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THE LORD'S DEFINITION OF WOMAN'S ROLE
AS HE HAS REVEALED IT TO HIS
PROPHETS OF THE LATTER DAY

A Thesis

Presented to the
Department of Church History and Doctrine
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by

Mildred Chandler Austin

August 1972

DEDICATED


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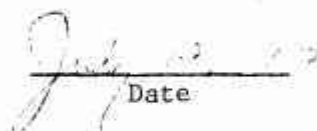
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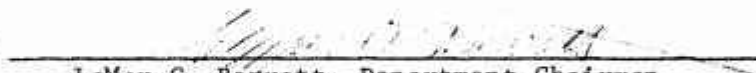
(I reach for his hand--
it's always there.)

This thesis, by Mildred Chandler Austin, is accepted in its present form by the Department of Church History and Doctrine in the College of Religious Instruction of Brigham Young University as satisfying the thesis requirements for the degree of Master of Arts.


Richard O. Cowan, Committee Chairman


Robert C. Patch, Committee Member


Date


Lamar C. Berrett, Department Chairman

PREFACE

In this day when the mists of "Women's Liberation" are causing many women to wonder which path to choose, the author believes that it is important to have access to the will of the Lord concerning the choices. It is the author's firm conviction that the Lord has given much direction to His daughters through His spokesmen, the prophets of the Church of Jesus Christ of Latter-day Saints. One object of this research is the assembly of these authoritative statements for convenient reference.

Church authorities have given so much counsel on this subject that limitations had to be placed upon the number of references that would be included under a single project. Therefore, this paper reports only the admonitions of the first ten apostles of the Church who have become its presidents. These men are: Joseph Smith, Jr., Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith, Heber J. Grant, George Albert Smith, David O. McKay, and Joseph Fielding Smith.

In the LDS Church's book of Doctrine and Covenants 21:5 the church membership is instructed to receive the words of the prophet "as if from mine own mouth." It is on this premise that the writer considers the following material to be modern scripture. This concept is reinforced by another statement from the Doctrine and Covenants 68:4 which declares "whatsoever they speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

This material was given in an official setting, and though, of necessity, much paraphrasing, condensing, and abstracting has been done, a sincere effort has been made to report objectively the doctrines they expounded.

The introductory chapter is not authoritative in nature, however. It samples the writings of the women of the Church, which writings express their many questions concerning their role. The rest of the report is designed to supply answers to those questions.

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Chapter I

LDS WOMEN AND THE QUEST FOR EQUALITY

The present growth of the women's liberation movement has given validity to a remark made in a BYU theology class recently. The scripture being discussed at that time was from the Doctrine and Covenants 17:4: "And it shall come to pass, after many days, slaves shall rise up against their masters . . ." In considering who those masters and their slaves might be, the instructor said that some people think that this verse has reference to the manner in which women might rise up against men. After the laughter had ended some class members noted that many fine women do feel that the Lord assigned them a subservient role. The Book of Moses 4:22 supports this allegation by reporting the Lord's statement to Eve, "Thy desire shall be to thy husband, and he shall rule over thee."

It is a common belief that this edict of the Lord's was a curse on Eve and her daughters for usurping Adam's leadership role in the Garden. Emmeline B. Wells, the editor of *The Woman's Exponent*, made a comment to this effect, as did several other LDS women writers. Mrs. Wells said that when Joseph Smith "turned the key" in woman's behalf, this punishment given to women was beginning to be lifted, and that the time was approaching when the curse would be removed.¹

In a supporting statement, Mrs. Hannah T. King reasoned that the penalties imposed upon Adam and Eve (labor for the man, and the more

¹ Emmeline B. Wells, *Woman's Exponent*, XIX (May 1, 1891), 164.

severe trial of having the man rule over her, for the woman), "showed plainly that this was not the original position in either case."²

These two women were among those who looked forward confidently to a complete equality of the sexes in the future. The future remains to be seen, but few will deny that feminine culture is presently undergoing great changes. Students of human behavior note that one of the biggest current problems is that women don't know what's expected of them. The changes which the past years have brought to their lives must be responsible for much of this dilemma.

Through most of the world's history "might has made right," and in the opinion of many, women have been mistreated and given a role of servitude. Through long periods of darkness, women were as mere chattel for the men and were denied the opportunity for education and self-improvement. In later history, strangely enough, they received more rights in some European countries than they did in America. In Italy, France, Sweden, and Germany (although their legal status was low), women were not denied educational and intellectual activities.

In the thirteenth century in Italy, a few women held chairs in universities; they wrote widely accepted works, then and later. In France, they wrote, and controlled much of the thought of the day by the influence of their salons and through their privilege of owning property and thus handling money and subsidizing talent. Martin Luther advocated free education for every boy and girl; and Gustavus . . . ,³ with able support, brought about 100 percent literacy in Sweden.

Many women in America were like Abigail Adams who never had formal schooling. Abigail, the wife of President John Adams, longed for women's rights, and fearlessly advocated them. She stated her

²Hannah T. King, Woman's Exponent, VII (Oct., 1878), 65.

³Ramona Cannon, Relief Society Magazine, XXVIII (Mar., 1941), 161.

conviction in a letter to her husband while he was away helping to form the new government:

I desire that you will remember the women and be more generous and honorable than your ancestors. Do not put such unlimited power into the hands of husbands. All men would be tyrants if they could. Such as you as wish to be happy, willingly give up the harsh title of master for the more tender and endearing one of friend. Why not put out of the power of the fierce and lawless to use us with cruelty and indignity?⁴

She was the indignant one when the Constitution was framed without any recognition of women's rights, but she continued working diligently for equal education rights.

Even though educationally-minded colonists founded Harvard College for boys in 1636, there were no colleges for girls for about two hundred years. Some academies for girls were instituted in the late 1700's, and elementary schools for girls had a beginning in the 1790's.⁵

In addition to the lack of equal educational opportunities, women suffered rigid legal barriers against property holding, and even lost the guardianship of their own offspring! Most industries refused to employ them, and when they were employed, women were offered only very menial labor, with long hours and low pay. They were considered by some to have only a weak brain which was incapable of serious thinking. The feminine sex had no political privileges; and even in the field of religion they had no vote, and were allowed to serve the church in a very limited capacity only.⁶

⁴Cannon, p. 161.

⁵Belle S. Spafford, The Relief Society Magazine, LIII (December, 1966), 805.

⁶Ibid.

Most of the ladies greatly desired to be allowed and enabled to improve their minds. Men seemed to want them to learn only the lesson of sweet dependence. Many men ridiculed, blamed, and even persecuted women for attempts at self-improvement, and then taunted their female companions for "intellectual inferiority."⁷

JOSEPH SMITH CHAMPIONED WOMEN'S RIGHTS

Among the innovations which Joseph Smith restored to the religious scene in the early 1800's was a greater consideration for women's opinions and growth opportunities. In spite of their expressed yearnings for such consideration little action was being taken to effect changes in women's behalf.

Therefore, when a young and fearless prophet arose who proclaimed, as a first foundation principle, that women should have the religious franchise, and that all things should be done with common consent, one need not wonder at the horror which his announcement created.⁸

This Mormon prophet not only gave women a vote in the Church, but informed his wife, Emma, that she was to expound scripture and exhort the Church.⁹ While bringing the light of the gospel again to the world, he glorified woman as a beloved daughter of Heavenly Father, and gave her a divinely ordained mission in earth life. He opened the door of opportunity to her.¹⁰

President Smith "turned the key" to open this glorious door when

⁷L.L.D., The Millennial Star, XXXVI (Apr. 25, 1874), 529.

⁸Susa Young Gates, The Improvement Era, IX (Dec., 1905), 179.

⁹The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1963) 25:7 (hereafter cited as D&C).

¹⁰Spafford, p. 300.

he organized the Female Relief Society on March 17, 1842. Through Priesthood power and guidance the women were able to effect a program which, in addition to giving service to those needing physical help, would aid them in their calling to elevate themselves and their families to a divine plain.

This "key turning" seemed to have an effect upon the whole country, for just six years later, on July 19, 1848, after so many years of ineffective desiring, the women of the country began implementing their plans. In a convention at Seneca Falls, New York a small but determined group of ladies called themselves the National Woman's Suffrage Association and began what is generally regarded as the "woman's movement" in the United States. These women demanded equal social, industrial, educational, and political rights.

The valiant, efficient services of the women during the Civil War gave "women's rights" its next big impetus. A grateful nation, made aware of feminine capabilities, started listening with more interest to those pleading for a better life for the gentler sex.

FEMINIST MOVEMENT IN UTAH

Some pioneer women, though removed by a Providential hand from the challenges of the Civil War, had caught the vision of the privileges for women which the gospel outlined. They recognized their obligation to spread these glad tidings, and did so by publishing a newspaper, The Woman's Exponent. This paper made its first appearance in Salt Lake City on June 1, 1872. It was a bi-weekly, and one of the brilliant women of the age, Emmeline B. Wells, was its editor. The pages of this paper make fascinating reading, and they show how diligently these

women sought to understand their role. Some of their writings seem so forceful and militant that LDS women of more recent generations seem to be submissive in comparison. Emmeline Wells, who also wrote under the name of Blanche Beechwood, was one of the most outspoken critics of the male attitude toward women. She defended her position by saying that men had driven women to an extremity by the want of consideration. She insisted that God, having endowed women with reason and intuitive powers, intended for them to use their own agency. She decried the "blind idolatry and man worship" which had been the rule, and called on women to become greater lights to the world. The people of the world needed to hear publicly the great moral and spiritual truths expressed in the heart-touching, sincere manner of women, she believed. The Savior gave women this divine mission when He appeared first to a woman (after His resurrection) and said, "Go tell my brethren." But, she noted, in spite of this, many men were opposed to women's preaching, and feared their influence. These men argued that women's province was in the home, and yet they seldom found fault with women who spent the greater part of their time in society. Editor Wells concluded that their real objection, then, was not the "one interferes upon their vantage ground and the other does not."¹¹ Joseph Smith, she further explained, turned the key in women's behalf, by opening a flood of light that spread to touch all women with a portion of its divine radiance--and the awakening came.

Mrs. Wells was also very concerned about women who didn't marry. She reasoned that, as the Lord raised up men with special gifts to

¹¹ Emmeline B. Wells, Woman's Exponent, IX (March 1, 1881), 148.

perform certain work, so also might He raise up women for special missions.¹² Then she called upon all women to discipline and develop "all the holy affections and emotions which will prepare us for the society of angels, and to dwell with celestial beings."¹³

Eliza R. Snow, another able contributor to the Exponent and other publications, looked for the day when women would regain the position from which they had fallen, through the disobedience of the first parents. She believed that meeting the challenges of plural marriage would elevate the LDS woman from the common level of woman-kind to a noble and lofty position.¹⁴

The Exponent published articles written by women from a wide area. A housewife from Kanab submitted one article which was representative of these "rank and file" expressions. She used the words of a Reverend D. D. Huntington to describe her feelings. "Every effectual person, leaving his mark on the world, is but another Columbus, for whose furnishings some Isabella, in the form of his mother, lays down her jewels, her vanity, her comfort."¹⁵

Blanche Beechwood wondered why women, who have been blamed for every error or fault committed since the days of Eve, with the responsibility of the whole world resting on her shoulders, couldn't have a better education and send forth her ideas to the world without condemnation. She insisted that an effective mother must become enlightened

¹²Wells, Exponent, XIX (May 1, 1891), 164.

