THE EVENING NEWS.

PUBLISHED DAILY, SUNDAYS EXCEPTED, AT FOUR O'CLOCK.

GEORGE Q. CANNON,
BRIGHAM YOUNG,
EDITORS AND PUBLISHERS.

Monday, - - November 18, 1878.

MORMON LADIES ON PLURAL MARRIAGE.

THE mass meeting at the Theatre on Saturday afternoon, a report of which, in part, appeared in the NEWS of that evening, was the result of a spontaneous effort on the part of a number of ladies in this city. Representative "Mormon" women originated the movement, and the large audience that assembled cordially supported them and endorsed the sentiments which they uttered. The impromptu speeches were full of womanly earnestness and sincerity, and the written addresses, each of which was composed by the lady who delivered it, carry with them unmistakable evidences of devotion to the cause they sustain.

There cannot be a greater mistake than the popular idea, which the originators of the present anti-polygamy crusade are endeavoring to foster, that the "Mormon" women are opposed to the doctrine and practice of plural marriage. Talented ladies, who have proven their devotion to their religion by clinging to it in the face of death, and trials worse than death, are among its very foremost advocates, and thousands of loving wives and mothers in Utah are as strongly convinced of the divine origin of celestial marriage as of the divinity of Jesus Christ, and resent any interference with their marital relations as strongly at least as any man can do.

The meeting in the Theatre could be duplicated in any of the central towns of the Territory, and in the discussion of the "Mormon" question, whether in the pulpit, the press or the Halls of Congress, it ought to be known and understood that our marriage system is upheld, defended and advocated by the great masses of the women of Utah, those who oppose it forming a numerically insignificant minority.

We publish the speeches delivered on Saturday afternoon, in full, the extemporaneous remarks being reported for the NEWS by Brother George F. Gibbs:

On being called to the chair Miss Eliza R. Snow said:

It now becomes my duty, as president over this assembly, to state the object of this meeting. As saints of the living God, and as those who have been persecuted and driven from our homes from place to place, and now located in the valleys of these mountains, having been misrepresented from time to time, we claim the privilege to-day, of representing ourselves. As true and loyal American citizens, we claim the right of protection by that government under which we live, and the free exercise of our religious rights. It is for the sake of our religion that we are located here; and inasmuch as we, the veritable women of Utah—those who came here when this land and soil belonged to Mexico, and who, through our faith and prayers and indefatigable labors have assisted in reclaiming it—making it habitable and beautiful—we claim that we have, under God and under the glorious Constitution of our country, which has been bequeathed to us by our forefathers and which we believe to have been given by the inspiration of God through our noble progenitors, to believe as we please,—to listen to the voice of God when he speaks—to obey him by keeping those commandments which he has delivered unto us, knowing that he has spoken in these last days by his own voice, by the voice of his well beloved Son, and by the voice of angels to him whom he raised up, and made his prophet and seer, that he has gathered his people together from the four quarters of the earth, that he is establishing a government upon the principles of purity, peace and righteousness. We feel that it is our right to worship God according to the dictates of our own conscience without fear or molestation, under the protection of that government which guarantees unto us the right of conscience. And inasmuch as one of the most important principles which God has revealed and which he requires of his children to practice has been assailed, we feel that it is our right to express our views upon this subject.

Before the principle of plurality of wives was known to be practiced by the Latter-day Saints, we were driven, our prophet and patriarch were vilely massacred, and not one of the perpetrators of the atrocious deed has ever been brought to justice. We have submitted to these wrongs, we have suffered oppression, privation, hardships and misrepresentation, and now we feel that it is our right, and duty demands of us, to express our sentiments.

I am proud to state before this large and honorable assembly that I believe in the principle of plural marriage just as sincerely as I believe in any other institution which God has revealed. And I believe it to be necessary for the redemption of the human family from the low state of corruption into which it has sunken. And I truly believe that a Congress composed of polygamic men who were true to their wives, would confer a far higher honor upon a nation, and would perform better service to the country than a Congress composed of monogamic, unreliable husbands.

