility was necessary for salvation.

Elder Wm. S. Muir made a few remarks to the Saints.

Sister Elizabeth Browit bore a strong testimony; counseled the young sisters to get a testimony of the truth of the Gospel, and never to marry outside of the Church. Sister Browit spoke in tongues and Sister Jarman interpreted the same.

Elder Joseph B. Noble bore his testimony; spoke of his personal knowledge of the Prophet Joseph Smith, with whom he first became acquainted in 1832; related many things that had occurred from that time up to the death of the Prophet.

Elder John Henry Smith again addressed the saints; wished the young people to remember what Brother Noble had told them in regard to the Prophet Joseph; spoke on the commandment given to Father Adam "to multiply and replenish the earth;" said marriage was ordained of God and was eternal if performed by one having authority from God. He counseled the people not to marry one not of their faith, for it would bring discord and disunion.

Sunday, 10 a. m.—There were present today President Joseph F. Smith of the First Presidency of the Church, F. D. Richards, John H. Smith and H. J. Grant of the Council of the Apostles, Stake and ward authorities and a large number of Saints.

Elder H. J. Grant addressed the congregation for a short time; spoke on the duties of the Saints; said it requires a constant effort to perform the