

ABOUT THE "MORMON" WIFE.

Newspaper Writer Finds That She Does Not Consider Herself the Slave of Any Man.

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said.

The Young Ladies' Mutual Improve-ment association, which gives its mem-

bers weekly instruction in literature.

history, religion and hygiene, has 3,000 members in Salt Lake alone. A yet greater association of the "Mormon"

women is the Relief society, founded in

1849. The work of this society is to look after the poor all over the "Mor-mon" world. The active president of

this hard-working association is "Sister Bathsheba Smith"-a cultured, bright-

eyed old lady of 81 years. She is great-

ly revered by her younger contempora-ries because she knew the "Mormon"

Prophet, Joseph Smith, and testifies

The Relief societies all over Utah have

ygamy-it would seem a phantasm to

GREAT MISSIONARY SYSTEM.

EFORE I went to Utah I had a | tron received me. She introduced me mor opinion of "Mormon" women. I thought they were down-trodden, ultured slaves of oriental lords, Mrs. Charles N. Crewdson in the Portland Oregonian.

when I traveled among them and went into their homes, I was amazed to find them hospitable, capable, culto find them hospitable, capable, cul-tured women. My curiosity was girls take the cooking each week. This aroused I began to inquire into the life and religion of the "Mormon" wo-

I found the women of Utah as hos-All these young girls had studied cooking and sewing in the "Mormon" col-lege of their town. The young lady, who had cooked a good dinner, now pitable to questions as to visitors, When they understood that I was interested to the woman side of "Mormonism" they showed me her dainty, beruffled gradu-ating dress, every stitch on which she without reserve. With the talked to m greatest kindliness they sent me from one to another in my search for inforhad taken herself. The "Mormon" woman also devotes much time to club work, taking an acmation. I learned much, however, about the "Mormon" woman from my own cheervation. Like all refined women tive part in the National Federation of Women's clubs. In her own religion she has some well-organized societies. obser

they did not talk about their own vir-The "Mormon" woman is first of all a mother. She calls this her mission. To bear children is her religious duty ; for "Mormonism" teaches that millions of souls in the spirit world with God are waiting to take bodies; that the spirit cannot enjoy the highest blessings of life until after it is embodied alastial and receives the discipline of the earth-This is why "A 'rmon" families are so large. Families of 11 and 12 children are common. Eight is the av-erage Uuh household. A motto of the "Utah's best crop, her chilstate is:

The "Mormon" women are healthy and that she "knows he was a true prophet." "Sister Emmeline Wells"strong. Several stairstep babies are no tax upon them. A young mother of sev-en children said to me: "I really find a delightful young woman in the '70s and a well-known writer in Salt Lake no hardship in my large family. The only trying time I have had with my children was when I had only three. is secretary of the society. for many years been storing grain, Were not the "Mormon" people so since then the younger ones have helped to take care of each other and the older ones have helped me do the quaintly Biblical in many ways-harking back to Abraham to establish powork.

CHILDREN TAUGHT MORALITY.

The "Mormon" mother, believing in her children's former spiritual existence respects their personalities and inclinations. She endeavors to develop the talents they have brought with As she believes heart and soul ther religion-just as you and I do in ours-she teaches her boys and girls the Bible and the Book of Mormon. She makes dyed-in-the-wool "Mormons" of her children, yet she teaches them to be liberal toward all faiths. The "Mormen" woman knows what it is to have scorned: hence along with her faith their manners she trains her children to be polite to all creeds. A "Mormon" mother will tell you that the three carvirtues all "Mormon" womer preach to their children are truth, purity and chastity. Every plous "Mor-mon" mother moreover brings up her children to "keep the word of wisdom." This "word" is Joseph Smith's command to his followers, to abstain en-