Virtue is the foundation of the prosperity of any nation; and this sacred principle of plural marriage tends to virtue, purity and holiness. And those who represent the women of Utah as ignorant and degraded, are either aiming to bring evil upon us, or they know not what they are doing; and I feel that although I deprecate the false and odious representations of our condition, and the vilification of our characters, I view with pity and with commiseration those who have banded together in our midst, to work up a crusade that is calculated and designed to subvert and to sever the most sacred ties existing between man and woman—to separate husbands and wives, to put the reproach of bastardy upon their children, and trample upon the holiest affections of the human heart. I say I look upon them with sympathy and commiseration. They are trying to measure arms with the Almighty, they know not what they do. Do I feel a spirit of revenge towards them? No, my sisters, I do not. They are in the hands of God; we are in the hands of God, and to him we submit all these matters. Yet it is our duty, as far as we have the privilege, to plead our own cause, realizing fully that it is better to represent ourselves than to be misrepresented, and leave vengeance unto God who has said, "vengeance is mine, and I will repay." For this purpose, my sisters, we have met together to express our feelings and to plead our cause.

The following address was then read by Mrs. Bathsheba W. Smith:

It is somewhat surprising that we, who are the true representatives of the women of Utah, having, in connection with our husbands, assisted in redeeming these once desert valleys, should be called to assemble to vindicate ourselves against misrepresentations made by our Christian sisters, those who have arrived here at so late a date and for so different an object. We were driven from our homes to seek refuge somewhere else, for the testimony of Jesus and the word of God. They know why we are here. We came because we loved God and the principles of righteousness, "counting all things as dross for the excellency of the knowledge of God," who had revealed himself in our day; hoping that far away from a professed Christianity we might live in peace and worship Him who had so highly favored us, and live in accordance with those principles which alone lead to endless lives. As a legal citizen of this great republic, I enter my most fervent protest against this unlawful and unhallowed crusade founded on misrepresentations. Congress has no right to interfere with our most sacred religion. As well might that honorable body legislate against baptism by immersion as against plurality of wives. God has revealed these principles and they must be sustained. With our own free consent our husbands take more wives, and when children crown our joy, around our sacred family altars we bow the knee and supplicate our Heavenly Father's blessing on our household, and rejoice in his divine favor as legitimate wives with honorable children. We regard our husbands as men of true virtue and integrity, who take upon themselves so great a responsibility in honoring the laws of God, and we bear them up in our faith and secret prayers. Let our sisters in the United States know this, and instead of seeking special legislation to infringe upon our liberties, let them rather take the honorable part and protect us in our rights, and thus make for themselves a nobler record.

Sister Zina D. Young delivered the following extemporaneous speech:

The ladies of Utah, whose intelligent faces I now look upon! Could I have had a vision of so grand a spectacle 40 years ago, when as a church, few in numbers, we were struggling for an existence on the earth, I question whether I then could have believed my eyes, nor could I then have thought that God had prepared so great a blessing, that I should behold so goodly a number of intelligent ladies who have had the privilege of being baptized into Christ, of putting on Christ, counting it no robbery with God to be heirs and joint heirs with his Son Jesus. It was for this purpose you and I found a resting place in these valleys of the mountains, which, as has been remarked, was not then United States soil. The incidents of our coming here is the manner we did—the fatigue, the suffering from cold and hunger as well as the heart-rending scenes through which we passed, have often been penned. But Oh! none can realize them, or appreciate fully our feelings when contemplating those early experiences, but those who passed through them. Those scenes have passed, but we are sometimes reminded of them, especially when croppings of the same spirit are witnessed in those who oppose us in our rights, which prompted those who forced upon us our sufferings.

