

## WOMAN'S WORK.

INTERESTING LETTER FROM MRS. FERGUSON.

BUFFALO, N. Y.,  
October 22, 1881.

Editor Deseret News:

My last letter was dated on the eve of my departure from New York for Hartford, Conn., where I spent several days with pleasure and profit as the guest of Mrs. Isabella Beecher Hooker. I expected to have lectured in Hartford during this visit, but the death and funeral service of Prest. Garfield so absorbed the popular attention that it was not deemed advisable to attempt any public work in the interest of our people until some future time. I had the opportunity of meeting many individuals prominent in literary, social and political circles, who listened with great surprise and interest to my statements in regard to our commercial and political situation, and our social and religious institutions. Among others I had the pleasure of meeting the Rev. J. C. Kimball, whose courageous and candid expression in the *Boston Christian Register*, of the favorable opinions formed concerning our people during his stay in Utah, contrasted strongly with the fabrications and malicious misrepresentations of so many mendacious individuals who, in describing the "Mormon situation," write with the pen of falsehood dipped in the ink of malice to play upon the credulity of ignorance. It was refreshing to meet with one, who though differing from our people in the matter of religious opinion and social ethics, would listen courteously and without prejudice to arguments in favor of our position, and concede to us at least the merit of sincerity and conscientiousness in our beliefs. As a proof of his desire for justice and fair play, Mr. Kimball requested me to take part in the memorial services to be held in his church on the occasion of the funeral of President Garfield, assigning me the second place in the programme of speakers. I delivered an address, occupying about twenty minutes, in which, after speaking of the political, moral and social lessons to be learned from the life and death of James A. Garfield, I bore testimony to the loyalty of our people to the Constitution and Government, their detestation of the crime which had laid the head of the nation low, and their sincere participation in the national grief, and desire to honor the memory of the second martyr of the Republic. Thus the door is open for further work in Hartford, and in a few weeks I expect to return and embrace the opportunities already offered me of giving lectures there upon Utah and her people.

Leaving Connecticut, I spent some time visiting relatives in Lewis County, N. Y., among the family of my uncle, the Hon. Seymour Green, cousin to Gov. Seymour, of New York, who a generation ago was prominent in political circles as the "Osceola Chief." To them all I opened up the truths of the gospel of the new and everlasting covenant, and obtained important genealogical information to assist me in my work for the dead.

On reaching Cohoes, I was very kindly welcomed by the Saints, especially Sisters Clough and Adey. On Sabbath afternoon, met with the sisters and held a meeting in a private house; the Spirit of God was richly poured out on us, and several bore a faithful testimony to the truth of the latter-day work. On the Monday, by request of the sisters, organized a Y. L. M. I. A., of which a report will be duly forwarded to the central organization.

On October 19th, met Sister Zina D. Young at Troy, and we travelled all night in order to reach Buffalo in time to attend the Woman's Congress convened in that city. This congress is the annual meeting of the Association for the Advancement of Women, "originally devised in order to supply a need long felt and recognized, the need of more extended intercourse and better acquaintance among the women who are at once best able and most desirous to enlarge the opportunities of their sex, and to raise the standard of its hopes and attainments."

The programme of topics for discussion included Scientific openings for women; Sericulture; Political Education of Women; Work of Women in Reforms; Temperance; Rescue Work; The Ideal Home; etc., etc., some weeks ago I wrote to the

chairman of the committee on topics and papers requesting to be permitted to read a paper on the subject "Can women organize?" in which I intended giving an outline of our Relief Societies, Young Ladies Associations, Silk Culture, Grain Storing and other home industries, which I thought was quite pertinent to the aims and purposes of the Association, and would be a valuable addition to the record of woman's work in the nineteenth century.

"But alas! for the rarity  
Of Christian charity  
Under the sun."

Mormon women, however high their aims and noble their aspirations are allowed no representation among their so-called Christian sisters.

