

vanities and liberties with virtuous daughters of Zion. Will young women, daughters of goodly parents, who have daily bowed with them around the family altar in prayer to God, and who have sipped from the cup of knowledge and drank at the fountain of virtuous life, allow young men to take liberties with them which are not invited? Or will they play the siren's part to tempt young men from virtuous paths to ruin and to death? Oh! such things may be possible, but they are not probable or common.

A virtuous man will quickly cut the society of an unvirtuous woman. And more quickly still will a virtuous woman quit, and for good, the society of an unvirtuous man. Neither sex, if really virtuous at heart, such as Latter-day Saints should and must to be Saints, will ever submit to voluntary association with those of the opposite sex of whose corruptions they are conscious. The writer believes that the man or woman—young or old, or middle-aged—who respects him or herself will generally be respected, and those of this class who meet with insults are not only exceptions, but rare ones, and that as a rule those who meet with undue attentions, liberties, or insults are those of either sex who, to say the least, throw themselves in the way of such things, if they do not invite or court them. Those who look for evil generally find it. Those who love it are not those who escape it. Corrupt as the world may be, I firmly believe that it still respects virtue more than it does vice, and that it still looks up to and reveres that which is pure and good, while it looks down with loathing upon vice and crime.

Gleaning at Mrs. R's reference to the wives of the Presidency and the Twelve, permit me to suggest that perhaps most of them are at home overburdened with the daily cares of their households and families. Would it seem strange to her if told that some of these families were compelled to attend to these home duties for the want of means sufficient to keep hired girls or servant; the mothers and daughters being under the necessity of doing their own work, from the kitchen to the parlor, and from preparing their food to the knitting of their stockings and the making of their apparel? How was it with the good sister who raised her own family and the children of others, and yet had so much leisure to attend to public duties? Was she under the necessity of cooking, washing, ironing, sewing, and attending personally to the thousand and one other calls daily made upon the mother of a growing family who has to depend upon her own labor to do all this? I think I could guess, from the description given, who that worthy sister is; far be it from me to say one unkind word of her or to attempt to disparage her virtues. She is too dear to all of us for that; but if she did not raise her family, especially the latter portion of them, under far different circumstances to those under which the wives of some of the Presidency and Twelve are today compelled to raise theirs, then I have missed by guess. If any woman ought to be honorably excused from taking an active part in public affairs, whether she be the wife of President, Apostle, or member, it

should be the woman who is devoted to the cares and responsibilities of rearing a family by the toil of her own hands. Respectfully,
S. L. ANDERSON.

DEATH OF ELIZABETH COX.

A sad event of recent occurrence has cast a deep gloom over the northern part of Ogden, and filled with much regret and sorrow the hearts of many friends who reside at a distance from here.

On the 17th instant Sister Elizabeth Cox Rolph, the daughter of Elder Thomas Leves Cox (who is absent on a mission to New Zealand), was taken sick and suffered exceedingly. Surgical aid had to be called, but on the 24th ult., after acute suffering, she passed away, leaving a child which still survives.

At 10 o'clock on Thursday, Jan. 26, the funeral services were held at Five Points, in the Lynne meeting house. The building was crowded to its utmost capacity with friends who came to pay a tribute of respect to the memory of their deceased friend. The services were conducted by Bishop George Smuin and Counselor W. Crane. The discourse on the occasion was delivered by Elder Joseph Hall. Elders Ephraim Tilton and Thomas Shreeve also took part in the exercises, speaking words of comfort and consolation to the bereaved husband and family.

An immense cortege followed the remains to the Ogden cemetery, where they were consigned to their last earthly rest.

Sister Rolph was the daughter of Thomas L. Cox and Hannah Harris Cox. She was born at Birmingham, England, March, 2nd 1870. In her early childhood she, with the family, emigrated to New Zealand where, years subsequently, they herd and obeyed the gospel. They formed an intimate acquaintance with natives, to whom the father of the deceased introduced the fulness of the Gospel of Jesus Christ; and on the 25th of Dec. 1882, the first Maori chief, Hare Teimana was baptized in to the Church of Jesus Christ of Latter-day Saints by Elder Thomas L. Cox. The same night, also, Pare Teimana, wife of the above named native, was baptized.

In February, 1889 Sister Elizabeth left New Zealand and came to Utah, and on the 11th of April the same year she was married in the Logan Temple to John Jay Rolph.

The little boy now left with the widowed father is now in good hands—those of its grandmother, Sister Hannah Cox. The grandfather, Elder T. L. Cox, left Ogden on the 21st of June last, and on the 24th sailed from San Francisco to fill another mission among the Maoris.

The deceased was well known to that race of people and to them had become endeared by many acts of kindness to them.

It will be interesting to them to know that, although she has passed behind the veil, she died in the Lord, and in the faith of a glorious resurrection. Besides it is desirable to place her name on record as one of the first missionaries among the Maoris.

Yours truly,
JOSEPH HALL.
OGDEN CITY, Utah, January 31st.

CONFERENCE OF CHARITIES.

The Territorial conference of charities was called by Mrs. Cornelia Paddock, secretary for Utah of the national conference of charities and corrections, to meet in the East Side Baptist church at 10 o'clock February 21. The heavy snowstorm delayed the arrival of those who attended, so that by 10:30 there were only fifteen persons present—eleven ladies and four gentlemen—and an almost solemn stillness prevailed in the room. In a short time, however, a number of others of both sexes put in an appearance, making a fair attendance.

At 10:40 a.m. Mrs. Paddock called the meeting to order, and acted in the capacity of presiding officer. Prayer was offered by the Rev. Mr. Adams, after which Mr. Stafford read a circular, stating the aims and methods of the national organization. Mrs. Paddock then said that some months ago the president of the national conference informed her that at the meeting next summer she was expected to review the history of charitable work in Utah for the past twenty years. She felt that she was unable to do so with the information then in her possession, so had called this territorial conference, and had invited those engaged in charitable work to report what had been done. The efforts of the national organization were directed to the prevention of crimes as well as to relieving the poor.

Miss Emma McCornick presented a report of the Young Ladies' Aid society—the report being made by the founder of the society, Mrs. Miriam Godbe Brooks—as follows:

The Young Ladies' Aid Society, an outgrowth of the Ladies' General Aid Society, was organized Oct. 5th, 1886, with a membership of twelve young girls. As a non-sectarian institution its object was to aid all cases of distress which came under its notice, irrespective of age, creed or nationality. It appoints each year a special visiting committee, whose duty it is to visit the homes of these people and learn as nearly as possible their true condition, that they may be helped accordingly.

Since its organization the society has expended over nine thousand dollars. This amount has been mainly spent for rents, food and coal, but does not include a large amount of clothing which has been made, solicited and distributed among the poor. It has given assistance to two hundred and forty families. Some of these have received aid every month since its organization; others have been helped as occasion required. It has endeavored to secure employment for all who are able to work, and has been the means of rendering many self-supporting. Those assisted regularly each month are either invalids or aged and infirm. Its income is derived from regular monthly subscriptions and occasional entertainments given by its members.

The society's membership has been increased and limited to fifteen active members, besides its associate members. The officers for 1892 and 1893 are: Emma McCornick, president; Fanny Hanauer, vice president; Bertha Hempstead, secretary, and Blanche Mackintosh, treasurer.