¹³Wells, Exponent, VI (August 15, 1877), 44.

¹⁴Eliza R. Snow, The Millennial Star, XXXII (May 24, 1870), 332.

¹⁵Elizabeth M. Little, Woman's Exponent, VIII (March 15, 1880), 159.

on all points pertaining to life and its purposes. Not only must she know how to bear and rear children, but how to make them physically, morally, and mentally superior. Such knowledge doesn't come without educating and cultivating more fully women's higher powers of thought and understanding.¹⁶

Mrs. Beechwood wrote this article because she had been disturbed by a negative comment on "strong-minded women." She expressed her conviction that strong-minded women would make the best aides and helpmeets for their husbands because they would be more competent to assist, advise, and sympathize; and if men would help women to develop their higher powers instead of placing almost insurmountable barriers to hinder their progress, the men would find it much to their own advantage.¹⁷

In this and another article she proclaimed that women must finally be more than a man's plaything, fashion-plate, or even housekeeper. They must comprehend the much higher values of marriage, Mrs. Beechwood was convinced, and wondered why so many men wanted women to be good, but not great. She asked why the Creator had bestowed such wonderful talents and gifts upon women if they were not to be used.¹⁸ Again she expressed her worry that if women couldn't radiate beyond the domestic circle, unmarried women seemed to be created for no purpose at all.

In another of her articles, Blanche Beechwood noted that a

¹⁶Blanche Beechwood, The Millennial Star, XXXVI (Dec. 1, 1874), 743.

¹⁷Ibid., p. 754.

¹⁸Beechwood, Woman's Exponent, IV (April 1, 1875), 166.

woman's natural craving for beauty is part of her divine heritage-- given by the hands of her Maker. This is due to the fact that she has the mission of refining mankind, of being a purifier of society. Her more innate purity and grace, her more intuitive conception of divinity was given so that she could be man's real helpmeet, Mrs. Beechwood reasoned. Even men bear testimony that without feminine society men become coarse and uncouth, she affirmed, and went on to ask what could be, then, this terrible fear that men have of women's strength of mind and character? Her article concluded with a very significant statement:

A higher education will not make woman less capable of loving, but it will qualify her to place her affections upon an object worthy of the best and truest affections of her womanly nature. Consequently, men who would stand high in woman's favor must be in themselves more worthy, and make for themselves a superior standard of morals, and live by a higher law. When men can so command by real merits the admiration of women, then will woman, if she has lived up to her privileges, be ready to stand by his side to counsel and advise, to comfort and to bless.¹⁹

Ella F. Smith, in the Exponent, contrasted men's and women's performance at the time of the Savior's death. She stated that men alone clamored for His blood, and that it was a woman who begged for His release. Christ's chosen friends deserted Him, in a cowardly manner, but "women followed Him, shedding tears of sympathy and pity." A woman pressed her way to the very foot of the cross and poured out her tears and prayers for her beloved Savior. Women embalmed His body and were the first to greet Him after the resurrection. They were "last at the cross; earliest at the grave." And for this, Mrs. Smith wrote, a woman was the first person commissioned to proclaim the glad tidings, "He lives!"²⁰

¹⁹ Beechwood, Woman's Exponent, IV (April 1, 1876), 166.

²⁰ Ella F. Smith, Woman's Exponent, XVIII (April 15, 1890), 177, 178.

This commission, she concluded, still stands; it has never been revoked.

A woman whose article was signed by only her initials, sounded a negative note as to woman's position in society. She began, however, with a "sweet" analogy of the man's being the foundation, the woman the wall, and the child the roof of the social structure! The child crowns both, but rests upon the wall, the woman. Neither could stand without the support of the sturdy foundation, the man, however. Then this writer blamed men for not letting women pursue those "deep and satisfactory studies" she needed in order to support the child properly. She resented the intellectual which some men wanted to impose upon women. She was disturbed to realize that women, who renounced their own names and took their husbands' didn't even own their own bodies in many marriages; and worst of all, didn't own the children to whom they had given life. The fathers were the legal guardians of the children. This nameless writer complained that men demanded all but life itself and offered the women the privilege of loving and serving men as their reward.²¹

Hannah T. King was a very productive writer. In her many articles she emphasized the wonderful future women can have as queens of a mighty realm.

She controls the elements of life, the germ of future glory, exaltation, and the rudiments of angelic life. It is her province to mould, to train, to nurture, to support, to feed the precious mind of infancy and youth. What more noble destiny can she desire?

She gave a reminder, however, that in order to adequately meet the responsibilities of such noble work, woman must first learn to govern herself. Then, Mrs. King reasoned, that having mastered the

²¹L.L.D. The Millennial Star, XXXVI (August 25, 1874), 529.

flesh, women could know true greatness, which she said is "always humble and gentle, for it knows its power, feels its dignity" Her positive thinking voiced the assurance that every woman who carried out her destiny as helpmeet and mother was a true heroine. And though "her name may be emblazoned on no earthly 'scutchion, . . . it is traced by the recording angel in the archway of heaven and sealed with the signet ring of the immortal."²²

Finally, the thoughts of these early Utah women seem to be summarized by a woman identified as M. E. Scoles. After affirming women's great need to learn and to seek to fill whatever place that God and nature intended for them, she expressed her contentment with these words:

Let us, then, be determined not to listen to those who would turn us aside from a work which even angels might covet, and from a noble fulfillment of a mission that alone constitutes our true glory.²³

EARLY TWENTIETH CENTURY

Many traditional living patterns for women received great changes with the coming of the Twentieth Century. The final victory in their battle for the right to vote came in 1920; the aftermath of World War I brought a great relaxing of restrictive social mores; and the Industrial Revolution liberated women from much time consuming house-keeping. These new freedoms were welcomed and caused much rejoicing. They were accompanied by dangers, however, and one of the first people to urge the women to be cautious was the LDS Church's Relief Society President,

²²Hannah T. King, Woman's Exponent, IV (April 1, 1876), 161.

²³M. E. Scoles, The Millennial Star, I (January 30, 1888), 68.

Amy Brown Lyman. She said, in 1931, that although it was a ~~good~~ work they had done in the last hundred years, seeking freedom, recognition, and opportunity to help with the world's work, great care must be exercised to stay away from extremes and from carrying liberation too far.²⁴

A woman physician, having more and more unhappy women patients to treat, concluded that women had gone too far in their quest for freedom and equality. Though not a member of the LDS Church, much of her thinking and analysis of women's problems seems to be in harmony with the thinking which Mormon women have expressed. Doctor Marie Robinson said that she blamed the Industrial Revolution for the present day unhappiness of so many women. She noted that these technological improvements changed "the whole fabric of our society," and turned it inside out. After describing the home as it used to be "the center of all life, economic, social, and educational," Dr. Robinson wrote that the great industrial changes had not only changed the home, but had destroyed its basic stability, because as the women's responsibilities and duties were removed, her importance to her husband and children was sadly diminished.

As machines took over women awoke as if from a centuries-old dream of peace and happiness to find themselves dispossessed. Gone was their central place in the family home, gone their economic importance, gone their close working partnership with their mate, their functions of teacher and moral guide to the children.²⁵

She concluded that women's reaction to being so displaced was to commit suicide as women and attempt to live as men. Because she had

²⁴Amy Brown Lyman, The Relief Society Magazine, XVIII (April, 1931), 198.

²⁵Marie N. Robinson, MD., The Power of Sexual Surrender, (Garden City, N.Y.: Doubleday & Col, Inc., 1959), 74.

been dispossessed of those things which had defined her womanhood and supported her ego, she felt her feminine attributes, skills, and functions depreciated. So, with her self respect as a woman gone, she competed with man on his level. The achievement of maleness became her objective, Doctor Robinson suggested. She recognized that women's lot used to be deplorable in many ways, and that much improvement has been made; but the focusing on male goals discredited women's basic needs and fulfillment. "The rage of the feminist was directed against herself."²⁶

WOMEN AND THE PRIESTHOOD

As missionary work was involving more of the people of the world, urging them to examine the gospel, the question as to why only the men were given the Priesthood offices was frequently asked. Some wives and daughters in the Church were having difficulty explaining this situation, so, the wife of one of the Twelve Apostles, Leah D. Widstoe, published an answer for their benefit.

In her lengthy discussion Mrs. Widstoe said that the Priesthood operates for the welfare of the entire human family. The whole family shares alike in its blessings, but for the sake of order and wise government the power of presidency was given to the Father's sons. This makes the Priesthood holder the one responsible to our Maker for human welfare.

The Father has given His daughters a gift of equal importance and power, "which gift if exercised in its fulness will so occupy their entire life on earth that they can have no possible longing for that

²⁶Robinson, p. 76.

which they do not possess."²⁷ According to this woman, motherhood is the special gift conveyed to women, and women should have no desire for anything greater, because there is no greater power on earth! When the power of motherhood is exercised completely, it is so engrossing that any added outside demand for time or strength would detract from its great requirements, she cautioned. Her reasoning was that the training of the human soul for advancement and joy here and hereafter, called for the greatest possible powers of mind and heart. In its first months and years, when the future of the child is determined physically, mentally, morally, and spiritually, the mother has the right, by gift divine of being the shaper of its life. Such grave responsibility gives conclusive proof of woman's great innate power. Mrs. Widstoe's conclusion was that the struggle for woman's rights was righteous in many aspects; but it was "misdirected if it hopes to give woman man's work to do, or encourages her to evade her birthright--motherhood."²⁸

CHALLENGES OF WORLD WAR II

Once again world war proved to be a great catalyst in changing women's lives. Their help was needed in the factories to replace fighting men during the second world-wide conflict. This big need, coupled with the offer of big wages, lured many wives and mothers away from home. Again the new independence seemed desirable to many. And again President Amy Brown Lyman voiced a warning. In a radio talk, delivered in March, 1943, she said:

²⁷ Leah D. Widstoe, The Relief Society Magazine, XX (Oct., 1933), 597.

²⁸ Ibid., p. 598.

It is extremely difficult and of some concern to know how to proceed, how to know which work is the most important, the most constructive, which will really be most helpful, which will bring the most needed results.²⁹

She added that we must look at the permanent or eternal values before making decisions, and that mothers with little children were doing at home the work which was "more important, helpful, and far reaching, in the long run, and more necessary even to the progress of the war and peace to follow than any kind of new work." She told of military commanders saying that "home" was the chief topic of conversation among their men, and that to help the fighting men, the most important duty of women was to keep the homes intact and the families together. She gave this guideline to follow:

It is the task of women in the midst of any and all exigencies and emergencies to bring up the generation of tomorrow. This is her most important work, and the greatest contribution any mother can make to the world, either in time of peace or in time of war.³⁰

The continuous war has brought great prosperity, enabling great numbers of women to buy the marvelous electrical servants which modern technology has provided. These appliances have taken much of their burdensome labor away and have given more time to spend according to their own choosing. This extra time and independence, coupled with the high cost of providing the luxurious necessities which our culture dictates, made many wives and mothers choose to work away from home.