Mrs. Sara J. A. Spencer, of Washington, met and welcomed us kindly, introduced us to many of the members and officers of the association, and presented our names for election as members, it being necessary for some actual member to stand sponsor, so to speak, for ladies desiring election or re-election. Before the question of our admission came before the board, the ladies appeared to be discussing our probable status with regard to Utah. One venerable lady approached me and expressed her horror at reading in the paper that 1,000 "Mormon" missionaries had been sent out to bring young girls from foreign countries for prostitution, and asking me if we did not hope that the government would put a stop to such an awful practice. I replied that such a report was entirely false; that no such persons were sent out for that purpose; that our missionaries were sent out to preach the gospel of Christ as Christ himself commanded, and that it was the work of God, and no man could stop it. This statement settled our position. I was told afterwards, that had we been converts from "Mormonism," or petitioners that the Government would extirpate "Mormonism," root and branch, we could have been received into the association without trouble.

We attended nearly all the sessions of the congress. The ladies of Buffalo certainly did the A. A. W. all possible honor by the preparation made for their reception. The arrangement of the stage was a model of artistic beauty and elegance. Lovely flowers and graceful ferns flanked the carpeted steps, while mauresque tapestries, gorgeous curtains, embroidered screens and dainty pictures completed a background of tasteful effect, throwing into bold relief the fair faces and elegant "toilettes of the speakers." Mrs. Julia Ward Howe presided, with her accustomed dignity and grace, and as in the course of one of the evening sessions she rose in response to a request from the audience and recited with the old time enthusiasm of her girlhood, the Battle Hymn of the Republic, the most admired of all her poetical productions, my heart was strangely thrilled with emotion. With all the passionate sympathy of her nature, and the noble philanthropy of her life, she seemed to me not to have comprehended the deep prophetic character of her own inspiration, when she wrote,

He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before  
His judgment seat;  
Oh be swift my soul to answer Him, be jubilant  
my feet!  
Our God is marching on.

The gospel trumpet has sounded, the sifting process has begun; our "eyes have seen the glory of the coming of the Lord;" the truth of God is marching on, subduing the hearts of men by its power, while those who reject its glad tidings, make light of its ordinances and despise its warnings, will ere long too truly know that

He is trampling out the vintage where the grapes of wrath are stored,  
He hath loosed the fateful lightning of His terrible swift sword,  
For His truth is marching on.

The papers and addresses presented at the Congress were of more than average ability, treating the problem of woman's life in the varied fields of art, science, labor and education. I notice a marked improvement in material, ideals and methods over the last meeting of the kind that I had attended, and yet tested by the touchstone of eternal truth, and viewed in the light of the revelations of God's spirit in these latter days, how far they fell short in dealing with the social conditions of the age.

Mrs. Ednah D. Cheney, in presenting her view of an "Ideal

Home," asserted that "the true home, the true family can only be built on monogamic marriage. Polygamy destroys freedom and equality. Where there is more than one wife, one is first or last, better or worse, and no woman can be wholly wedded." Having probably never had an opportunity of visiting any of our happy homes in the order of celestial marriage, she may be excused for such a glaring violation of truth and misstatement of facts.

The above statements were however entirely contradicted by some other expressions such as the following: The ideal "is that which satisfies not alone the taste, and fills the need of the hour, but which meets the demands of conscience and religion. The ideal home is not that which is good only for those who dwell therein, but that which is a radiating sun, giving light and warmth to all who come within its influence. Home is the practical expression of love, and to love any form of selfishness is absolutely hostile." In these words, Mrs. Cheney unconsciously described the ideal home in the order of celestial marriage, or as she termed it, polygamy. It is the home which meets the demands of our conscience and our religion, the practical expression of love to our Father God, and to our sister woman, while she condemned the monogamic system, which is the representation of love for a form of selfishness, in her own words, "to love any form of selfishness is absolutely hostile." Another speaker, while pleading for the poor unprotected, half civilized Indian women, begged the audience "not to forget in their pitiful sympathy the down-trodden women of Utah."