The principle of our holy religion that is assailed is one that lies keep in my heart. Could I ask the hearers to listen, could I beseech the earth to be still, and the brave men who possess the spirit of a Washington to hear what I am about to say! I am the daughter of a Miles Mason; I am the widow of a Sister Mason, who, when leaping from the windows of Carthage jail covered with bullets, made the Masonic sign of distress; but, gentlemen (addressing the representatives of the press that were present) those signs were not heeded except by the God of heaven. That man, the prophet of the Almighty, massacred without mercy! He is now with those who are crying, "Wait a little longer, until the blood of your brethren, the martyrs, is shed." [Applause] Sisters, this is the first time in my life that I have dared to give utterance to this fact, but I thought I could trust my soul to say it on this occasion, and I say it now in the fear of Israel's God, and I say it in the presence of these gentlemen, and I wish my voice could be heard by the whole brotherhood of Masons throughout our proud land. That institution I honor. If its principles were practiced and strictly adhered to, would there be a cause upon virtue? No indeed. Would the honorable wife or daughter be intruded on with impunity? Nay verily. Would that the ladies of America, with the honorable Mrs. Hayes at their head, would that the Congress of the United States, the law makers of our nation, could produce a balm for the many evils which exist in our land through the abuse of virtue, or could so legislate that virtue could be protected and cherished as the life which heaven has given us. We, in common with many a woman throughout our broad land, would hail with joy the approach of such deliverance, for such is the deliverance that woman needs.

The principle of plural marriage is honorable, it is a principle of the Gods—it is heaven-born. God revealed it to us, among other things, as a saving principle; we have accepted it as such, and we know it is of him for the fruits of it are holy. Worthy men and women of old practised it, even the Savior himself traces his lineage back to polygamic parents. We are proud of the principle because we understand its true worth, and we want our children to practise it, that through us a race of men and women may grow up possessing sound minds in sound bodies, who shall live to the age of a tree.

Some of the ladies who have so recently come among us have thought fit to band together, for what? If they truly want to benefit and bless their sex, let them direct their labors among the many unfortunate women of the towns and cities from whence they came. They cannot help us, alone can they do that. And we are already blessed with comfortable and happy homes, with rights and privileges which they can neither give nor take from us. And we are blessed with husbands whom we have confidence in, and we honor them as they honor their God. And let me tell you, my sisters, there are many good and intelligent women in our land to-day who wish their husbands were as honorable as ours, and that they could tie to theirs, as we can to ours. We love our husbands, we love our children, and we love our religion, and there is abundance of proof in what we have done that we are sincere.

The speaker was Mrs. Hannah T. King, who read the following written by herself:

I heard in my youth of the perfect freedom and the glorious liberty of America; of the unlimited wealth of her citizens; that there were no poor in America; that fraternity and equality walked hand in hand; that her constitution was the most faultless thing on earth; that the finger of God was palpable in its formation; that the country produced almost spontaneously, its prospects grand and glorious; that her hills were mountains and her rivers seas; that the worship of the great Creator was free and unbiassed to all, without any restrictions, even though it were absurd, or thought to be so, still it was free, and all respected! For this very freedom the Mayflower bore her precious freight of souls across the mighty Atlantic. Yes, the one grand idea, that here they might worship God according to the dictates of their own individual creed and conscience. I was born free, and was an earnest, deep thinking girl, and the glory of this description became degurreotyped on my young mind till the dream of my youth became a desire to visit this Eldorado, and see for myself this glorious Young America! This far renowned republic! But years passed, and the way did not open. I was married early in life, and peace and plenty surrounded my habitation, my cup became full to overflowing, of good things. When I heard of a people who had risen up in this land which I had so poetized in my own mind, and that they were called Latter-day Saints. My mind was brought to a focus upon the principles they advanced; I consulted no one but my God. I took my Bible, and compared them with the teachings of Jesus, and found they corresponded in every particular. The elders told me that an angel had come and restored the everlasting gospel in its purity again to the earth, that revelations had been given for the re-organization of God's church upon the earth, the door being that by which Christ himself entered when he was baptized by John the Baptist before entering upon his mission, &c., &c. I listened and obeyed; there were no inducements held out of ecclesiastical honors, or of a high position in society. No! but that probably my name would be cast out as evil when I took upon myself the name of a disciple of Jesus, whose life was suffering and obedience! The love of truth and the spirit of God showed me that this church was according to the pattern, in every particular, that Christ had laid down and established by his own example. I embraced it, passing through the door of baptism for the remission of my sins. And now the way was open for me to realize the dream of my youth, and become an inhabitant of this free and glorious country, that I had so often heard spoken of as the refuge of the destitute, and the land of the free! Then came the astounding news that Joseph Smith, the Prophet, Seer and Revelator of the Church of Christ had been massacred for his principles!! as also his brother Hyrum with him! It came like a thunderbolt! What, in America, the land of religious freedom! that land whose constitution guaranteed, to all of every clime among her people "Life, liberty and the pursuit of happiness!" It could not be! I exclaimed. Alas! I awakened from my early dream! My eyes were opened and I saw, and knew that light had come into the world, but darkness was preferred. To me, it acted only as a testimony that this was indeed the church of Jesus Christ, re-established upon the earth, and hence the persecution. Gathering was and is one of our principles and I had the spirit of it as soon as I had been baptized; my good and beautiful children embraced it also and we rose and left our beloved home laying all upon the altar if need be, for the Gospel in its fulness, and embracing all its principles and of course plurality among the rest. I had been educated in the strictest principles of morality and refinement, yet when I heard that this was one of the tenets of the Church, given by revelation, I was by no means staggered, but pondered it in my heart like Mary of old. I knew it was the order of the ancient Saints, and great blessings had been conferred upon the human family by obeying it, even the Savior coming to earth through that lineage. Viewing it as a philosophically, I felt that its laws coincided with the law of my nature; my daughters entered into the order in all their youth and beauty—educated as they had been in all the refinements of the world, and have ever honored it, and been an honor to it, and to the church, whose principles they left their home and all its attractions to obey; and if my husband did not enter into it, he was of course free to follow his own mind, he was a man of the purest, most refined morals, and I never heard him say or hint one word against the order, even when his young daughters entered into it. Verily, "To the pure, all things are pure." I have now been in the Church 28 years, and my path has not been one of roses by any means, but I have no regrets; I would not return to former things, for Queen Victoria's crown and all its appendages. The Lord being my helper, I will live and die where I have cast my lot. Its principles will feed and sustain all who desire to live them, and are full of glory and immortality. This is, indeed, a mere synopsis of my Church history, but a hint to the wise and good is sufficient for them. I would like to have an interview with the first lady of our country at the present time; I have heard much of her goodness, her love of honesty and truth, and should love to see her take steps to investigate our principles, and us as a people, we court investigation, and never fear afraid. For perfect love casteth out fear. We love the honest, the wise and the good of every land and clime, for one touch of the good makes the whole world kin, when they embrace it. If there are strangers present I would respectfully ask them to investigate our principles—not the character of man and women indiscriminately, the truth of God is not dependent on human action or human judgment. Among what churches on earth are there no imperfect ones? We must first be perfect ourselves before we throw down the gauntlet. This is a probation, and imperfection is at present the law of our being; by this "we make the whips that scourge us," and by this we get our schooling and increase in knowledge, wisdom and understanding, and then we can make all things work for our good in time and eternity.

Mrs. Margaret T. Smoot made the following impromptu speech:

I am thankful, am proud of the privilege of standing before my sisters in the new and everlasting covenant, many of whom know me and have known me for many years. I have been a member of the Church of Jesus Christ of Latter-day Saints forty-four years; I have trodden paths strewn with thorns, and I have trodden paths strewn with roses. I have enjoyed my life and my religion all the days I have spent in it. I know for myself that we are engaged in the work of the living God, and that I am numbered among his people.

With regard to the principle of plural marriage, I wish to say, that I have had experience in its practice for nearly forty years. I am the wife of a polygamist, I believe in the principle, and I know it to be pure and chaste; and I know that those who practise it in the spirit of the Gospel of which it is a part, are pure and virtuous. And I know, too, that purer men and women do not live upon God's footstool than those who live in this order of marriage.

I have seen the Prophet Joseph through whom this principle was revealed; I have listened to his teachings, I have known for myself of his virtue, of his purity, of his goodness, of his desire to elevate and bless the human family, and what I say, many of you, my sisters, can bear witness of. I know too that virtue and goodness and purity is the watchword of our brethren; I say I know. I do not say I believe it, but I do know for myself that what I say is true. I know it by the revelations of the Spirit of the living God—the Comforter that was promised by the Saviour, and it is confirmed by my long experience. I have lived now nearly 70 years on this earth and 41 of them have been spent serving my God in this new and everlasting covenant.