PROFESSIONAL STATUS FOR HOMEMAKERS

So much recognition is now given to women who achieve in other

²⁹ Lyman, Relief Society Magazine, XXX (April, 1943), 237, 238.

³⁰ Ibid.

careers, that many a woman who puts all of her efforts in to homemaking feels inferior as "just a housewife." In the Relief Society in 1949, Belle Spafford, who followed Amy Brown Lyman as the organization's president, encouraged those women who "only stayed at home." She said that, though we are grateful for what modern progress has done for women, her liberation, education, all of her opportunities, we must remember that she makes her supreme contribution to the world in her role as mother and homemaker even though other careers are now attainable by her. She gave the assurance that the homemaking role offered women her greatest satisfactions and fullest expressions of her creative urges and talents. She talked of the far reaching effects of neglecting the home.³¹

Emma Rae McKay, the wife of President David O. McKay, was one of the first women to combat this growing feeling of a lack of status for not working away from home. She talked about being a professional homemaker--doing a professional--quality job. In a speech to the BYU women, she noted that every girl of marriageable age should develop herself to be a good wife and mother, for:

The woman who is most successful in making a home is in every sense engaged in a learned profession . . . the greatest on earth. She has to initiate, plan, direct, and carry out operations which involve in greater or less degree all the sciences and arts known to man. She also deals with those subtler spiritual powers which make or mar a child's personal happiness and influence his soul's salvation.³²

Annie M. Ellsworth, a former member of the Relief Society General

³¹Belle S. Spafford, The Relief Society Magazine, XXXVI (December, 1949), 724, 725.

³²Emma Rae McKay, address at BYU, "The Art of Rearing Children Peacefully" (Provo, Utah: BYU Extension Publications, April 12, 1952).

Board, also could see that the women's attitude toward homemaking had to change, if they were to be happy as a whole. She labeled it as women's greatest, most challenging career. It is the sphere in which she can find the most happiness and give the greatest service, Mrs. Ellsworth insisted. The making of a home "is the highest and best in women's realm" she advised, and then offered this warning:

In the eyes of the trained home economists, if homemaking is to maintain its central position in human life, and to be permanently satisfying in a world of economic freedom and beckoning outside careers, it must take on professional standards and secure professional recognition.³³

Louise Madsen, a counselor to Belle Spafford, has also spoken out concerning the homemaker attitude, saying enthusiastically that "women can aspire to no greater heights than to be eminently successful in the role they were intended to fill, that of wife, mother, and homemaker." Mrs. Madsen asserted that the teachings of the Church concerning women's role define their responsibilities as wives to their husbands and mothers to their children, even in a day of beckoning alternatives. She looked for the day when women will be "happily aware of their opportunities to make this portion of eternity beautiful and happy," and believed that only those women with this awareness can achieve the fulfillment that will bring real satisfaction.³⁴

Women's liberation has brought new responsibilities which are most uncomfortable at times. Decision making has become a real burden to many women who now have extra time to spend according to their own

³³ Annie M. Ellsworth, The Relief Society Magazine, XLIV (January, 1957), 7. see also, Lillian Bradshaw, The Relief Society Magazine, LVII (October, 1970), 724.

³⁴ Louise W. Madsen, The Relief Society Magazine, L (February, 1963), 103.

choosing; and the attractive opportunities away from home coupled with the persuasive voices extolling the advantages of day care centers for children have created a climate very conducive to neglecting traditional responsibilities. Mrs. Spafford showed her awareness of the problems women face, and offered help and encouragement in solving them:

While her emancipation has brought woman endless opportunities and advantages, it has not left her devoid of problems. In her zeal for expression and freedom, we find her all too often developing attitudes, expressing opinions, engaging in activities and seeking goals that are not in the interest of her ultimate best good nor in harmony with her feminine nature or her earthly mission. Rather than striving for the realization of her full potential as a woman, we see her all too often in competition with man, aping his behavior, his habits, even his dress and general appearance. We see her somewhat insensitive to her primary role as his companion and helpmeet, the guardian of his home, the guide and protector of the spirits entrusted to the home. We see her inclined to disregard his role as head of the household in righteousness.

The demands of modern life entice, if not force, many women to engage in activities outside their homes, particularly activities of the labor market Women must continually ask themselves which of all our multitudinous responsibilities have first claim upon us?

I suggest that the time has come when woman might with profit evaluate the direction emancipation is taking her, assess the values which motivate her views and actions, and endeavor more earnestly to seek out truth as it relates to the proper uses of her God given freedom.

To stem the tide of error, to alter confused thinking and modify improper action on the part of women will require strong and intelligent leadership Can Latter-day Saint women meet this responsibility? Of course they can! They have the truth, and the daily guidance of the prophets³⁵

SUMMARY

Woman's status as a dignified individual with the rights of such has been low through much of the world's history. The prophet of the latter days, Joseph Smith, began the restoration of these rights as he

³⁵ Spafford, Relief Society Magazine, LIII (November, 1966), 810.

acted to restore the fullness of the gospel of Jesus Christ.

Women in America began building upon President Smith's foundation and worked diligently and successfully in their own behalf. By the year 1920 all women citizens of the United States had the right to vote. Many other freedoms from traditional mores and roles were acquired in the ensuing years.

The LDS women have actively engaged in this movement to give the feminine sex equal opportunities for self-development, but they have been guided by the revelations which have defined their role. The written expressions of the LDS women show that they have been highly observant and honest in analyzing their place in society. They have, for the most part, not been passively submissive but have accepted the counsel given to them by Priesthood authority. Their awareness of the great amount of power and influence they wield as wives and mothers is evident, and many of them have expressed contentment with this role.

Chapter II

INSTRUCTION ON WHEN, WHERE, AND WHOM TO MARRY

THE NEED FOR COMPANIONSHIP

On the day of Adam's creation, the Lord told him that it is not good for man to be alone and made him a companion. Man's own bone was used for material, in order that these two might be "one flesh." The companion, woman, was called the "helpmeet" of man, indicating that she was to be more than mere company for him. Joseph Fielding Smith confirmed this definition of woman's role with these words:

And the Lord said he would give the man a companion who would be a help mate for him; that is, a help who would answer all of the requirements not only of companionship, but also through whom the fullness of the purposes of the Lord could be accomplished regarding the mission of man through life and into eternity.¹

According to LDS doctrine, with the mission of man being to regain God's presence and receive of His fullness, the first role of woman, it is easy to conclude, would be the doing of whatever was required of her to make a god of her companion. Further discussion will reveal that a woman's own hope of exaltation depends upon her husband's achieving divine status.

THE DUTY OF MARRIAGE

According to President Smith, God pronounced Adam and Eve husband and wife, for eternity. So, from the beginning of mortality,

¹Joseph Fielding Smith, The Improvement Era, XXXIV (October 1931), 704, 705.

God has commanded that a man and his companion be made man and wife by an official rite, or ordinance.² This is important to know in a period of history when many incessant voices are declaring the "bankruptcy of marriage," and are advocating abandonment of this ceremony. Marriage is a most necessary facet of social life because:

Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated: virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.³

These were the observations of the sixth president of the Church, Joseph F. Smith. He further asked Church authorities to preach the duty of marriage--that "no man holding the Priesthood who is worthy and of age should remain unmarried."⁴ This is necessary, Joseph Fielding Smith explained because "that man or woman who remains 'separately and singly' throughout eternity shall have lost the greatest blessing the Lord has prepared for them that love him."⁵

Marriage is a principle which presents more challenges, but also more blessings than any other, President Smith said, because:

Nothing will prepare mankind for exaltation in the kingdom of God as readily as faithfulness to the marriage covenant. Through this covenant, perhaps more than any other, we accomplish the perfect degree of the divine will. If properly received, this covenant can be the means by which man gains his greatest happiness.⁶

² Joseph Fielding Smith, Doctrines of Salvation, compiled by Bruce R. McConkie (Salt Lake City: Bookcraft, 1963), II, 70, 71.

³ Joseph F. Smith, The Improvement Era, V (July, 1902), 713-717.

⁴ Ibid.

⁵ Joseph Fielding Smith, The Young Woman's Journal, XXXI (June 1920), 304, hereafter cited as YWJ.

⁶ Joseph Fielding Smith, The Improvement Era, LXXIII (Sept., 1970), 3.

CHOOSING A PROPER HUSBAND

Having accepted the importance of the marriage covenant, a woman must next meet a challenge which Mother Eve didn't have, at least not in mortality, of deciding which of the many sons of Adam should be her own mate. This is of extreme importance since her socio-economic, cultural, and happiness levels for this life--and the life to come, are determined by this choice. This is, perhaps, an even more delicate problem for women than for men, because wives, in choosing a husband, are also choosing a "head," a leader. Their eternal futures are dependent not only upon where their husbands lead them but also upon the support they give to these husbands. Therefore, volumes of instruction on choosing well have been written to women by the Church authorities.

Brigham Young said that if all of the female beauty the world had ever known had been simmered down into one individual, she wouldn't be a bit attractive to him if she weren't part of "the kingdom." Therefore, he couldn't understand why women had difficulty distinguishing between a man of God and a man of the world for a husband.

It is one of the strangest things that happens in my existence to think that any man or woman can love a being that will not receive the truth of heaven. The love this Gospel produces is far above the love of woman.⁷

His first criterion for choosing, then, seems to be that the young man in question be an active member of the Church. Through the years the prophets have repeated this advice until it has reached a high degree of intensification. First, associate with only those from

⁷Brigham Young, Address given at Salt Lake City, October 7, 1860, The Journal of Discourses, reporter G. D. Watt, VIII (London, England, 1884), 200. hereafter cited as JD.

whose company you can select a congenial life's partner, President David O. McKay advised; then, having passed this main test, he advocated putting the prospective groom through a finer screening process. He said to notice any negative traits and let judgment rule the heart here. He urged women not to make the common mistake of thinking that the prospective bridegroom's character will change after marriage. Then his positive characteristics should be assessed, McKay said. "Among the dominant characteristics a true lover should possess are: first, Honesty; second, Loyalty; third, Chastity; and fourth, Reverence."⁸ This man's advice should be especially valuable because his great excellence as a husband was acknowledged by all who knew him well.

Another criterion which President McKay left for young women to use in choosing a husband was the importance of distinguishing between the one who just arouses one's baser nature, and the one who "inspires you to do your best."⁹ That "best" for Latter-day Saints means eventual exaltation through the eternities. Nearly all of the Church authorities have given admonitions to the youth on how to obtain this reward. Temple marriage is a necessary step, so its importance, with the importance of preparing one's self to be eligible for this ordinance, has received much emphasis. These apostles have pled with young people not to trade their crowns for any worldly considerations. One of the pre-requisites for entering the temple is chastity--sexual purity. So this subject has also been stressed. Because so much of this material is extant and readily available it will not be reviewed much here.

⁸ David O. McKay, Man May Know For Himself, compiled by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), 235.

⁹ McKay, The Improvement Era, LXIX (Sept., 1966), 764.

