

HIS RELIGION

THE ONLY BAR

So Writes an Eastern Newspaper
Correspondent of Sen. Smoot.

AS SEEN IN HIS DAILY LIFE.

Visit to His Home and Places of Business—No Evidence That He Ever Was a Polygamist.

Utah people will read with interest the articles of J. Martin Miller, a well known and widely traveled Washington newspaperman, on divers phases of local life, now appearing in a number of eastern journals, among them the Newark Sunday News. In an article in that paper dated Provo, he has the following to say:

Provo, the home of Senator Reed Smoot, is a typical "Mormon" settlement. As I alighted at the railway station the other day the first sign I saw read: "Smoot Investment Company."

On an adjoining building was another sign: "Smoot Lumber Company," and very near this still another: "Smoot Roller Mills." Proceeding to the hotel, I asked the proprietor if Senator Smoot was in town. "Senator Smoot?" Oh, you mean Reed Smoot. We all call him Reed here," replied the proprietor, smiling.

The hotel man telephoned to the senator's residence, then to the Provo Commercial and Savings bank, which the senator is president, and then to the Provo Woolen mills, of which he is president also. The word came back from each of these places that the senator must be at some other of the institutions in which he is interested.

In addition to the interests named above, Senator Smoot is vice president of the Grand Central Mining company, which pays dividends of \$25,000 per month, and a director in the Deseret National Bank of Salt Lake; president of the Eldredge Wholesale Grocery company of Salt Lake; a director in Zion's Co-operative Mercantile institution, the mammoth department store of the "Mormon" Church, and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. In addition to his active connection with these vast interests, Reed Smoot is now a member of that greatest deliberative body on earth—the United States senate.

When I called upon the senator at one of his offices he talked of his active business life and said that, in addition to the vast work he was obliged to do, he occasionally found time to perform a marriage ceremony as an apostle of the Church. The senator has the same number of children, six, as his President Roosevelt. They range in age from 16 years down to 16 months. The senator sent me a ticket and invitation to attend a concert at the tabernacle, at which Miss Emma Ramsey was to sing. Miss Ramsey is a "Mormon" girl who has just returned from Paris, where she spent four years finishing her musical education. Miss Ramsey possesses a remarkable contralto voice and has sung before royalty in Europe. It is said, I learn that there are at least four "Mormon" girls from Provo who are pursuing higher musical studies in Europe. I mention this because the "Mormon" people are musical to a high degree. In Provo and in other towns, wherever I have gone, I was sure to hear singing or instrumental music in the homes of these people continually.

HELD BABY IN HIS LAP.

Upon arriving at the tabernacle, where the concert was to be held, Senator Smoot invited me to take a seat with himself and his family. The senator carried the baby and held it in his lap during the concert. The hired girl who does household work accompanied the family. Many of the families were accompanied by their children and babies, and had it not been for the electric lights and other modern appliances one could easily imagine that he was in an old-fashioned community of three generations ago. The audience was well dressed, orderly and appreciative. The tabernacle seats 2,500 people, and it was comfortably filled up. Miss Ramsey realized \$813 for her evening's work. It should be noted that Provo is a town of only 8,000 people.

The Church choir, composed of 30 young women and half as many young



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Judging from the letters she is receiving from so many young girls Mrs. Pinkham is inclined to the belief that our girls are pushed altogether too near the limit of their endurance nowadays in our public schools and seminaries; less learning and more health needed.

HUSLER'S FLOUR

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men, rendered several selections of the Church order of music. As they were singing, Senator Smoot leaned over to me and said: "Do you see that young woman in a black waist with her hair somewhat high? Well that is the woman the preacher in Salt Lake City named as my plural wife. He said I married her in Mexico, and the statement was printed throughout the country." The senator's 15-year old daughter, heard that he had said and she asked: "Which one, papa?" And his senator was trying to point out the one to his daughter, the senator's mother-in-law, Mrs. Eldredge, also wanted to know. Then the senator's wife, who was in the family, also expressed interest, then a younger daughter, 10 years old, said, "Papa, show her to us." In the meantime, they were all laughing and enjoying it as a good joke.

