

Michigan were forced to return to port. The *City of Chicago*, with 1200 persons aboard, presented a sorry spectacle when forced to return owing to the storm. Seasickness added to fear almost drove numbers of women crazy. Even after being safely anchored in her dock the passengers were still fear-stricken. There were a dozen other vessels disabled, but only two lives lost, these persons being washed overboard.

The police report contain a list of several deaths from pistol accidents, and about two dozen casualties from firecrackers and guns. In one place a large cannon exploded, but happily no one was hurt, though crowds of people surrounded the gun at the time it was being fired.

During the 24 hours of the Fourth the fire department responded to 92 calls. The majority of these were trifling affairs. Picnics and pleasure parties resulted in a few murders, but murders are the usual accompaniments of holidays in Chicago. JUNIUS.

CHICAGO, July 4, 1890.

#### MOBOCRATIC DOING.

President H. B. Parrish, Elders Hyrum S. Anderson, S. Thompson and myself have been laboring for some time hereabout, two of us holding meetings in the Oak Grove Church, and apparently with success, while our brethren were working in the adjoining counties, meeting, however, with much opposition. We have been conducting meetings in this locality for fifteen months, and have held some sixty in all.

We had a baptism service appointed for the 28th of June; in the meantime a Methodist preacher, who was also holding meetings in the same church, fixed Sunday, the 22nd, for a religious election, to decide by vote whether or not we should use the church. The vote was unanimous against us, having been carried by members of various denominations from far and near. On Friday, June 27th, a mob of about forty men, well armed with shotguns and clubs, made a raid on the home of our friend, H. Giger, but on their arrival the "birds had flown," taking refuge in the woods. Thus the would-be mobbers were foiled in their designs. The day following they marched up and down the creek, with guns on their shoulders, with the avowed intention of shooting the first one who went into the water to baptize any of the people of that county. They also threatened to take our lives if we did not immediately leave. On the evening of the 28th we found this notice stuck up on the roadside: "Fair warning, fair warning: We hope all 'Mormon' harborers will understand what we mean. The 'Mormons' shall go away at once. We have given warning enough, and have now given the last. Any man caught harboring such 'animals' shall have twice the dose the 'Mormons' do. We do not wish to hurt or injure any one. If you will hold your peace now, the 'Mormons' shall go out."

Having had our lives thus threatened and also those of our friends, having been hunted from place to place as though we had committed murder, we now deem it prudent to leave our enemies to the mercy of Him who overrules everything for the accomplishment of His will and purposes, following the sacred instruction, "When they persecute you in one place flee ye into another."

The health of the Elders is quite as good as can be expected in this malarial country.

The crops as a rule look well.

DAVID FOLLECK.

LUSK, Choctaw Co., Alabama, July 3, 1890.

#### WOMAN SUFFRAGE ENTERTAINMENT.

The Woman Suffrage Association of Utah gave an entertainment on July 10th, which will do much towards forwarding their cause and attracting attention to the principles they advocate.

The beautiful gardens in the Twentieth Ward, owned by Mrs. C. E. Dye were, generously thrown open to the invited public for a lawn fete, and over six hundred ladies and gentlemen availed themselves of the invitation extended to them. The grounds were illuminated with numerous Japanese lanterns and adorned with festoons and flags. These, with the varied foliage, splendid shrubbery, grass plots, flowers and bordered walks made up a scene of beauty that rendered the occasion charming in the extreme.

A stand, decorated with bunting, had been erected for the speakers, and big head-lights and sundry lamps illuminated the space where chairs had been placed in front for the audience.

Mrs. Sarah M. Kimball occupied the chair and directed the proceedings.

After music by the band, Mrs. M. I. Horne, the chaplain, offered prayer.

The president, Mrs. Kimball, made a pleasant speech of welcome.

Then the following address was delivered with good effect by

MRS. EMILY S. RICHARDS.

Mrs. President, Ladies and Gentlemen—We are here tonight under the auspices of the Woman Suffrage Association of Utah. Although we have been organized nearly two years, the objects of the association are not generally understood, and therefore it has not received the support to which it is entitled. We hope that the exercises and social intercourse of this evening may result in a more perfect comprehension of this important subject, that new sympathies may be awakened and additional efforts made to advance one of the noblest works of the age.

The object of Woman Suffrage is to secure universal liberty and maintain human rights—not of women only, but of all mankind. Its fundamental principle is human equality. Wherever any class of people are deprived of equality before the law, there is a legitimate field for suffrage work.

Until recently we exercised the elective franchise equally with men,

and therefore did not feel the need of suffrage organization. We did not fully realize the value of this precious privilege until Congress deprived us of it, and then we wished for its return.

We have allied ourselves with the National American Suffrage Association, whose object is to secure the enfranchisement of all women. A host of valiant souls are doing noble work in Dakota and other places, while our proud sister Wyoming has entered the Union today with woman suffrage as the brightest star in her diadem. It has been truly said that "this is the first genuine republic the world has ever seen, the first recognition in government of the great principle of equal rights for all."

But, why, says one, do you want the suffrage? Why are you not content to be "queen of the home" and leave the political arena to men? Because past experience has demonstrated the unwillingness of men to accord equal rights to women. Besides, there are thousands of women who have never been privileged to wear the crown of wifehood and who are dependent upon their own labor for support. It is estimated that there are over a million of unmarried women in the United States and nearly as many more in Great Britain. What must be the grand total of the civilized world? It is largely for the protection of these that suffrage associations are organized.

Until quite recently, and long after the inception of the suffrage movement, colleges and other institutions of learning throughout Christendom were closed to woman. She was not permitted to practice the learned professions, even if she possessed the requisite qualifications. During the first half of the century, feeble rays of light for woman shone forth from Troy Seminary and Oberlin College, but not until 1865 did the dawn of intellectual day begin to break at Vassar; followed by a flood of light from Michigan, Harvard, and other notable institutions, where women now enjoy equal rights and privileges with men, and merit alone, without regard to sex, marks the standard of excellence.

Today, the pulpit of our land sends forth words of life and hope from woman's lips; her voice is heard at the bar of justice and its echoes fall upon the highest tribunal on earth; she brings healing to the sick and solace to the distressed; her brain and pen contribute power and might to the press; she is foremost as a teacher, and does much to mould the minds and shape the destinies of men; she forms an important factor in the commercial world and her presence is felt in the office, the store, the workshop and the factory. Who will say that she is out of place in any of these positions? It cannot be denied that she does her work well and fully earns her compensation.

So much has been accomplished without the suffrage, how much more might be done with it? Already woman has been raised from the status of a chattel and legal nonentity almost to the equality of man in property rights. Why should she not be his political equal? She has ceased to be a puppet and has become his companion, intellectually as well as socially. Why should she not share with him the responsibilities of government? Her influence would be elevating and refining, while the average of intelligence and education of electors would be raised. She could do much to promote the cause of freedom and prevent discrimination against her sex. Her peculiar know-