Joseph Fielding Smith gave an easily understood statement concerning the choosing of a husband. He said to look for a young man who has an abiding faith in the Gospel.

Such a person is more likely to prove true to every vow and covenant. When the young man and the young woman are thoroughly grounded in the divine mission of our Lord and believe the gospel as revealed through Joseph Smith, the prophet, the chances are all in favor of a happy union that will endure forever.¹⁰

WHEN A PROPER MATE ISN'T AVAILABLE

The writer sees a trend that husband material is more scarce than wife material, and the fear that prolonged wars will make this condition worse in the future, makes the following advice from President Smith especially noteworthy. He acknowledged that women are at a disadvantage in having to wait for a young man to propose marriage, and gave an antidote for "old maid panic." It isn't a case of "any" man being better than "no" man for our girls. He said to wait until the right man comes along, even if it takes as long as Sarah waited for Isaac's birth, because the Lord knows the desires of the heart and will judge people by them. Then he promised that someday deserving women will receive all of the blessings offered the faithful. "My advice to our girls is, if you cannot find a husband who would be true to his religion and his faith in the Gospel of our Lord, it is better to abide in 'single blessedness.'" It's better to suffer some denial in this life than lose salvation in the Kingdom he assured them, and repeated the promise, "Remember, the Lord will make up to you in joy and eternal union more

¹⁰ Joseph Fielding Smith, YWJ, XXXI (June, 1920), 307, 308.

than you have temporarily lost if you will be true and faithful."

Because of this counsel an acquaintance of the author's was willing to reject a proposal of marriage from a man she loved because he wouldn't overcome the difficulties which would keep them from going to the temple to be married. Having their marriage performed in an LDS temple is very important to Mormons. One reason for this is that the marriage is preceded by an endowment ceremony during which the gifts which will enable them to return to the Father's presence are bestowed. Then the wedding ceremony unites the couple for time and all eternity, provided that each member of the dyad remains faithful to all of the covenants taken therein. The Prophet Joseph Smith recorded the eternal marriage revelation in Doctrine and Covenants 132. This section of scripture states that civil marriages will not only be dissolved after mortality, but that those receiving only a civil marriage will become servants for eternity. Temple marriages, those sealed by the Holy Spirit of Promise, are uninterrupted by death, except for a brief period while the partner finishes mortality, and carry the assurance that the participants will eventually resume bearing children and become gods and goddesses of worlds of their own.¹² Reflecting upon this eternal union, Lorenzo Snow described it as:

A man and a woman in the other life, having celestial bodies, free from sickness and disease, glorified and beautiful beyond description, standing in the midst of their posterity, governing and

¹¹Joseph Fielding Smith, The Young Woman's Journal, XXXI (June, 1920), 307, 308.

¹²The Doctrine and Covenants (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1963), 132:15-19.

controlling them, administering life, exaltation and glory, world without end.¹³

MARRIAGE NOT TO BE POSTPONED FOR WORLDLY WEALTH

Women have been carefully admonished to be very discerning about the worthiness of all suitors; they have also been told that it would be a mistake to refuse to marry an otherwise good man just because he hasn't acquired much worldly wealth yet. In the agrarian economy of early Utah this advice would have been easier to follow, it seems, than it is today in a world of highly trained specialists; but the advice has not changed much through the years. Brigham Young's advice, given in 1868, was surprisingly similar to the counsel that David O. McKay would give one hundred years later. President Young said:

I wish the whole people of the United States could hear me now, I would say to them, let every man in the land over eighteen years of age take a wife, and then go to work with your hands and cultivate the earth, or labor at some mechanical business, or some honest trade to provide an honest living for yourselves and those who depend upon you for their subsistence; observing temperance, and loving truth and virtue; then would the women be cared for, be nourished, honored and blest, becoming honorable mothers of a race of men and women farther advanced in physical and mental perfection than their fathers. This would create a revolution in our country, and would produce results that would be of incalculable good.¹⁴

The doctrine was still the same when Wilford Woodruff was the spokesman:

My feelings are that every young man in Israel should get married when he arrives at the proper age. Do not wait until you have about ten thousand dollars and have fine horses and carriages. You will get them just as quickly after you are married, and

¹³Lorenzo Snow, The Improvement Era, LXIX (December, 1966), 1095.

¹⁴Young, JD, Salt Lake, April 6, 1868, rep. Gibb, XII, 194.

possibly quicker, than you will before.¹⁵

President Woodruff's description of conditions in 1889 seems appropriate to current circumstances:

The institution of marriage, in some communities of which we read, is falling almost into disrepute. It is alleged that there is a growing tendency in this direction among us. The cause is doubtless, traceable to the increase of wealth and the disinclination of young men to take upon them the burdens of a wife and family. As we depart from the simplicity of early days, we may naturally expect that this tendency will increase as young men may be restrained from offering marriage to young ladies unless they can give them something like as comfortable home as they enjoy under their parent's roof. Extravagant or luxuriant habits or training on the part of the girls will also have this effect to deter young men from marrying. Care should be taken by every person of influence to counteract this tendency, and to set before the rising generation the advantages which follow well-arranged marriages. No community can prosper and maintain a high standard of morality where there is a large percentage of unmarried young men and young women. We should deplore the increase of such a class among us, and all honorable means should be used to prevent its existence. The young of both sexes should be taught that it is not necessary to happiness in marriage to be in the possession of wealth. In this country an industrious, economical married couple can soon surround themselves with all the conveniences and comforts essential to life and happiness. The comforts thus accumulated will be doubly sweetened unto them by the recollection of their exertions in common to procure them. No rightly constituted and educated young woman will refuse an offer of marriage from a worthy, industrious young man for no other reason than that he is not able to surround her at first with the comforts which she may think she ought to have.¹⁶

The same admonition was still being given after the Twentieth Century had begun. This is the advice of President Joseph F. Smith:

There is already a strong tendency to make sport of the obligations to marry. Pretexts of ambition are set up as an excuse to postpone marriage till some special object is attained. Some of our leading young men desire to complete first a course of study at home or abroad. Being natural leaders in society their example is

¹⁵ Wilford Woodruff, The Millennial Star, LI (September, 1889), 595.

¹⁶ Wilford Woodruff, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints 1833-1964, compiled by James R. Clark (Salt Lake City: Bookcraft, 1965), III, 143, 144.

dangerous and the excuse is one of questionable propriety. It were better far that many such young men never went to college than that the excuse of college life be made the reason for postponing marriage beyond the proper age.¹⁷

These prophets surely have not been unaware of the increasing difficulty to keep the counsel they have given. In 1969 President McKay tackled this issue:

How are we going to overcome some of these present-day difficulties? Postponment of marriage is not the answer. I know that there are many parents whose sons and daughters are struggling for an education who say it would be better if young couples postponed marriage until after they gained an education. I am not sure about it. Each case must be considered on its merits. The principle thing is to be sure the couple love each other. Marriage without love will bring misery. But if they are sure they are mated and have the same ideals, generally early marriages are best.

There was a time in the beginning of this country--it goes back before the beginning of this country--when every girl was given a dowry, and we still have the practice of a girl's preparing a trousseau, which is a commendable practice. I think where parents can help they should help young couples, especially those who have five or six years ahead in getting a college degree.¹⁸

According to President McKay, marriage means sacrifice. He said that it is a "state of mutual service, a state of giving as well as receiving, and that each must give of himself or herself to the utmost."¹⁹

This concept of sacrificing for one's mate seems to the author to be one of the big problems with the current state of marriage. Even the sacrificing of other romantic interests seems too much to ask of some marriage partners. But the principle of sacrifice must not be

¹⁷ Joseph F. Smith, The Juvenile Instructor, XL (April 15, 1905), 240, 241.

¹⁸ David O. McKay, Official Report of the General Conference of The Church of Jesus Christ of Latter-day Saints, April, 1969. (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 9.

¹⁹ Ibid.

ignored. Joseph Smith said that it is necessary to life and salvation. "It is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God."²⁰

SUMMARY

God said that it is not good for men to be alone, and married Adam to Eve. From that day on marriage has been scripturally proclaimed to be a necessity for the happiness of mankind. Modern scripture advises that it is a necessary ordinance for the greatest happiness in future realms. Only those marriages which are solemnized in LDS temples and sealed by The Holy Spirit of Promise will enable the participants to qualify for this ultimate joy and exaltation, however. This is one of the reasons why great care must be exercised in choosing a mate. If a proper mate doesn't propose marriage, LDS women are counseled to wait until some future day when a good marriage and every happiness will be available to them. Postponement of marriage for other reasons has been discouraged, however. Husbands and wives are expected to sacrifice for each other, and reap the blessings gained by so doing.

²⁰Joseph Smith, Lectures On Faith, compiled by N. B. Lundwall (Salt Lake City: P.O. Box 2033), lecture 6, verse 7, page 58.

Chapter III

HER ROLE AS HELPMEEET

A COMFORT TO HUSBAND: JOSEPH SMITH

The training of wives to be true helpmeets was one of the early items considered in the restoration of the Gospel. The Church was only a few months old when this information was revealed. It is recorded in The Doctrine and Covenants 25. The writer believes that the Lord gave a very direct and plain answer to the current conjecture as to what should be of greatest importance to a wife when he said, "and the office of thy calling shall be for a comfort unto my servant . . . thy husband, in his afflictions, with consoling words, in the spirit of meekness." And then, as a definition of her goals He said, "Let thy soul delight in thy husband, and the glory which shall come upon him."

Further instruction came a few years later as the women were in Relief Society meetings. At this time the Prophet gave detailed instructions on how to help a man reach his great potential: "He exhorted the sisters always to concentrate their faith and prayers for, and place confidence in their husbands, whom God has appointed for them to honor."¹ Another of Joseph's statements to the Relief Society has been much misunderstood by people of later generations because the

¹Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts, quoted from Snow by Roberts, (Salt Lake City: Deseret Book Co., 1946), IV, 604, hereafter cited as DHC.

of terms has changed through the years. He told the women of Nauvoo to "provoke" their husbands to good works.² That word currently means to vex, irritate, and exasperate, but in 1842 the word "provoke" had a much more positive connotation. It comes from the Latin word "provocare" which means: to call forth, challenge, appeal, excite.

Joseph Smith even told wives how to react when their husbands stepped backwards at times:

You need not be teasing your husbands because of their deeds, but let the weight of your innocence, kindness and affection be felt, which is more mighty than a millstone hung about the neck; not war, not jangle, not contradiction, or dispute, but meekness, love, purity--these are the things that should magnify you in the eyes of all good men.³

No one knew better than Joseph how much a man who has been roughly treated needs his own "Garden of Eden" to return to for rest and recuperation. Every wife should know the importance of making her home meet this high standard. To the Relief Society members Joseph advised:

Let this Society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur--if he can meet with mildness it will calm down his soul and soothe his feelings; when the mind is going to despair, it needs the solace of affection and kindness.⁴

Emma Smith, the Prophet's first wife, must have played her role beautifully. She didn't even need four walls and a roof to create an atmosphere of peace for Joseph. Her grateful husband recorded one

² A Centenary of Relief Society, General Board of the Relief Society (Salt Lake City, 1942), 15.