The senator enjoyed it as much as did any member of his family. Mrs. Smoot was unable to attend the concert on account of a severe cold contracted at the St. Louis World's Fair dedication, but the joke was related to her, much to her amusement.

The senator invited me to visit the woolen mills, which employ 225 people and pay out \$2,000 a week to them in wages. The senator went through each department as my guide, and as he passed each group of girls, boys, women and men, who are his employees, he would salute each one that he met, calling them by name usually: "Good morning, Annie. How are you?" And in returning the salutations the employees would say: "Good morning, Brother Smoot," or "Good morning, Reed," the latter being used by some of the older employees. Reed was the name of the senator's father. "How are the folks?" "Oh, terrible," would come the response. "How are you?"

On two or three occasions the senator pointed to some young woman weaving at the loom, and would say: "There is one of our best weavers. She makes \$90 a month. She sings in our choir and is very prominent in church work, too." Each employee seems to have the most profound respect for the senator, notwithstanding the fact of the familiar salutations that were exchanged. Here is a man of wealth and wonderful influence among the Mormon people, and his conduct toward his employees would indicate that there is an absolute social equality between them.

SIMPLICITY OF THE MORMONS.

The one thing that strikes the stranger among the Mormon people more forcibly than anything else is their true simplicity. In this they may be compared to children. Yet they are an educated people. Even the poorer classes have been uniformly schooled in the common branches. Utah makes a highly favorable showing in the matter of illiteracy, the percentage being only 1.2 per cent, when applied to the native-born population. This is a much better showing than is made by many of the eastern states.

In conversation with Mrs. Wildman Murphy, the wife of the Methodist pastor at Provo, and who has been a missionary in Utah for many years, she took occasion to pay a very high tribute to Senator Smoot as a man. The only thing that Mrs. Murphy has against the senator is his creed. This view illustrates the opinion that is very general among the Gentiles in Utah concerning Senator Reed Smoot. Mrs. Murphy said that she and her husband were guests at the banquet given by Senator Smoot in Provo after his election to the United States senate. There were 300 covers. Mrs. Murphy said that it was a model banquet, in that there were no intoxicating liquors served. The senator does not use intoxicants himself in any way, and he does not propose to have his friends who are his guests indulge themselves in what he does not believe in himself.

The objection to Senator Smoot in the United States senate, from the standpoint of the ministers of the various Protestant denominations, who are waging a crusade upon the senator, is that he is an Apostle in the "Mormon" Church. The Church, they claim, has secret, ironclad oaths, it is a theocracy, it stands for polygamous practices, even though the senator is not a polygamist himself. In other words, the senator, in his high ecclesiastical office as one of the Twelve Apostles of the Church, is first in his allegiance to that polygamous institution; he is one of its exponents and sponsors. It is upon this ground that the strictly church element among the Gentiles base their hope for having Senator Reed Smoot unseated at the beginning of the next session of the United States Congress. They realize that a fight of this kind in the senate will be quite a different matter from a similar fight in the house of representatives.

NO CASE AGAINST SMOOT.

The case against Brigham H. Roberts, who was unseated as a congressman from Utah, was a very different case from what the case against Senator Smoot will be, if, indeed, it ever assumes the form of a case. Brigham H. Roberts was a polygamist, and it was easily proven. There is no charge, from every indication, that can be presented against Senator Smoot that has the least tangibility. Outside of the ministers and the strictly church class of the Gentiles, the sentiment among them is that there is no case, and can be none formulated against Senator Reed Smoot. There is no doubt but that this is the opinion of the leading lawyers and most substantial business men of Utah. They feel however, that the country will be agitated and worked up to a high state of excitement regarding Senator Smoot's seat, and that there will be a big fuss made.