My husband, as I have intimated, is a polygamist; his other wives and his children by these are just as much a part of his family as me and mine, I being his first wife; and his other wives are just as lawful and honorable in the sight of God as I am, and his children I consider to be just as lawful and honorable as any children born in wedlock. These are not only my feelings, but I know them to be the feelings of many others who occupy a position like that which I occupy, and I believe them to be the feelings of this whole community who would, if they had the privilege, speak in their own defense. We are not a degraded community; we are not in abject slavery. We have our privileges and rights—just as many as I want, and as many as I know how to use. Let me repeat—we are not "degraded;" neither are our children. We have the noblest of children and the happiest of homes. I would be willing to compare my husband's family with anybody's family, to see what defect can be found in them. Our sisters, ladies of other persuasions, have spoken of us as being "degraded." They do not know us; we are not understood, our principles are not understood, neither are our motives known. We have never attempted to interfere with any of their privileges. On the contrary, we have made them welcome to our land after making it what it is. We are they who came here when the place was a desert wilderness; who have subdued the arid soil, built the cities and planted the gardens and vineyards, and made the place beautiful and desirable. We, I say, have done this; under the blessing of Almighty God, for without his blessing upon our labors we could not have endured the toil. But let me say, that as far as our situation is concerned, we are in the hands of God, and, as has often been said, so I say, if this work is of God it will stand, despite all efforts to the contrary; and if of man, it must fall. But I do not use the word "if" as though in doubt about it, because I know, and you know, my sisters, that it is of God; and we know, too, of the purity, the virtues and the integrity that fill the bosoms of our sisters belonging to this Church. We do not profess to be perfect, but we can say, that those who live the religion we profess, who live up to all their privileges, are blessed and owned of God. We are in his hands, and he will take care of his people.

Mrs. Dr. Romania Pratt read the following address:

Mrs. President, Ladies and Gentlemen:

To get the proper understanding of a subject about which there is a difference of opinion, and especially in an element where right and wrong are so intricately intermingled, wrong displacing right at every presented opportunity, we must eliminate the facts, which are the stern and indisputable rounds in the ladder of secret by which we climb slowly, but surely, to the true solution of the difficulty. Suddenly there has arisen in our midst a new variety of opposition, the object of which is to tread into the dust, without stint or distinction, that which we hold most sacred. It is an element that, in the search for evil, has skimmed from the surface the floating life with which (magnified and rendered by their own perverted imagination into absolute misrepresentation) they have sought to amuse in the public mind, sentiments as bitter as their own, with this object—that we may be swept out of existence without our cause being investigated or considered. They have entirely overlooked the fact that truth is heavy and often lies hidden in the depths of unspoken words and deeds.

The first question in the process of analysis of this matter is, who are these opposers? and second, Who are the opposed? The latter are they who, by glancing back through the vista of thirty years, may be seen in their westward journey as a little handful of husbands, wives and children, slowly wending their way toward the wilderness, with the cheerful hope treasured deeply in their hearts that there, buried in its depths, they might worship that according as he revealed his will, and commandments. Thus the weary miles were trod over patiently, overcoming the obstacles of nature, braving dangers from wild men and beasts, until the Lord whispered to his anointed Prophet: "Here is the barren valley of the Great Salt Lake is the resting place of my people."

Diligently the pitching of tents went on, followed by busy preparations for the approaching inclement winter, without a single misgiving as to the result for their hearts were filled with the satisfying and glowing influence of the Holy Spirit, inspiring them with the assurance that God was near. As the fruits of indomitable energy, perseverance and patient labor, the wild sagebrush vanished, the rocky and arid soil, through the power of the life-giving streams of water, softened the forbidden face of nature into smiling fields and gardens. With this glad change of elements there gradually arose and prospered, industries, enterprise and commerce. The low hum of busy life met the ears of lovers of gain, when again the web of our lives is interwoven with the hostile element of former years. Is it a necessity that a community of members of widely differing sentiments on religious matters need labor and contribute to strife, bitterness and strife? The many true and tried "Gentile" friends of our people certify to the negative.