³ DHC, IV, 605.

⁴ DHC, IV, 606, 607.

example of her skill as a helpmeet. He was in hiding to escape being captured by villains from Missouri who were intent on destroying him, regardless of justice and law. Into this troublesome scene came Emma, an expectant mother at the time, and:

. . .with what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma--she that was the wife, even the wife of my youth, and the choice of my heart. Many were the reverberations of my mind when I contemplated for a moment the many scenes we had been called to pass through, the fatigues and the toils, the sorrows and sufferings, the joys and consolations from time to time, which had strewed our paths and crowned our board. Oh what a commingling of thought filled my mind for the moment, again she is here, even in the seventh trouble--undaunted, firm, and unwavering--unchangeable, affectionate Emma.⁵

He was aware, surely, being the husband of several wives, of the difficult challenge he gave to the Relief Society women when he pleaded with them, "When you go home, never give a cross or unkind word to your husbands, but let kindness, charity and love crown your works henceforward."⁶

The question as to who should be the head of the house was clearly answered by Joseph, also. He even forbade the missionaries to influence a wife and children to embrace the Gospel if the husband and father disapproved. He pointed out to fathers the great responsibility that accompanies these decision making powers, however.⁷

Joseph Smith, as the restorer of the Gospel, was called upon to do much teaching of fundamental principles of behavior such as the ones

⁵ DHC, V, 107.

⁶ Ibid.

⁷ DHC, II, 263.

discussed. His successor as God's spokesman, Brigham Young, built well on the foundation which Joseph laid, but his was a different problem. He had a new civilization to build. Not only did the pioneer's physical survival in the middle of a desert depend upon proper interpersonal relationships, but starting afresh with a dedicated people made President Young bend every effort to uplift the level of these relationships until they would become another "Zion people." This wonderfully ambitious task was made even more difficult because of the many different cultures he had to blend. Church members came to Deseret directly from their many foreign homes. So "Brother Brigham" had much advice to give them on all facets of their living.

SUPPORT HUSBAND AS FAMILY HEAD: BRIGHAM YOUNG

President Young spent much time talking to women about their role. He seemed to have great respect for their abilities, and one time admitted to them:

Women are more ready to do and love the right than men are; and if they could have a little guidance, and were encouraged to carry out the instincts of their nature, they would effect a revolution for good in any community a great deal quicker than men can accomplish it.⁸

Ever since Eve, women have felt this to be so; it defines one of their challenges, because, ever since Eve, God has insisted that men should rule over them. Just why this should be so remains an unanswered question in the author's mind. But gospel teachings are that people came to mortality to see if they would do all things that

⁸Brigham Young, Address delivered in Salt Lake City, April 6, 1868, Journal of Discourses, reported by G. D. Watt, XII, 194, hereafter cited as JD.

God would command and to have a trial of their faith. Perhaps having her husband rule over her is the most effective way to try a woman's faith, since, as President Young noted, females seemingly have a more intuitive love of the right than males do. Also, according to these prophets, nothing could be more rewarding to women than helping their husbands acquire the strengths by which they might lead their families to a divine plane. To meet this wifely challenge, however, is a demanding task, so women have much need of constant encouragement to do so. President Young filled this need over and over again. He told the women many times:

Let the father be the head of the family, the master of his own household; and let him treat them as an angel would treat them; and let the wives and the children say amen to what he says, and be subject to his dictates, instead of their dictating the man, instead of their trying to govern him.⁹

Wives can be sure that any inclinations they might have to lead their husbands come from the adversary of righteousness, for, "If that mother or wife enjoys the gift of the Holy Ghost, she will never intrude upon the rights of her husband."¹⁰ Neither should she dictate to her husband in his business, President Young said.

He had much advice to give to husbands, also; one bit of it will be especially interesting to women. He told husbands to be as indulgent with their wives as they could be--without letting the wives rule, for:

When the servants of God in any age have consented to follow a woman for a leader, either in a public or a family capacity, they have sunk beneath the standard their organization has fitted them for, when a people of God submit to that, their Priesthood is taken

⁹Young, JD, Salt Lake, Sept., 21, 1856, rep. Watt, IV, 55.

¹⁰Young, JD, Box Elder Co., Aug. 1, 1865, rep. Watt, XI, 135.

from them, and they become as any other people.¹¹

BE AN UPLIFTING INFLUENCE: YOUNG

After all of the convincing comments about family leadership, President Young made another statement that negates the validity of the rest, it seems. He said, "If a woman can rule a man and he not know it, praise to that woman."¹² If the man is to really be the head of the house it seems that the wife ought not to "rule" him, no matter how subtle she may be. Perhaps the problem here is one of semantics, for this next statement of Brigham Young's seems to explain his definition of "rule."

We want your influence and power in helping to build up the kingdom, and what I wish to say to you is simply this, if you will govern and control yourselves in all things in accordance with good, sound, common sense and the principles of truth and righteousness, there is not the least fear but what father, uncle, grandfather, brothers, and sons will follow in the wake.¹³

BUILD UP HUSBAND'S SELF CONCEPT: YOUNG

To those wives whose husbands were not performing properly, President Young had two pieces of advice to give:

I will say to wives, whose husbands are unruly and will not walk in paths of rectitude and truth, live your religion faithfully . . . for he will not be able to resist the power of God that is within you.¹⁴

The second admonition to these distraught wives was that they shouldn't

¹¹Young, JD, Salt Lake, June 15, 1862, rep. Watt, IX, 308.

¹²Ibid.

¹³Young, JD, Salt Lake, Aug. 8, 1869, rep. Evans, XIV, 102, 103.

¹⁴Young, JD, Salt Lake, Oct. 7, 1859, rep. Watt, VII, 279.

let their faith in their husbands drop, but to continue to uphold them in the dignity of their position and calling, and to continue to let them be the "head all day long." He urged them to show wisdom by not complaining about it, for:

A woman's wisdom and judgment has failed her once in the choice of a husband, and it may again, if she is not very careful. By seeking to cast off her husband--by withdrawing her confidence and good will from him, she casts a dark shadow upon his path, when, by pursuing a proper course of love, obedience, and encouragement, he might attain to that perfection she had anticipated in him.¹⁵

AVOID DIVORCE: YOUNG

Brigham was very much against divorce. He commented once that he never charged a farthing for performing marriages but "when you ask for a bill of divorce, I intend that you shall pay for it."¹⁶ He felt this way because, he said, "There is no ecclesiastical law that you know anything about, to free a wife from a man to whom she has been sealed, if he honors his Priesthood."¹⁷ He further cautioned dissatisfied wives by telling them that even if it is hard to please a man, when a man does his duty in providing for his family "there can reasonably be but little complaint on the part of any sensible woman."¹⁸

INDIVIDUAL DIFFERENCES: JOHN TAYLOR

Many women succumb to the temptation of thinking that, since mates are to be "one flesh" a good helpmeet must lose her identity.

¹⁵ Ibid., p. 280.

¹⁶ Young, JD, Salt Lake, Jan. 20, 1861, rep. Watt, VIII, 345.

¹⁷ Ibid.

¹⁸ Ibid.

Church teachings about the Godhead give insight into this problem. Jehovah, His Father, and the Holy Ghost are distinct and different individuals, and yet they are one--in purpose, etc. Following this pattern, husbands and wives can be one and yet retain their individuality, it seems. President John Taylor gave validity to this reasoning. One time he commented, "I am glad that there is a little spirit among our sisters, and that they dare say their souls are their own."¹⁹ He obviously recognized personal differences, and gave the recipe for blending them into a happy unity:

Husbands, do you love your wives and treat them right, or do you think that you yourselves are some great Moguls who have a right to crowd upon them? They are given to you as a part of yourself, and you ought to treat them with all kindness, with mercy and long suffering, and not be harsh and bitter, or in any way desirous to display your authority. Then, you wives treat your husbands right, and try to make them happy and comfortable. Endeavor to make your homes a little heaven, and try to cherish the good spirit of God.²⁰

LET THE HUSBAND LEAD: WILFORD WOODRUFF

In a talk to the Priesthood holders, President Wilford Woodruff made a comment very significant to women then and now. "Any man who will permit a woman to lead him and bind him down is but little account in the Church and Kingdom of God."²¹

On November 16, 1879, President Woodruff performed the marriage

¹⁹John Taylor, JD, Salt Lake City, December 17, 1871, rep. David W. Evans, XIV, 270.

²⁰John Taylor, JD, American Fork, November 28, 1879, rep. Gibbs, XXI, 118.

²¹Wilford Woodruff, Wilford Woodruff His Life and Labors, by Matthias F. Cowley, 4th printing (Salt Lake City: Bookcraft, 1971), 490.

ceremony uniting his daughter to William McEwan. In his words to them he disclosed this concept:

While we are here we are surrounded by temptations because we are where devils dwell. They are around us and have power to tempt us; and here is the place they work. But there is no man or woman who has been true and faithful here until death that will ever be disturbed by them after death If you are true and faithful here you will be true and faithful there, and be so throughout all eternity.²²

OVERLOOK MISUNDERSTANDINGS: LORENZO SNOW

President Lorenzo Snow was a man of few words. But he did give some succinct, helpful advice to wives. He told them that to be great, good, and happy they should set about to do all of the good they could. Wives should learn how to best serve their husbands and see that the little, trifling misunderstandings in domestic concerns do not poison their happiness. He told wives to pursue an even course with their husbands and to bear with their faults. Then he eliminated room for marital arguments with these pointed words: "Let the one that has got the most light learn to be the most forbearing."²³

PATRIARCHAL GOVERNMENT AT HOME: JOSEPH F. SMITH

The Industrial Revolution brought about great changes in people's lives, too. As old methods gave way before new machinery, many mores and customs succumbed to a "new morality." The sixth President of the Church, Joseph F. Smith, bore the greatest onslaught of these

²²Wilford Woodruff, Wilford Woodruff, His Life and Labors, by Matthias F. Cowley 4th printing (Salt Lake City: Bookcraft, 1971), 619.