In addition to realizing that there is no specific charge that can be sustained against Senator Smoot, there is a feeling that there is not so much politics in the senate as there is in the house. There are many members of congressmen who would be willing to jump at the chance of being prominent in an action of this kind against any representative.

SHE MISSED HER GUESS.

The car was crowded with shoppers, each of whom carried the special brand of headstrong and aggressive bundle that shopping alone can yield. The women smiled in various attitudes of peevish discontent and made those who sat still more uncomfortable by labeling them or half smothering them. A tall woman, with angular limbs in her arms and with a shrill cry, was hurrying a small, shrinking man during the passage from Fortitude to Seventeenth street. There he arose with what sounded like a sigh of relief. The dignified woman pushed him back to his seat, saying with a smile of grim satisfaction: "I have stood so far, and I am perfectly able, sir, to stand the rest of the way."

He chuckled a little, but managed to sputter: "You can stand if you wish, but this is two blocks beyond my street. I must get out."

The other passengers smiled, but there was an ominous frown on the dignified woman's brow, and it looked trouble for somebody at home—Catholic Telegraph.

VIEWS OF RABBI AND BISHOP.

Heads of the Jewish and Catholic Peoples of Utah Talk on the Mormon Question—Former Says Mormons Are Not Bad And Latter That He Never Fights Them.

Salt Lake City Correspondence of the Newark, New Jersey, News—"I found a very prominent former New Yorker, in the person of Rabbi Louis G. Reynolds, of the Synagogue B'nai Israel here. He was rabbi of the Oheb Shalom Synagogue, Newark, from 1882 to '96."

"There is a Jewish population of about 500 in Salt Lake City," said Rabbi Reynolds. "Aside from that particular feature of their creed, polygamy, I think the 'Mormons' are a very good people. Everything indicates that polygamy is dying out and that the Church means to obey the law."

"Aside from polygamy, I am of the opinion that in morals the 'Mormons' will average higher than the Gentiles who live here."

"The records show that the 'Mormons' furnish a very small quota of the vice of the city. As a rule, they are a temperate people."

"If Senator Smoot is unseated, would the influence of the 'Mormons' in the state and nation be diminished?" I inquired.

"Not in the least; it would make them feel their persecution more than now and cause them to have less faith in the fairness of the government."

"They know the government cannot be fooled to any great extent, and that polygamy must go."

"Now that the tendency on the part of the 'Mormons' is to abandon polygamy, the purposes of the government in making better Americans of the 'Mormon' people than they are now will be better subserved by allowing the influential men among the 'Mormons' to help the government bring about the desired end."

"I say this with Senator Smoot in mind, and in view of the believed fact among every class in Utah that he is not a polygamist. He is one of the most level-headed business men in Utah, and is exceedingly popular with all classes. 'Polygamy' was deeply rooted. The people for the most part were born in it. Why humiliate these innocent victims by persecuting them unnecessarily when they show an inclination to rid themselves and the country of the blot?"

J. MARTIN MILLER.

"The United States is a conciliatory and humane government. I was born in Russia and can appreciate this government. It is the kind of a government that begets loyalty in its subjects. 'Will these erring children of Utah who in all probability are not now contracting any new polygamous marriages, be better citizens if they are humiliated and misrepresented by agitators, or if they are fairly but firmly dealt with by the government and given a reasonable chance to prove their good intentions and their good citizenship?"

"There is a very strong element throughout the country that takes delight in stoking in this ecclesiastical firebrand that is being made from Salt Lake City against the 'Mormons.'"

"It has been plainly demonstrated very recently in the case of one minister here who carried on a bitter crusade, that such methods are reactive in the extreme."

"That veteran old priest, Bishop Seashan, who has charge of all of Utah and the eastern half of Nevada for the Catholic church, has visited every remote corner of Utah during the 30 years he has been here."

"I have found the 'Mormon' people a gentle and kindly disposed people. I have never been insulted once. I have been obliged to visit places where there are no hotels and wherever I have stopped at private houses the people have always felt offended if I offered to pay them for the keep of myself and my horse."