There come times in our lives which specially demand that the true spirit and strength of each individual should come forth and take a firm stand for her convictions and principles. History repeats itself in the events of the settling of our pilgrim fathers, the framing of the constitution, the exodus of the saints in '46, and to-day the enforced necessity of vindicating and preserving the most sacred principle of our faith and the honor and integrity of our wives and husbands. The days of silence, and patient endurance of calumny on the women of the Latter-day Saints concerning the subject of plural marriage are over. And notwithstanding that "neglected calumny soon expires," the great importance of the fact that our children and children's children have been born and bred under the teachings and practice of this great principle, and the sagredness of our duty to preserve hallowed and pure in their hearts the alter of filial love, though but ordinate to our higher duty of obedience to God, is an inspiration not to be neglected or unheeded.

It is the imperative duty and indefeasible right of every woman to choose her religious path in life, and this we have done to the perfect answering of heart and conscience. To me there is but one alternative beside the faith of the Latter-day Saints, and that is Infidelity — the shoreless deep to which too many are surely drifting. As to securing to ourselves a path in this life without perplexities and trials, can this security be found where there is only one wife, any more than in the family of plural marriage? Investigation says not. Therefore we believe, and are constrained to say, that if the progressive spirit of the age and true Christian sympathy and labor be directed toward the redemption and elevation of the myriads of wronged and abandoned women, abounding in all great cities, to the rearing and education of the thousands of illegitimate children, and to the enactment of such laws that shall lay the axe at the root of this evil, that very soon a feeling of peace and good will would fill the hearts of the nation, and the spirit of mobocracy, that would invade the homes of the Saints, depart from the face of the land.

The preamble and resolutions as reported in our issue of Saturday, were read by Miss Annie Wells, which, on motion were unanimously adopted.

Mrs. Phoebe Woodruff then said:

My sisters, I can say that I stand before you as a witness of the truthfulness of the doctrines of the Church of Jesus Christ of Latter-day Saints. It has been upwards of 40 years since my first acquaintance with these doctrines, this people and the Prophet Joseph Smith. I knew him to be an honorable, virtuous and pure man, and his brother Hyrum also. They strove as much as they could to bless the Saints and people of this generation by the teaching of true and righteous principles. If my memory serves me rightly, the Prophet was arrested 40 different times accused of crimes, but nothing was ever proved against him. And after laboring until he was 38 years of age he with his brother Hyrum, was murdered, and for what. For teaching the Gospel of Jesus as revealed to him from the heavens, of which the whole world was in ignorance, and when those wicked men committed this act they knew not they had killed the best friend they had upon the earth. However that deed must be accounted for, justice and judgment will take their place.

I was brought up to regard strictly the principles of morality; and when the order of celestial marriage was introduced into the Church, I thought it the most heinous thing I ever heard of, and I opposed it to the utmost of my power, thinking I was doing right. But I began to consider and reflect, and I learned that it came through the prophet of God. I regarded it in an earnest light, and therefore I went to God my heavenly Father, and enquired of him of the truth of this doctrine. He made it manifest to me as plainly as I could have wished that it was of Him, and that it came as a principle of salvation to the women of this generation. If I am proud of anything in the world it is that I accepted the principle of plural marriage and remained among the people called "Mormons" and am numbered with them to-day. I am acquainted with their doctrines, and I declare to this large congregation, and I would that I could do so to the whole world, that they teach the principles of truth and righteousness, of virtue and purity. Such principles will harm no one. Then why are we so persecuted? To answer briefly, because these principles are of God, who has set his hand again to establish his name in the earth, by introducing these very principles, which the adversary cannot and will never overthrow. And those who persecute this principle will suffer for it, sure. I can say truly that I am satisfied for one—and I don't guess at it, nor is it because some one has told me—but it is because the Spirit of God has borne testimony to me of the truth of this work, and of its truthfulness I am a witness. Then why are people opposed to it? It is because they do not know it, and because they do not seek to know it. There is but one way that anybody can find out the truth of our doctrines, and that is by going to God, the author of them, in all humility and honesty of heart, asking him in the name of Jesus whether they are of Him or of man.