²³Lorenzo Snow, JD, Salt Lake, October 11, 1857, V. 316.

changes during his tenure in office. Opportunities to proclaim and defend the Gospel abounded in his life, and he skillfully and fearlessly met each challenge. Through better means of transportation and communication the isolation of Utah was ended. The "world" was very much with the Mormons at that time, and President Smith was quick to help the saints "put on the whole armor of God." A big part of that protective armor was re-defining for the women how they should act and react. The voting franchise was in their grasp and they looked forward to new liberty, as discussed in the first chapter. But, President Smith gave them many reminders of the substance of God's plan of family government. He told them that the patriarchal order is of divine origin and will continue throughout time and eternity, and that they ought to understand how to live it because it was intended to qualify and prepare mankind for the highest exaltation. "In the home the presiding authority is always vested in the father, and in all home affairs and family matters there is no other authority paramount."²⁴ This would be so, he affirmed, even if a General Authority should be in the home temporarily; the father would still preside and give general directions to his family. If wives and children could understand the purposes of this ruling they would always sustain the head of the household and encourage him in his duties, President Smith said. Then he added that it isn't a question of who is the best qualified, nor even of which partner is living the most worthy life. "It is a question of law and order, and its importance is seen often from the fact that the authority

²⁴ Joseph F. Smith, The Juvenile Instructor, XXXVII (March 1, 1902), 148, hereafter cited as J.I.

remains and is respected long after a man is really unworthy to exercise it."²⁵

After emphasizing the responsibility, this authority brings to the father for the growth and happiness of each family member, he said:

Upon this authority certain premises and blessings are predicated and those who observe and respect this authority have certain claims on divine favor . . . which they cannot have except they respect and observe the laws that God has established for the regulation and authority of the home.²⁶

USE RESPECT AND COURTESY: JOSEPH F. SMITH

At the April Conference, shortly after becoming the President, he told parents how very important it is to use courtesy in raising children. The husband should treat his wife with the utmost courtesy and respect--should always hold her in the highest esteem before the children. Then the wife should accord him that same respect and courtesy. President Smith was well aware of women's weaknesses, it seems, for he cautioned wives never to let their words be sarcastic and cutting, nor should they pass slurs and insinuations. They should never nag their husbands. Instead they should be a joy to their husbands and bend their efforts to make home the most blessed place on earth to their families.²⁷

²⁵J. F. Smith, JL, XXXVII (March 1, 1902), 747.

²⁶Ibid.

²⁷Joseph F. Smith, Official Report of the General Conference of the Church of Jesus Christ of Latter-day Saints, April, 1905 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 84, 85, hereafter cited as CR.

HUSBAND'S CHURCH WORK: JOSEPH F. SMITH

The importance of having a proper helpmeet for men being considered for high Church responsibility was frankly discussed by President Smith. He said that frequently otherwise competent men are barred from consideration because of the unfitness of their wives.

If our sisters could only realize how helpful they might be to their husbands who hold responsible positions in the Church, and if they would only take pride and pleasure in their husband's administration of affairs, the conduct of men in public offices would in many instances be very greatly improved.²⁸

President Smith said further that it is important for women as for men to understand the word of God, and that:

A woman without heartfelt devotion for the things of God is not prepared to stand at her husband's side and enjoy his confidence in the graver responsibilities that devolve upon him in the government of the Church.²⁹

President Smith issued a warning to wives of men who hold Church offices. He told them to guard against letting personal advantages and the aims and influence of small, exclusive groups affect the.³⁰

THE SANCTITY OF MARRIAGE: JOSEPH F. SMITH

During their polygyny days so many false stories about the "marriage perversions" of the Mormons were circulated that President Smith was called before members of the US Senate to defend the sanctity of LDS marriages. This was a trial for him, as even personal aspects of his own marriages were discussed, but it proved to be a great missionary tool as the beauty of Mormon marriage was reported and

²⁸J. F. Smith, JL, XXXVIII (July 1, 1903), 371, 372.

²⁹Ibid.

³⁰Ibid.

examined through the nation's newspapers. President Smith asserted that "the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations."³¹ Another time he explained that "sexual union is lawful in wedlock, and if participated in with right intent is honorable and satisfying."³²

MOTHER'S LOVE VERSUS WIFE'S LOVE: J. F. SMITH

One of the most valuable sermons of President Smith, in the writer's judgment, is very seldom reviewed. He defined the difference between how to love a husband and how to love a child; and as simple as it seems, many wives have loved, and consequently treated, their husbands as children without realizing it. Then these women have wondered why this treatment has brought on childish reactions from their spouses.

A wife may love her husband, but it is different to that of the love of mother to her child. The true mother, the mother who has the fear of God and the love of truth in her soul, would never hide from danger or evil and leave her child exposed to it. But as natural as it is for the sparks to fly upward, as natural as it is to breathe the breath of life, if there were danger coming to her child, she would step between the child and that danger, she would defend her child to the uttermost. Her life would be nothing in the balance, in comparison with the life of her child. That is the love of true motherhood for children.

Her love for her husband would be different, for if danger should come to him, as natural as it would be for her to step between her child and danger, instead, her disposition would be to step behind her husband for protection; and that is the difference between the love of mother for children and the love of wife for husband--there is a great difference between the two.³³

³¹Joseph F. Smith, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints 1833-1964, compiled by James R. Clark (Salt Lake City: Bookcraft, 1965), IV, 147.

³²Joseph F. Smith, The Improvement Era, XX (June, 1918), 738.

³³Joseph F. Smith, The Improvement Era, XIII (May, 1910), 276-280.

CONTINUAL COURTSHIP: DAVID O. MCKAY

By word and by example President McKay did as much or more than any other individual to keeping the marriages of Church members happily rewarding. His constant admonition was to keep the courtship alive, and that instead of considering marriage as the end of courtship it should be considered as the beginning of an eternal courtship.³⁴

President McKay warned many times that love can be starved to death and must be fed upon kindness and courtesy to keep it alive.³⁵

The main recipe for marital happiness which President McKay gave seems to be these three great ideals:

The first is loyalty. You have no right, husband, to yield to the attention of any woman other than your sweet wife. And wife, your duty is to your husband. Together you are an invincible team making a home. Always exercise loyalty to the great covenant made at the altar.

The second ideal is self-control. I know of no virtue that helps to contribute to the happiness and peace of a home more than the great quality of self-control in speech.

The third ideal is that simple little virtue of courtesy with your children When parents show courtesy to their children, and children are courteous to father and mother, there is an element of refinement in the home.³⁶

A part of courtesy is the expression of appreciation. President McKay advised that husbands and wives verbalize it to each other very often.

Then, after employing all of these other fine techniques, he advised women that "during courtship, keep your eyes wide open, but

³⁴David O. McKay, The Improvement Era, LXX (August, 1967), 3.

³⁵David O. McKay, Man May Know For Himself, compiled by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), 232.

³⁶McKay, Improvement Era, LXX (August, 1967), 3.

after marriage, keep them half shut."³⁷

Joseph Fielding Smith gave an appropriate conclusion to this chapter with this statement, "If a man and wife were earnestly and faithfully observing all the ordinances and principles of the gospel, there could not arise any cause for divorce."³⁸

SUMMARY

The Book of Genesis reports that one of the first admonitions given to Eve was to be a helpmeet to her husband. A noted scholar of the ancient scripture, Dr. Ellis T. Rasmussen of the BYU faculty, told the author that a quite literal Hebrew translation of the word "helpmeet" would be "a helper appropriate to him."

Further instruction on the implementation of this assigned role has been given to women by the latter day prophets. Joseph Smith recorded a revelation in which women were told to be a comfort unto their husbands, and to let their delight be in the glory their husbands would receive. He gave more direction to wives a few years later and admonished them to be kind and loving at home, and always to refrain from arguing and murmuring. Much emphasis was given to the importance of wives placing confidence in their husbands.

The Church presidents consistently recognized the patriarchal form of government as the Lord's plan for families. Wives must support husbands as family heads, they stressed, to receive greater blessings.

³⁷ David O. McKay, Secrets of a Happy Life, compiled by Llewelyn R. McKay (Salt Lake City: Bookcraft, 1967), 41.

³⁸ Joseph Fielding Smith, CR (April, 1965), 11.

Chapter IV

HER ROLE AS MOTHER

There are many testimonies on record of the frequent manifestations of Joseph Smith's love for children. Because of his disappointments in trying to have a large family of his own, Joseph turned often to the children of his associates as recipients of his great reservoir of paternal love.

INFANT MORTALITY: JOSEPH SMITH

The high infant mortality rate in Joseph's family, of his nine children five died shortly after their births, caused the Prophet to do much questioning on the future of those who die so young. His questions, which he testified were answered from the source of all knowledge, brought satisfaction and comfort to him. He shared this knowledge freely with his people such as Isabelle Horne who recorded his words to her.

. . . we should receive those children in the morning of the resurrection just as we laid them down, in purity and innocence, and we should nourish and care for them as their mothers. He said that children would be raised in the resurrection just as they were laid down, and that they would obtain all of the intelligence necessary to occupy thrones, principalities and powers. The idea that I got from what he said was that children would grow and develop in the Millenium, and that the mothers would have the pleasure of training and caring for them, which they had been deprived of in this life.¹

¹Joseph Smith, History of The Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1946), IV, 556, hereafter cited as DHC.

At another time Joseph told his congregation:

The Lord takes many away even in infancy, that they may escape the envy of men, and the sorrows and evils of this present world; they were too pure, too lovely to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice as they are delivered from evil, and we shall soon have them again.²

In translating the Book of Mormon, Joseph dispelled the prevailing doctrine of infant damnation when he recorded Moroni's report that little children are alive in Christ and are redeemed by the Atonement of Christ.³ Through another revelation he learned: "All children who die before they arrive at the years of accountability, age eight according to D&C 68:27, are saved in the Celestial kingdom of heaven."⁴

TEACH CHILDREN THE GOSPEL: JOSEPH SMITH

Joseph Smith published several revelations in the Doctrine and Covenants where the Lord explained very clearly to parents that theirs is the responsibility of teaching light and truth to their children and preparing them for baptism. If they fail in this task the parents will be considered responsible for the subsequent sinning the children might do.

MOTHERS MUST LEARN SELF-CONTROL: BRIGHAM YOUNG

President Brigham Young, who also testified of having access to

²Smith, DHC, IV, 553.

³The Book of Mormon (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1963), 8: 12, 22.

⁴Smith, DHC, II, 381. The author, having buried a little girl, is especially grateful for this information.

the Father's storehouse of knowledge, knew much about child rearing from his own experience as well. He not only had one of the largest families in the Church, but according to reports from several of his children, his was a wonderfully happy family. He was able to be an attentive supportive father to each individual child in addition to being the President of the Church and the Governor of the Territory of Utah. He depended a great deal upon his wives to help to make these ventures successful, and he said that all fathers in Zion should be able to do the same. Many times he reminded the mothers in Zion of their responsibility in governing children. He insisted that before she could control her children, a mother must first learn to control herself; "then she may be successful in bringing the child into perfect subjection to her will."⁵

AVOID NEGLECTING CHILDREN: YOUNG

Part of that self-control was to keep herself occupied with things of most importance, President Young advised the women of the Church. He was worried about children running wild and being neglected while their mothers were attending meetings. He told them that he wasn't going to be like some of the ancients who taught that if women wanted to learn anything they should learn it from their husbands. He was willing that they should go to the meetings and learn, but he noted that even this liberality was not enough for some women who let their children run abroad in the streets, "naked and barefooted, cursing and

⁵Brigham Young, address delivered at Salt Lake, July 3, 1870, Journal of Discourses, reporter David W. Evans, XIV (London, England, 1884), 277, hereafter cited as JD.

swearing," while they were off with their husbands. President Young assured them that when this was the case the blood of those children would be required at the hands of their mothers. Then he told them that they were also headed for trouble if they let the children do the dictating at home, because children are here to learn to obey rather than to control their parents.⁶

CHILD'S EDUCATION BEGINS BEFORE BIRTH: YOUNG

Brigham Young wanted mothers to be worthy and on the job from the very beginning of their motherhood, because the child's education and training begins then, he told them. In fact it begins even before birth, he said, and told the fathers to never cease to pray that their wives might enjoy the blessing of the Holy Ghost resting with them "that their infants may be endowed with the Holy Ghost, from their mother's womb."⁷ At another time he repeated this concept with these words:

It has been hinted that education commences with the dawn of knowledge upon the mental faculties of the child, and continues with it till death. But I will trace it a little further back still, and say that education commences with the mother, and the child in connection.⁸

He wished that mothers could understand the importance of impressions received in infancy, for "it is the experience of people generally, that what they imbibe from their mothers in infancy, is the most lasting upon the mind through life."⁹ He bemoaned the fact that,

⁶Young, given at Salt Lake, April 8, 1852, JD, Watt, I, 67, 68.