"Have you ever felt the need of a revolver?" I asked.

"I never owned one in my life." Pointing up to the crucifix, the bishop said: "That is the only weapon I have ever carried."

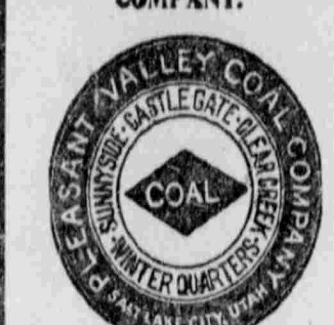
"The Catholic church has 10,000 communicants in Utah at the present time." "I do not see your name, bishop, on protests and other papers that some of the ministers here are active in circulating."

"No, I never join in anything of that kind. My mission here is not to make way among the 'Mormon' people, or any other people, but rather to be the bearer of the message of peace and good will toward all men. If there is any law to be enforced I leave that for my government to do."

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Time Table

In Effect Feb. 1, 1903.

ARRIVE.
From Ogden, Portland, Butte, San Francisco and Omaha, 8:30 a.m.
From Ogden and intermediate points, 9:10 a.m.
From Caliente, Milford, Nephi, Provo, and intermediate points, 9:35 a.m.
From Ogden, Cache Valley, Chicago, St. Louis, Omaha, Denver and intermediate points, 12:01 p.m.
From Ogden, Chicago, St. Louis, Kansas City, Omaha, Denver and San Francisco, 4:05 p.m.
From Ogden, Chicago, St. Louis, Portland, Butte, San Francisco, and intermediate points, 5:00 p.m.
From Tinto, Mercur, Nephi, Provo, and Mand, 5:35 p.m.
From Ogden, Cache Valley, Butte, Portland, San Francisco and intermediate points, 8:10 p.m.
DEPART.
For Ogden, Omaha, Chicago, Denver, Kansas City and St. Louis, 7:30 a.m.
For Tinto, Mercur, Nephi, Provo, and Mand, 7:30 a.m.
For Ogden, Cache Valley, Butte, Portland, San Francisco and intermediate points, 9:45 a.m.
For Ogden, Omaha, Chicago, Denver, Kansas City, St. Louis and San Francisco, 12:50 p.m.
For Ogden, Cache Valley, Denver, Kansas City, Omaha, St. Louis and Chicago, 5:45 p.m.
For Provo, Nephi, Milford, Caliente and intermediate points, 6:05 p.m.
For Ogden, Cache Valley, Butte, Helena, Portland, San Francisco, and intermediate points, 12:30 a.m.
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LEAVE SALT LAKE CITY.

No. 6—For Grand Junction, Denver and points east, 8:30 a.m.
No. 2—For Provo, Grand Junction and all points east, 9:15 p.m.
No. 4—For Provo, Grand Junction and all points east, 9:30 p.m.
No. 10—For Brigham, Lehi, Provo, Mant, intermediate points, Heber and intermediate points, 6:00 a.m.
No. 8—For Europa, Payson, Provo and all intermediate points, 6:00 p.m.
No. 11—For Ogden and all intermediate points, 6:10 p.m.
No. 3—For Ogden and the west, 11:00 p.m.
No. 1—For Ogden and the west, 12:30 p.m.
No. 5—For Ogden and the west, 1:50 a.m.
No. 12—For Park City, 3:15 a.m.

ARRIVE SALT LAKE CITY:

No. 12—From Ogden and all intermediate points, 9:05 a.m.
No. 1—From Provo, Grand Junction and the east, 9:35 a.m.
No. 3—From Provo, Grand Junction and the east, 10:05 p.m.
No. 2—From Provo, Grand Junction, Europa, Mant, Heber and intermediate points, 6:00 p.m.
No. 6—From Ogden and the west, 8:20 a.m.
No. 1—From Ogden and the west, 12:30 p.m.
No. 4—From Ogden and the west, 1:50 a.m.
No. 10—From Park City, 3:15 a.m.
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