

arrangement, and regular Sunday services are held there at 2:30 p.m. and 7:30 p.m. Saints and friends stopping over Sunday in Council Bluffs and Omaha are specially invited to attend.

The press of the two cities is exceptionally fair and liberal in its treatment of the Mormon question. Every Sunday morning issue of the *Bee*, *World*, *Herald* and *Nonpareil*, and Saturday evening's issue of the *Globe*, contain under the headlines "Where to Worship," notices of the hour and place of meeting for all the churches of the two cities. The Church of Jesus Christ of Latter-day Saints enjoys equal favor with the others. It would seem proper for the many patrons of the eastern press in Utah to remember those who accord them fair treatment. The *World-Herald* and *Globe* are the staunch defenders of the party of tariff reform; and the *Bee* and *Nonpareil*, the undaunted advocates of Republicanism and protection, are quite as able exponents of their party's principles as are their eastern contemporaries; and far better informed on all matters peculiar to the interests of the great West.

In traveling here, the Utah-born Elder is astonished to meet so many who have fallen away from the Church. As a rule they are kind and well disposed toward our people. Quite a number of them are members of the Reorganized church, some are of the Whitmer faction, and even the dead and buried delusions of Strangism and Rigdonism smoulder among the ghastly ruins. While some have been to Utah, the majority are of that class who have tarried by the wayside in gathering to Zion and, after buying lands on which to build temporary homes, the rising value of real estate in the vicinity of Omaha and Council Bluffs has formed sufficient thorns and thistles to choke the Gospel seed. By far the most interesting figure of the entire group is that of Benjamin Winchester, an old veteran missionary of the Church and member of Zion's camp, who still lives and is in fair health at 420 Washington avenue, Council Bluffs. He dug the grave and helped to lay therein the writer's grandfather, Alfred Flak, who fell a victim to the cholera in Zion's camp. He holds aloof from all other churches, unlike many drowning men who fall overboard the ship Zion; he knows too much to clutch at the straws of unauthorized factions.

In the little town of Crescent, just across the river east of Florence, President Butterworth with the writer's assistance has been holding services every Friday evening for the past month in the excellent well-furnished church owned by the Re-organized church. Elders O. W. Jones and James Casteson, who have the house in charge, have shown exceptional kindness and courtesy when we were withstood and challenged in one of the meetings by another minister of that church named H. N. Hensen (whose field of labor is in Utah); one of the above named gentlemen gave us to understand that they had no sympathy with his cavillings. The members are very hospitable, always invite us home. We have, however, a veritable home at the house of our ever

staunch friend Joseph Hancock, whose kind wife is a devoted member of the Church, and whose doors are always swung open at our call day or night. Exactly the same may be said of Frank Halliday, of Council Bluffs, and several others.

The Elders throughout this mission are laboring zealously in disseminating the truth. With but two or three exceptions they report good health, and are generally trusted with the greatest kindness, although there is an almost universal indifference manifested towards the Gospel message and to the religions of all denominations.

The NEWS is one of our most effective aids. The home affairs of every day life in Utah are of absorbing interest to the Elders and Saints.

D. F. STOUT.

### WHAT IS SHE?

In reading the various articles published, and listening to statements made for and against female suffrage, we are led to wonder what kind of creatures our mothers and sisters are. For it seems that there is a diversity of opinion in relation to just where they belong among mankind, and those ideas are all advanced by men who, we think, should be willing to look upon their mothers as being far superior to many of the male fraternity who are allowed to have a voice at the polls, and who are as devoid of honor or self respect as it is possible for them to become. And yet some will say that women should not dabble in politics nor have anything to do with voting.

Is it possible that she who has done so much for the benefit of her noble sons, who has been the very moulder of their ideas and has made it possible for them to attain to such distinction, should be considered incapable of saying who she thinks will best serve the people and deal justice to herself and neighbor? Do these lords of creation ever challenge the vote of the thief who would break into their homes and carry off their hard-earned comforts? Or of the poor miserable wretch who sells his vote for whisky on election day, regardless of what might result from such recklessness?

Why not let all property owners represent their interests on election day? What harm would result from the expressed opinion of a woman for or against either political party? Do we suppose for a moment that she will stoop to anything more vile than is and has been indulged in by the male defenders of our political right? Are we afraid that some aspiring lady who has endeavored to qualify herself for some public office would attempt to place herself before the community in which she resides as a candidate for such office instead of attending to the duties of home? What if she should make the attempt? Cannot the people place a male opponent in the field and thereby defeat her election? But we don't think there would be any trouble arise from that source. And yet we can't help thinking that there are very few women in the world who are less fitted for the various offices than some men who have been elected with flying colors, and who were a disgrace to the office. We honestly believe that there are women in Salt Lake City who

would make better police justices, police, jailors and councilmen than some whose names will be handed down to succeeding generations as blots upon our fair history.

Are our mothers, who gave us our being and instilled into our minds the noblest of ideas, to be placed on a lower level than the ignorant colored population of the South who can neither read nor write? They have a voice at the polls, and by a special act of Congress. We don't blame the poor colored man for his ignorance. But we cannot help thinking that in point of interest to the nation, and the intelligence they possess, our women ought to have the right. They have to obey laws, pay taxes and be subject to rules just the same as men.

If a woman is a citizen why not allow her all that the Declaration of Independence and Constitution contemplated? And if she isn't a citizen, what is she? Respectfully,

J. D. CUMMINGS.

MILL CREEK, May 24th, 1894.

### MILLARD STAKE CONFERENCE.

The quarterly conference of the Millard Stake convened in the Holden tabernacle Sunday, May 20th, 1894. There were present of the Council of the Apostles, F. M. Lyman; of the Stake presidency, I. N. Hinckley, Daniel Thompson and David R. Stevens; the High Council was well represented; Bishops of wards, and a large gathering of Saints.

Four meetings were held—two on Sunday and two on Monday. Elder Lyman spoke at all the meetings. Other speakers were the Stake presidency, Patriarch J. D. Smith, Elders J. V. Robinson, C. Anderson, Joshua Greenwood and Alma Greenwood. The main topics were: Home industry, economy, honesty, temperance, charity, church discipline, the wrong in card playing and round dancing, and the duties of the Saints and the laboring Priesthood in general. The speaker had much freedom and the good Spirit and peace and happiness prevailed. The discourses were interspersed with reports by the Bishops from the wards which were encouraging generally.

The General and Stake Authorities were presented by Elder C. Anderson, and all were unanimously sustained by vote of the people.

C. ANDERSON, Stake Clerk.

Those of the Saints wishing the Elders to visit relatives or friends throughout the Northern states in order to obtain genealogy or open the way for the Gospel message can best accomplish that purpose by writing a letter of introduction for the Elders traveling in the locality where such friends reside. Where an answer is desired enclose stamps.

The names of the Elders and their addresses for the summer were published in the April issues of the NEWS. Where uncertainty exists as to the address the parties can send their communication with full direction as to the parties they desire to have visited to the undersigned and it will receive due attention.

WM. J. BUTTERWORTH.

191 Graham avenue, Council Bluffs, Iowa.