⁷Ibid., p. 69.

⁸Ibid., p. 66.

⁹Ibid., p. 67.

with all of this being so, he still could see mothers pay attention "to everything under heaven but-the training up of their children in the way they should go" ¹⁰ He warned mothers that if this early education was neglected that the sins would not be required at the hands of the father. "Lay it to heart, ye mothers, for it will unavoidably be so. The duty of the mother is to watch over the children, and give them their early education" ¹¹ Part of this early education was the teaching of the little ones to pray "as soon as they are able to talk." ¹²

FATHER TO TRAIN MATURING CHILDREN: YOUNG

President Young asked the fathers to assume the major responsibilities of child training when the child became old enough to labor with him in the field. Even then, however, the success of this venture was dependent upon the mother's having taught the child properly to revere the counsels of the father. He promised that if that preparation hadn't been made "it will be hard indeed for the father ever to control them." ¹³

EDUCATION OF CHILDREN: YOUNG

This training and educating of the child, begun by the mother,

¹⁰Young, JD, I, 66.

¹¹Ibid.

¹²Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints, 1833-1964, (Salt Lake City: Bookcraft, 1965), compiled by James R. Clark, I, 131.

¹³Young, JD, I, 68.

and taken over by the father as the child matured, was to be enhanced by carefully chosen teachers in both Sunday schools and day schools. "The teachers to whom we entrust our children for education should be faithful Latter-day Saints, sound in doctrine and thoroughly imbued with a love of Zion."¹⁴ He also did not want to import school books.

They should be compiled and published here, and they should contain those lessons that would have the effect to teach the children the true principles in regard to our Father in Heaven and his Son Jesus Christ, our Savior, and all true sciences.¹⁵

And with all of those precautions he still advocated that the parents call their children together every few days to interrogate them as to what they were internalizing from those lessons. Above all he urged them to see that their children learned the Gospel.¹⁶ No duty should receive more careful attention than how the children were being educated, he said, and stressed that the parents not relinquish their control of such. He insisted that much of it still be done right at home. Fathers were to teach their sons industry and the skills of agriculture or some useful mechanical trade. Mothers were to train their daughters in all homemaking skills and arts, but also see to it that they learned a useful avocation. This avocation was to enable them to sustain themselves and their offspring when their husbands were called on missions. "Thus will you and your daughters show yourselves approved, and prove helpmeets in very deed, not only in the domestic relations but in building up the kingdom."¹⁷

¹⁴Messages of the First Presidency, II, 288, 289.

¹⁵Ibid.

¹⁶Ibid.

¹⁷Ibid., 208, 209.

CHILDREN TO LEARN OF EVIL-WITHOUT SINNING: YOUNG

Their education was to be widespread in nature. President Young suggested that parents place their children "in a position or situation to learn everything in the world that is worth learning."¹⁸ And this meant that they should even learn "how the other side lives." At least they weren't to be prevented from getting acquainted with people and situations not so spiritually oriented as their own.

Now understand it--when parents whip their children for reading novels, and never let them go to the theatre, or to any place of recreation and amusement, but bind them to the moral law, until duty becomes loathsome to them; when they are freed by age from the rigorous training of their parents, they are more fit for companions to devils, than to be the children of such religious parents.

If I do not learn what is in the world, from first to last, somebody will be wiser than I am. I intend to know the whole of it, both good and bad. Shall I practice evil? No; neither have I told you to practice it, but to learn by the light of truth every principle there is in existence in the world.¹⁹

He added that the Lord intended for us to know both the good and evil, and what is in both heaven and hell, and he meant to keep learning until he had accomplished this. Doing so, he emphasized, wouldn't entail his committing one evil or iniquitous act. We need to know the consequences of both good and evil upon our race, he concluded.²⁰

This statement is in marked contrast to President Young's fiery determination that Johnston's army not come near Salt Lake for fear of the bad influence the soldiers and camp followers would have upon the saints. This fear was justified by the way those people did bring

¹⁸Young, JD, Ogden, June 3, 1871, Evans rep., XIV, 196.

¹⁹Young, JD, Salt Lake, Feb. 6, 1853, Watt rep., II, 93, 94.

²⁰Ibid.

sin and tragedy into Utah during their stay. This experience may have made him more keenly aware that, in the corrupt environment where we dwell, no one can be isolated from sin; however, one can learn to live in its climate without being fatally contaminated.

PARENTS TO SET PROPER EXAMPLE: YOUNG

The strategy President Young seemed to use, to fight the influence of evil in the lives of the children, was to keep their parents reenforcing righteous living by setting good examples. After enthusiastically urging parents to co-operate in this endeavor he added a promise to mothers "as true as the shining" that if they would live their religion and then teach their children constantly and thoroughly in the way of life and salvation, they would not depart from it. But he expressed the worry that the mothers were not doing this because they were too concerned about gratifying all of their children's wishes and letting them do about what they wanted to do.²¹ He gave this promise greater emphasis with this statement:

Let the father and mother, who are members of this Church and Kingdom, take a righteous course, and strive with all their might never to do a wrong, but to do good all their lives; if they have one child or one hundred children, if they conduct themselves toward them as they should, binding them to the Lord by their faith and prayers, I care not where those children go, they are bound up to their parents by an everlasting tie, and no power of earth or hell can separate them from their parents in eternity; they will return again to the fountain from whence they sprang.²²

Again President Young emphasized that all of those promises were dependent upon the parental examples being right. He begged them not

²¹Young, JD, Brigham City, Aug. 19, 1877, Gibbs rep., XIX, 92.

²²Young, JD, Salt Lake, April 29, 1866, Watt rep., XI, 215.

ever to do anything they weren't willing to see their children do, or say anything they wouldn't want their children to say in the most refined society. He decried parental inconsistency in demanding behavior of children which they themselves didn't produce.²³

In still another great sermon, President Young pled with parents, "So walk before your children that they may be prepared by your example to walk in the ways of life everlasting, and they will not depart from them" ²⁴ He added that they might become unruly for awhile, but should soon see the folly of their ways and return.

GOVERN BY LEADING, NOT FORCING: YOUNG

Elder Young cautioned them never to drive their children, but to lead them along--and not with an iron hand. He was very much against governing by using the rod; rather, he said, children should be led kindly by good example. He noted that even Jesus was without the Spirit for awhile, and sometimes individuals themselves may be left to try the strength of their integrity and faithfulness. "At times our children may not be in possession of a good spirit, but if the parent continues to possess the good spirit, the children will have the bad spirit but a short time."²⁵ This is true because they are born in the royal Priesthood and are legal heirs, entitled to the revelations of the Lord. He said, "And as the Lord lives, his angels

²³Young, JD, Ogden, June 3, 1871, Evans. rep., XIV, 192, 193.

²⁴Young, JD, Salt Lake, March 29, 1868, Watt, rep., XII, 174.

²⁵Ibid.

have charge over them"²⁶

If, after all of this good example, children still need chastisement, Brigham Young gave this advice:

I will here say to parents, that kind words and loving actions toward children, will subdue their uneducated natures a great deal better than the rod, or, in other words, than physical punishment. Although it is written that, 'The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame,' and, 'he that spareth his rod hateth his son; but he that loveth him chasteneth him betimes,' these quotations refer to wise and prudent corrections. Children who have lived in the sunbeams of parental kindness and affection, when made aware of a parent's displeasure, and receive a kind reproof from parental lips, are more thoroughly chastened, than by any physical punishment that could be applied to their persons. It is written, that the Lord 'shall smite the earth with the rod of his mouth.' And again it is written, 'a whip for the horse, a bridle for the ass, and a rod for the fool's back.' The rod of a parent's mouth, when used in correction of a beloved child, is more potent in its effects, than the rod which is used on the fool's back.

Kind looks, kind actions, kind words, and a lovely holy deportment towards them, will bind our children to us with bands that cannot easily be broken; while abuse and undindness will drive them from us, and break assunder every holy tie, that should bind them to us, and to the everlasting covenant in which we are all embraced. If my family; and my brethren and sisters, will not be obedient to me on the basis of kindness, and a commendable life before all men, and before the heavens, then farewell to all influence. Earthly kings and potentates obtain influence and power by terrorism and maintain it by the same means. Had I to obtain power and influence, in that way, I should never possess it in this world or the next.²⁷

In the Doctrine and Covenants 121: 41-43, Joseph Smith recorded a revelation which also advised people to use persuasion, gentleness, meekness, kindness, pure knowledge, and love unfeigned as the tools for governing other people. President Young's methods seem to be completely consistent with the advice which Joseph Smith received.

²⁶ Ibid.

²⁷ Young, JD, X, 369, 361.

HOPE FOR WAYWARD CHILDREN: YOUNG

Sometimes children of parents who seem to follow all of these rules still have trouble conquering what seems to be a naturally rebellious nature. To these conscientious, suffering parents Brigham Young gave this word of comfort:

It never hurts my feelings to see young, exuberant life and animation manifest themselves; . . . do not be discouraged by the follies of the young.

I know that parents are often much troubled about their children. I have heard many relate their troubles and sorrows in this respect Parents--you who continue to live the life of true Christians, and are filled with faith, virtue, and good works, I promise you, in the name of Israel's God, that you will have your children, and no power can rob you of them; for all will be saved, except the sons of Perdition. If they go to hell, you will have the privilege of dragging them from there, if you are faithful.²⁸ That is the promise made to Abraham that he would save his seed.

MAINTAIN GOOD PHYSICAL HEALTH: YOUNG

The maintenance of good physical health was in those days the mother's responsibility much as it is today, and their prophet gave them good advice in this area. His main counsel seemed to be that "an ounce of prevention is worth a pound of cure." He also advised mothers to study all they could about the care of illness and to remember that "it is the privilege of a mother to have faith and to administer to her child; this she can do herself, as well as sending for the Elders"²⁹

²⁸Young, JD, Salt Lake City, Oct. 8, 1859, Watt, rep., VII, 336.

²⁹Young, JD, Salt Lake, Nov. 14, 1869, Grimshaw rep., XIII, 155.