To those who have come among us, and who are endeavoring to put down the principle of plural marriage, I would say that, for one, I thank you for your good intentions in trying to suppress what you think is wrong; but let me say to you, and I now speak the sentiments of by far the larger part of this congregation, bestow your sympathy upon those who need it; go the largevities of our land and reclaim your poor fallen sisters; they need it, we don't, and we ask to be let alone. We are perfectly able to stand on our own foundation by the help of our Heavenly Father; and let me tell you, that he is at the helm, he will see us safely through, and will bless all those who seek to honor and protect virtue; and those who do it not will meet justice. Beware then you injure not the innocent, for justice awaits all that shall be found guilty of doing so, as sure as God lives.

Sister Mary Silver gave a recitation.

Mrs. E. R. Wells then said:

Mrs. President and Sisters:

I am very pleased to meet with so many of my sisters on this occasion. I love woman; it is one of my sentiments. And I am proud to say that among the Latter-day Saints, there are as pure and noble women as can be found anywhere else in the world with loftier desires and higher aims. Although we are charged with nearly everything that it is possible for our sex to be accused of, yet we feel we have those motives within us that buoy us up and bear us above the trials we have to endure.

I intended to have written an address for this occasion, but have been ill and could not do so. Yet I thought I could not let this opportunity pass without offering a few words.

I feel that we are in earnest, that the time has come when we can no longer be silent, as we are assailed, and that too by our own sex, who, it seems, would, if possible, deprive us of the claim to wifehood and motherhood, by destroying our most sacred relations, and crushing our most holy affections. But they know not what they do, or they would immediately cease their efforts; could they realize the consequences, were their undertaking to be successful, they would certainly shrink from the task.

The Lord is with this people, this has been plainly manifest. None, I think, who are possessed of reason can question that, whether our principles are true or not. We have already proclaimed our wrongs and sufferings to the world; but now we feel that we are called upon to do so in a manner different perhaps from that we have heretofore employed; and that, too, because we have been attacked in a way we never anticipated; we never thought that woman could rise up against woman. Such a thought was far indeed from my mind, and I believe from the minds of the women of Utah. But it is so, and we must meet it, and we intend to meet it with all the energy that we possess, and it will be "diamond cut diamond," I assure you. Proposing, of course, all measures of peace and harmony, and to strictly adhere to the constitution of our country; but let it be known that we intend to defend our institution and represent our own cause, both at home and abroad, and let the world know how much truth there is in those so-called tales of woe about the "down-trodden Mormon" women.

Mrs. Charlotte I. Godbe, speaking from one of the private boxes, made some remarks which our reporter did not take, after which, Mrs. E. Thomas entertained the meeting with one of her sweet songs, when the closing prayer was offered by Mrs. Elizabeth Howard.

ESTRAY NOTICE.

I HAVE in my possession:

A yellow yearling MARE COLT, black mane and tail, white hind feet, white spot on forehead, white stripe on nose, and branded faintly B on right thigh.

Which if not claimed, expenses paid and taken away, will be sold to the highest responsible bidder, at my corral in Richfield, on Monday, Nov. 25, 1878, at 4 p.m.

WM. MORRISON,
District Poundkeeper.

Richfield, Sevier County,
Nov. 13, 1878.

FOUND.

One gray-roan COW about 3 years old, branded W on right hip.

The owner can learn where she may be found by applying at this office.

CITY TAX SALE.

WHEREAS, the City Taxes assessed to the estate of Horace Gibbs, amounting to thirty-six dollars and fifty cents remain unpaid.

Therefore, I, John R. Winder, collector of Salt Lake City, by virtue of the authority vested in me by the provisions of section 17 of "An Ordinance to Provide for Assessing and Collecting City Taxes," passed March 12, 1873, have levied upon the following named property to-wit: Lot eight (8), in block one hundred and three (103), plot "A," Salt Lake City survey, which will be sold, or so much thereof as may be necessary to pay the Taxes and Costs, at public auction, in front of the City Hall, Salt Lake City, on the 10th day of December, 1878, at twelve o'clock m.

JOHN R. WINDER,
Collector.

Assessor and Collector's Office,
No. 7 City Hall, Salt Lake City,
November 18, 1878. d 5t

NOTICE.