At the close of the session I made a personal appeal to the speaker last referred to, asking her in the name of God, and truth, and humanity, never again on any public platform to ask for pity for the "Mormon" women, who were God's daughters, working out, by obedience to His revealed will, the problem of woman's redemption and exaltation, both in this world and in the worlds to come.

There was not a single topic discussed before the Congress to which we could not have contributed some valuable items, relating either to methods, results or experience, but because we were "Mormons," we could be heard. Can any good come out of Nazareth? Miss Mary Eastman, in her address on the "Political Education of Woman," unwittingly struck the key note of their position, when she said, "People seem to be afraid of unadulterated truth. Yet it is the safest thing in the whole world, in large or small doses." They were afraid to give Truth even a chance to be heard, and while pleading for the ballot for woman, quietly ignored the presence and help of the only women citizens in the whole assemblage, because they were "Mormons."

The Congress closed as it had opened, without prayer, without a petition for the assistance of God's spirit to guide their deliberations, or the recognition of His presence in their midst. No wonder that they dared not recognize the sisterhood of woman, when they failed to acknowledge the Fatherhood of God. Though debarred from any public expression on the platform, we did not fail to bear our testimony personally to those whom we could reach, that this was the work of God, and Sister Zina presented Mrs. Howe, the president of the Congress, with a copy of our Articles of Faith.

May the blessing of God follow our efforts to sow the seeds of truth, and to his name shall be the praise. Praying for the welfare of Zion, and the prosperity of all who love her.

I am, yours truly,

ELLEN B. FERGUSON.

My address is 753 Broadway, New York.

## NOTICE.

THE SHAREHOLDERS OF THE KANAB Co-operative Stock Company will meet at Kanab, on the 10th of November 1881, at 7 p.m., in the school-house, for the purpose of electing officers for the ensuing year, and to take into consideration the changing of the articles of agreement relating to annual elections, to change the time thereof and attend to other business.

By order of the Board of Directors,  
J. W. MCALLISTER,  
Secretary.

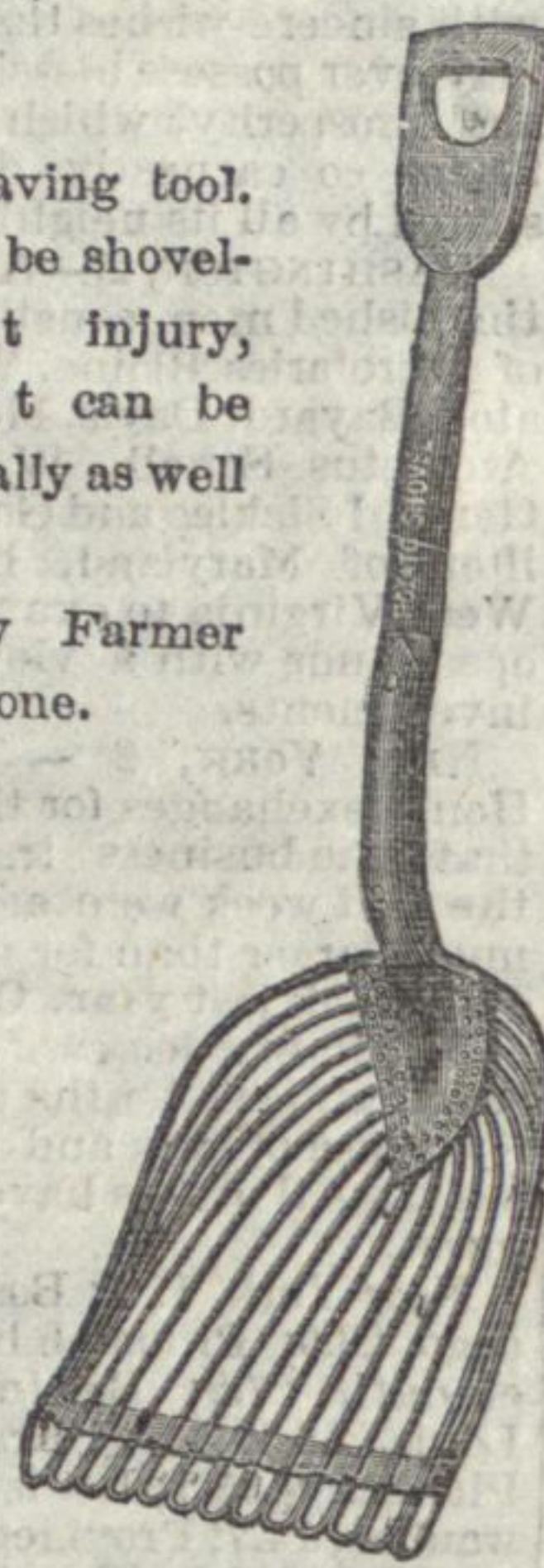
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Yours, etc., E. HOGAN.