A prominent Elder's wife talked to me of the early days of her married life when her husband, who had not yet lirely from coffee, tea and strong drink. Stead wrote recently that mission, answered the call of his Church. "My husband was gone three years," she said. "I had three little children and everything to do for myself-even to milking the cow and cutting my own firewood. My husband and his companion missionary made their way on foot, without 'scrip or purse,' through Mississippi and Louisiana. They suffered many privations. And," went on the Elder's wife reminiscently, "that was a very hard time in my life. I managed to get along practical value of prayer and in divine braing. The "Mormon" Church's liter-al revival of the Biblical practise of provide for a man's family while he is with what little money we had saved. on a mission. But the women prefer to support themselves if they can: then they feel that they also are working in a good cause. "But what almost broke my heart "We Mormon women are very for- was sending out my oldest sen on his tunate in that our husbands can act as mission. He was so young, only 18, and riests in our families,"said a wife to me. had never been away from home. He traveled in the country where there was a great deal of prejudice against the Mormons. The letters he wrote home sometimes almost made me weep my eyes out. H_e and his friend get into a little town one night soaked through and through in a big rain storm. Not a family would give them give the oil and lay hands of healing shelter. At last some negroes gave apon the sick child." The "Mormon" woman is also scriptown before daylight so that it wouldn't tural in looking well to the ways of her be known where they had slept. "Al-household. The daughter of the pio- though their skins were black, mothwrote my boy, 'their hearts were er, white.' Another mission story a mother told me illustrates the "Mormon" woman's belief in prayer. "When the Elders came around and asked me if I could let my son go to Holland on his mission,"said this woman."I told them yes. Yet I hadn't at the time even enough money to pay his passage. My hus-band had failed in business shortly before he died. When the Elders asked take, a position equivalent to me how soon I could send my boy, I hop in the orthodox churches, said 'In two weeks.' The time was ople-cheeked, smooth-haired mail short, but I knew if it was right for

sion work.



վորովովովովովովովովովովովովովովովովով վորովորդի կորոնոնոնոնոնոնոնոն կորոնոնոնոնոնոնոնոն էրկությունորոնոնոնոնոնոն Հորոնոնոնոնոնոնոնոնոնոնոնոնոնոնոնոնոն կորոնոնոնոնոնոնոնոնոն կորոնոնոնոնոն էրկությունոն էրկությունոն էրկությունո NOW AN "UNSEEN" MONUMENT,

Famous Old Landmark That Was Sidetracked by Shortening the Union Pacific.

The above picture is that of the Oakes Ames monument, which until the changes on the main line of the Union Pacific in Wyoming was a familiar object to transcontinental travelers. The monument was erected at a cost of some \$70,000 to perpetuate the memory of the man whose name it bears and who was one of the original promoters and directors of the Union Pacific. The monument stood adjacent to the old main line at the highest point on the Union Pacific, the summit of the famous Sherman hill. When the tunnel was built and the line changed the huge pyramid of masonry was no longer visible from the trains which now pass possibly two miles to the south. There

is some talk, however, of having this landmark removed and placed at the side of the track as it now is. The Ames monument was erected by the brothers and sons of Oakes Ames, the man who was instrumental in the successful promotion of the dream of a transcontinental railroad. He was the oldest son of Oliver Ames, a blacksmith, who had acquired considerable reputation in the manufacture of shovels and picks. When he grew to man's estate, he and his brother entered into partnership and established the shovel firm of Oliver Ames & Sons of Easton, Mass. The house carried on an enormous trade during the gold excitement in California, and later in Australia. During the Civil war they supplied swords and shovels to the government. It was through the efforts of Oakes Ames that the Union Pacific project was successfully floated and the firm obtained large contracts, which were subsequently transferred to the Credit Mobiler of America, a corporation in which Oakes Ames was the largest stockholder. After being elected to Congress from the Second Massachusetts district, his relations with the Credit Mobiler led to an investigation, which implicated a number of prominent congressmen and made the gag, "Ames notebook," famous throughout the country. During the building of the Union Pacific, he succeeded in ruining the shovel firm, himself and a number of his friends for the time being, but he came out on top in the end, He was president of the Union Pacific pro tem., from 1866 until 1868. He was formally elected president of the company on March 12, 1868, and continued as such until March 8, 1871. In 1873 he succeeded his brother as head of the Credit Mobiler. He died in North Easton, Mass., on the 8th of May, of the same year,

ind these women actually storing grain, my boy to go, God would help me pro- I stammeringly beat about the bush, like Joseph in Egypt, against a time of vide the means. I prayed over it and then I did not trouble. I knew there eeking for an inoffensive question. The famine. This they do upon the advice "Mormon" wife, scorning my embarwould be a way. rassment, took the lead herself

of Brigham Young, who prophesied a time of famine. The society builds barns and fills them each year with 'Well, in a few days after the Elder's visit to me I met my father up town. He asked me if I would sell my share wheat. When there are prospects of a good crop they sell their grain and buy again at harvest. of some land that my sisters and I owned together. Of course, I said ye at once. The \$200 I got from this sale paid my son's passage over and kept him a good while. Our missionaries cannot go about in many foreign lands Another institution of the wonderfully organized "Mormon" Church that bears strongly upon the "Mormon" woman is its great missionary system. Every "Mor-'without scrip or purse,' as they do in America, because they would be arrested for vagrancy. I took in sewing to mon" wife may expect at some time to get money to keep my son in money. Yet he spent one cheerless Christmas in have her husband kiss her good-bye and leave for a distant part of the