TO WHOM IT MAY CONCERN!

THE Boot and Shoe business of Mr. W. H. Rowe is now consolidated with the Deseret Tanning and Manufacturing Association. Mr. Rowe has been appointed Superintendent.

WM. JENNINGS, Vice-President.

NOTICE.

TO FRIENDS AND PATRONS.

HAVING consolidated my Boot and Shoe business with the Deseret Tanning and Manufacturing Association, I now heartily thank you for the liberal patronage and friendship heretofore extended to me, and respectfully solicit a continuance of the same towards this Association, assuring you that such continued business intercourse will be profitable to you and pleasurable to me.

Very truly yours,
WM. H. ROWE.

NOTICE.

To the Public!

THE business combination above noted is intended to meet an urgent desire of the people of Utah for the establishment of an extensive first-class manufactory of Boots and Shoes. The Directors are known to the whole community, and are a guarantee of the solid and reliable character of the Association.

We respectfully solicit a continuance and increase of patronage, assuring satisfaction to all who purchase or order from us. Correspondence should be addressed to

WM. H. ROWE, Superintendent:
Manufactory and Salesrooom at the old Stand,
"THE BIG BOOT,"
87 East Temple Street, Salt Lake City.
Tannery, 19th Ward.

DIRECTORS—John Taylor, Feramorz Little, Wm. Jennings, W. H. Hooper, John R. Winder, H. Dinwoodey, R. T. Burton, George Romney and John Sharp.

OFFICERS—John Taylor, President; Wm. Jennings, Vice President; D. M. McAllister, Secretary; L. S. Hills, Treasurer; Wm. H. Rowe, Superintendent. d277 tf

GREAT REDUCTION
IN BUILDING MATERIAL.
THE SIERRA NEVADA LUMBER ASS'N
ARE OFFERING COMMON
LUMBER
At from $18 to $25 per M.
LATH, SHINGLES, DOORS, WINDOWS, BLINDS, MOULDINGS, FRAMES, BRACKETS and all kinds of MILL WORK, AT PRICES THAT WILL MAKE OUR PATRONS HAPPY.
S. J. LYNN, Supt.
d283tf

HOME
MANUFACTURE!

We have obtained the Sole Agency for the justly celebrated

DESERET MILLS GOODS,

CONSISTING OF

Cloths, Cassimeres, Linseys, Jeans, Etc.,

And are now offering them at

MANUFACTURERS PRICES.

Z. C. M. I.

H. S. ELDREDGE, Superintendent

NEW GOODS! FALL STOCK!

are Receiving Our Fall Stock

CONSISTING OF

Cashmeres in all Shades, Crepe Cloth, English Suitings, Pongee

AND A FULL LINE OF

DRESS GOODS.

SILKS.

A splendid assortment of Black Silk at prices to suit the times.

FLANNELS.

In Flannels we have Twill and Plain, in White, Scarlet, Orange, Grey and other colors.

Table Linens, Napkins, Doylies, Towels and Crashes in all colors and at all Prices.

TO THE MILLINERY TRADE.

In Millinery we have trimmed and untrimmed Hats, in Straw, Felt and Velvet of the latest styles. Ornaments in variety. Ostrich Tips, Wings, Feathers, Flowers, Silks, Turquoise, Satin, Plushes Silk Velvets, Nets, Laces and Ribbons of our own importation, selected by our junior partner while in Europe.

GENTS' AND BOYS' CLOTHING.

Of the Latest Styles and Best Material.

GENTS' AND BOYS' HATS, in all colors and at all prices, which have been selected with the best of care.

OUR STOCK OF

MEN'S AND BOYS' BOOTS IS LARGE AND WILL PLEASE.

We carry Rubber Clothing, Boots & Shoes, Cutlery, Notions, Etc., of every kind

THE JOBBING TRADE

Will find our Stock complete in every branch, and at prices which will satisfy the closest buyers. We invite the trade to call and see us.

ALL ORDERS FILLED SATISFACTORILY AND PROMPTLY.

ESTABLISHED 1864.

F. AUERBACH & BRO.,

55, MAIN STREET, SALT LAKE CITY.