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## LEHI IRRIGATION COMPANY.

Principal Place of Business, Lehi Precinct, Utah County, Utah Territory.

NOTICE IS HEREBY GIVEN, THAT AT a Meeting of the Directors, held on the 5th day of October, A. D., 1881, an Assessment of 15 cents per Share was levied on the Capital Stock of the Corporation, payable on or before the 15th day of November, A. D., 1881, to Thomas Fowler, Collector at the City Hall, Lehi City, Utah County, Utah Territory. Any Stock upon which this assessment may remain unpaid on the said date, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on the 20th day of November, A. D., 1881, to pay the delinquent assessment, together with costs of advertising and expenses of sale.

Signed at my Office, in Lehi City, Utah Co., Utah Territory.

WM. H. WINN, Secretary.

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## NOTICE TO CREDITORS.

Estate of William Barnes, Sen., Deceased.

NOTICE IS HEREBY GIVEN, BY THE undersigned, Administrator of the Estate of Wm. Barnes, Sen., deceased, to the Creditors of, and all persons having claims against the said deceased, to exhibit them with the necessary vouchers, within four months from the date of the first publication of this notice, to the Administrator, at his Office at Kaysville, Davis County, Utah.

Kaysville, October 13th, 1881.

JOHN R. BARNES,  
Administrator of the Estate of William Barnes, Sen., deceased. w35 4w

## NOTICE.

In the Probate Court, in and for Salt Lake County, Territory of Utah.

JOHAN H. F. VAN ERESCHUT, Plaintiff,  
against  
CHARLOTTE L. VAN ERESCHUT, Defendant. In Divorce.

The People of the Territory of Utah, to Charlotte L. Van Ereschut, Defendant, Greeting:

YOU ARE HEREBY SUMMONED TO appear in an action brought against you by the above named Johan H. F. Van Ereschut, plaintiff, in the Probate Court in and for the County of Salt Lake and Territory of Utah, and answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of this Summons—if served within this County, and if not within this County but within the Third Judicial District of the Territory of Utah within twenty days; otherwise within forty days, or judgment will be taken against you by default.

This action is brought to obtain a decree dissolving the marriage contract between the plaintiff and defendant, and divorcing him absolutely from her on the ground of wilful desertion of plaintiff by defendant, which has continued for more than one year, and for such other order and decree as to the Court seemeth just and proper, and for costs. And if you fail to appear, or answer as by law required, said plaintiff will apply to this Court for the relief prayed for in his said complaint.

In witness whereof I have hereunto set my hand and Seal of said Court, in Salt Lake City, this 18th day of October, A. D., 1881.

D. BOCKHOLT,  
Clerk of the Probate Court, Salt Lake County.  
CHAS. F. BLANDIN,  
Attorney for Plaintiff. w40 4t