Holland. Both he and his companion once got entirely out of money. He world to be gone two or three years. Every "Mormon" mother of sons must wrote me that on Christmas day they at some time send her sons out into the stayed in their little room all alone without a bite to eat." world for their allotted years of misling asylums in your large cities!

Women sometimes go upon missions themselves. When a wife has no children she often acts as her husit not better that men should openly band's companion missionary in foreign lands. Young ladies are occasionally sent out on this work. I know of one talented missionary girl who getting a musical education Paris. She gives part of her time to mission work; the rest she devotes to the study of singing, her ex-





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the Puritan custom of having family prayers had, unfortunately, died out in the United States." He did not take account of Utah when he made this for every "Mormon" mothdirected by her Church, assembles her household at evening for she and her children take turns with the father in leading this

'Mormon' woman believes as as Christian Scientists in the nointing and praying for the sick she uphold. Unlike the "Scientsts," she takes upon herself the sacred offices of healing only in cases of neces-

When our children are sick our husbands can apoint them with consecut ed oil and 'lay on hands' to heal them.' th cannot you yourselves anoint children?" said 1.

the husband is not at is not convenient to send does the mother herself

eer women, who had to spin and weave, and often plant and hoe, has not been up to be helpless. The ser-stion does not bother her. Most "Mormon" families do not have servants. Those that do believe treating them as members of the

IN A "MORMON" HOME.

I was invited to take dinner with the ly of a prominent "Mormon" presi-

penses being borne by the Relief society. Although no more plural marriages are legalized in Utah, wedlock for the "Mormon" woman has still its unique features. Many a sweetheart the world over whispers to her lover, 'I wonder if it wasn't Fate," But the 'Mormon" him? maiden says. "Dearest, we loved each other, I know, when we lived in the spirit world with God. Together we will learn our lessons in the school of

earth. In death we shall not be separated; for throughout eternity we shall be wedded still."

On account of her church doctrine of the eternity of the marriage vow, the "Mormon" girl's wedding ceremony chills not her heart with the dread, "until death do you part." Instead, her priest with all solemnity "seals" her to her mate "for time and eternity." young woman chooses to marry a "Genile," she feels that she will lose one of the greatest blessings of her celestial ife. To the unbelieving "Gentile" she cannot be foined for the spiritual life -"eternity"-but merely for the fleetlife.

ing years of the earthly life-"time." ATTITUDE TOWARD POLYGAMY The "Mormon" women are always

ready to explain their attitude toward polygamy. The principle of polygamy is a doctrine of her Church. Some of the best women of Utah were wives and mothers in poly gamy when the practis was abolished in 1890. Some yet live in this relation. How could they condemn their own actions? The mere sight of the first Anglo.

Saxon woman living in polygamy I had ever seen over-awed me. When she offered to talk to me about polygamy

polygamy and claim and real all their children?

Madame, having disposed of an answer, ald not pause for it. She went on "It is God's command to marry and multiply. Is it not better that children should be born of good and worthy fathers than of vicious and incapable nen? This was the object of polygamy Only the man who had proved himself worthy was allowed by the Church

to take several wives. Besides, could any but a very superior man have in duced more than one woman to marry

I had no reply for this.

"How many sweet, nice girls there are today," said my "Mormon" friend taking a fresh start, "who must stay single because there are not enough men for them all. If we still had polyg-amy they could be happy mothers—as all women ought to be. Then a polygamous family affords such splendid dis-cipline. A polygamous husband mus onstantly exercise fact, kindness, fairness. The women must be sisterly, un-envious, self-sacrificing. It is hard for even neighbors to always agree. Then how much sief-control must women in family exercise to live in harmony!

With the "Mormon" young women] at last found my tongue about polyg-amy. "Would you marry if you did not think you were the one woman for your husband?" I asked. "No," answered the girls. "Indeed we

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