Shortly before his death, President Young addressed a meeting of the Ogden Relief Society and told the women to be more careful with their children's diets. He said that they were prone to letting their children gorge themselves instead of eating moderately. He warned them that swine's flesh was more susceptible of disease than any other meat, but all fat meat was harmful. He advocated serving bread--hard baked--with warmed milk to which a little salt, flour, and one-third water had been added. And even this should be eaten sparingly, he said. People should keep from eating meat, and take in more ripe vegetables and well-baked bread. Crust eaters lived longer than soft bread eaters, he had noticed; so, with an answer to all problems, "Chef" Young told them how to bake bread properly:

Do not put your loaf into the oven with a fire hot enough to burn it before it is baked through, but with a slow heat, and let it remain until it is perfectly baked; and I would prefer for my own eating, each and every loaf to be no thicker than my two hands--and I would want the crust as thick as my hand.³⁰

CALL ON GOD FOR HELP: YOUNG

As a conclusion to the advice which this great colonizer gave on child raising, this most humble statement is offered:

I ask myself, am I capable of bringing up a child in the way he should go? The answer is right here--I am not. Why not? Because I have not that light and intelligence in my possession and that command over myself to give to a child a suitable impression under every circumstance and in every place, when I address him or require anything of him. We know a great deal, but when we compare our knowledge with the fountain of knowledge it is very small and

³⁰Young, JD, Ogden, July 19, 1877, James Taylor rep., XIX, 67, 68.

consequently I can say that I am not prepared to bring up a child in the way he should go; and yet I probably come as near to it as any person that lives. How is it with my brethren and sisters? They are capable of bringing up their children a great deal better than they do, that is certain. If we do as well as we know how--use all the faith and intelligence in our possession, and seek to gain more, we will be able to bring up our children in such a way that very few of them will ever depart from the right path.³¹

EDUCATION FOR CHILDREN: JOHN TAYLOR

As the father of thirty-four children, President John Taylor was also well aware of the challenges involved in helping one's children reach their maximum potential for joy. Besides teaching the importance of a child's being well born, properly taught the laws of life, and trained in the fear of God, he emphasized the importance of secular education. At a meeting in Manti he urged the parents to make the sacrifices necessary to provide this education for their children. He thought that it was even more important for parents who were deficient in their own education to show extra determination to have their children given the training which they had missed. A list of the areas in which he thought much schooling should be given includes: the physiology of the human body, and how to keep it healthful; better methods in agriculture; architecture; and the reading, writing, and speaking of languages. He said that our children should at least be the intellectual equals of their race. He was proud that the missionaries they had recently sent from Salt Lake were mostly well-schooled young men. They appeared to him to be a credit to any community. Then

³¹Young, JD, Ogden, June 3, 1871, Evans rep. XIV, 193, 194.

he added that when the Lord has needed to call uneducated men to do His work He has inspired them with sufficient intelligence to do the job:

. . . but we cannot expect the Lord to do this always; it is for us to do our part, that is to cultivate our intellectual facilities and prepare ourselves to be used by Him, having at all times an eye single to His honor and glory.³²

President Taylor's conclusion to this sermon was a prophecy that the author feels has been fulfilled in recent years. "He will pour out upon His people knowledge and inspire them with wisdom, so that they will be able to teach all classes and conditions of men."³³

In an epistle to the Church in 1885, President Taylor issued a warning that sounds like those being given currently:

We have been commanded of the Lord to set our households in order Wolves never watched with greater cunning and more ravenous hunger a flock of sheep and lambs than the people of your wards and stakes are now being watched by those who are ready to devour them.³⁴

This message then posed several questions to parents. They were asked if they had surrounded their children with every safeguard that would shield them against evil. They were warned not to let their children mix with any society of their choosing at all hours where they could be exposed to the wiles of the seducer and the corrupt.³⁵

In several other sermons President Taylor promised divine assistance to parents if they would "bow with your family . . . ;

³² John Taylor, JD, delivered at Manti, Utah, May 19, 1883, rec. Gibbs, XXIV, 168.

³³ Ibid.

³⁴ John Taylor, The Millennial Star, XLVII (Oct. 6, 1885), 715.

³⁵ Ibid.

ask God to bless them with wisdom, that they may manage well all things committed to their care."³⁶

CRYING BABIES IN CHURCH: TAYLOR

Another very timely instruction from this prophet was given at a General Conference:

If the congregation will endeavor to preserve as much order as possible, and prevent the crying and disturbance of children, I will try and address you for a short time. I am told that the people could not hear half of what was said by several of the brethren yesterday. It is wrong for us to have disorder in the house of God, a place where we meet for instruction.³⁷

Another piece of advice from President Taylor concerns how to handle arguments with older children. He said to remember that "they who are conscious of being right, are the first to make a move toward reconciliation . . ."³⁸

EDUCATE CHILD FROM MOTHER'S WOMB: WILFORD WOODRUFF

More help for those who question how early a mother begins to train her baby was given us by the fourth President of the Church, Wilford Woodruff. He said that the education of a child begins when the spirit life from God enters into the tabernacle. The condition of the mother at that time will affect the fruit of her womb, as her influence, teachings, and example will continue to be felt throughout its life into eternity.³⁹

³⁶Taylor, JD, Provo, Nov. 30, 1879, Gibbs rep., XX, 357.

³⁷Taylor, JD, Salt Lake, Oct. 7, 1884, Irvine rep., XXV, 303.

³⁸John Taylor, The Mormon (New York City), April 19, 1856, II, 9.

WEDGE BETWEEN GENERATIONS: WOODRUFF

President Woodruff preached the importance of setting a good example, also, and of teaching the children correct principles, and how really to pray. He recognized that the devil would make great exertions to drive a wedge in between parents and children—he described what later became known as the generation gap. But, in spite of these devilish efforts, he promised that the sons and daughters of this people, if they do their duty, will be held by the strength of God.⁴⁰ This divine help would come because of the great responsibility which would rest on the shoulders of the next generations, he affirmed. Striving to improve in the wisdom and knowledge of governing and counseling people, wherever one was called to act, he declared to be important. "This is a study and a work that should not be laid aside by parents, nor by the Elders"⁴¹

MOTHERS MUST LEARN SELF CONTROL: WOODRUFF

Elder Woodruff also advocated learning to govern one's self first, though. "Mothers, when you are cross and attempt to correct your children, conquer yourselves first," he said, and then he gave the method for doing this difficult task: "You need the grace of God to bring yourselves into subjection to Him that you may gain victory over your feelings."⁴²

³⁹Wilford Woodruff, The Millennium Star, II (Sept., 1839), 593.

⁴⁰Woodruff, JD, Salt Lake, Oct. 6, 1884, Irvine rep., VIII, 271.

⁴¹Ibid.

EDUCATION IN MANUAL ARTS: WOODRUFF

In a message from the Council of the Twelve, 1887, President Woodruff noted that any heartburnings, quarreling, and hatreds that existed were there only because the people were not living the religion they professed. And then he talked about an alarming situation where many who, after getting a smattering of education, were considering themselves unsuited for manual labor. He said that all should learn to be producers and that sustaining one's self by honest toil is "one of the most honorable means which God has furnished to his people here on earth." He considered an understanding of this very important to the proper education of the youth of Zion.⁴³

A proper education, in both spiritual and temporal things, Elder Woodruff assured parents, was the best legacy they could leave their children. "Ninety-nine out of every hundred children who are taught by their parents the principle of honesty and integrity, truth and virtue, will observe them through life," he said. And he continued with the admonition to teach carefully because the children will need to be prepared to build the kingdom when God's judgments are poured out on the earth.⁴⁴

NO BUSINESS AHEAD OF SAVING CHILDREN: WOODRUFF

Parents must not allow themselves to put any other business

⁴²Matthias F. Cowley, Wilford Woodruff (Salt Lake City: Bookcraft, 1964), 366.

⁴³Woodruff, Messages of the First Presidency, III, 151.

⁴⁴Woodruff, JD, Salt Lake City, April 6, 1872, David Evans, reporter, XV, 12.

ahead of the saving of their children, he reminded them.⁴⁵ This was especially important for mothers to remember, this placing the correct development of the rising generation first, because the fathers "are messengers to the nations of the earth, or they are engaged in business and cannot be home to attend to the children."⁴⁶

CHILDREN WHO DIE EARLY: WOODRUFF

Two little boys, the Wheeler children aged six and four years, were burned to death in 1875, and Apostle Woodruff was asked to speak at their funeral. He mentioned there that he had buried one-third of the children who had been given to him, and had often asked himself why they were taken. He had heard the Prophet Joseph teach about the happy futures of little children called home early, and reaffirmed what Joseph had said. Brother Woodruff explained that such children had fulfilled the object of their coming here, to tabernacle in the flesh--a tabernacle which would be preserved for them until it was reunited with their spirits in the morning of the resurrection. He shared Joseph's testimony that all infants who die, whether born to Jew or Gentile, righteous or wicked, will inherit the Celestial Glory. But he refused to answer more questions on that subject because more information hadn't been revealed to man. Elder Woodruff said that the people have to put their trust in the Lord in these afflictions; "We have to

⁴⁵Woodruff, JD, Salt Lake City, August 26, 1860, Long reporter, VIII, 272.

⁴⁶Woodruff, JD, Salt Lake City, April 6, 1872, Evans reporter, XV, 12.

lean upon his arm and to look to him for comfort and consolation."⁴⁷

MOTHER'S DEVOTION: JOSEPH F. SMITH

Joseph F. Smith was born during one of the worst periods of the history of this church, at the height of the persecutions in Missouri. He came just a few days after his father, Hyrum, was taken away with several of the other Church leaders for a winter's imprisonment. The helplessness of his family's condition, in the hands of a bestial mob with the governor's extermination order in their hands, was made worse by a serious illness which had come upon his mother, Mary, incident to his birth. She was unable even to feed him. Her sister, Mercy, took over this task for several months to keep him alive. Joseph did know his father for a few years--those all-important, formative years--but lost him again in the Carthage martyrdom less than six years later. Again the family's well-being was left to his mother alone, and to divine aid. But Joseph even lost her through death when he was only fourteen years of age. His mother must have taken every opportunity to train him well while they were together, because he built a beautiful life on the foundation she helped him lay. He praised her for this help for the rest of his life. One remark typical of this praise was that he had learned from her that the love of a true mother is the greatest in the world, and he wondered if even the Father could love His children more than his own mother had loved hers. He knew unquestionably that she loved him with all her heart and that there was no sacrifice she wouldn't make for her children.

⁴⁷Woodruff, JD, XVIII, Salt Lake, June 27, 1875, Evans rep., 32.

SUCCESSFUL DISCIPLINE: JOSEPH F. SMITH

This praise for his mother extended to her disciplinary methods, also; reasoning and admonition were the devices she used. Many times he wished that she would whip him because it would be easier on him than the feeling-sorry-to-the-core punishment he endured, he said. He would feel that in wrong doing he was punishing her, the one he loved most of all.⁴⁸ Her method must have been successful for it helped him to overcome weaknesses which could have disabled him. One of these was a fiery temper. A well known story from Joseph's life which illustrates this problem of his is that he got himself expelled from school for whipping the teacher. This was to prevent the teacher from punishing his little sister, Martha. He boasted of having "licked him good and plenty."⁴⁹ So, years later when he preached to parents that "a child cannot be conquered by the lash, or subdued by violence," and that it took love unfeigned, affection and sympathy to do this, he spoke from his own vivid experience. With Brigham Young, he insisted that the most potent influence over the mind of a child "to persuade it to learn, to progress, or to accomplish anything, is the influence of love." It can accomplish more good than any other method, he said.⁵⁰ "Teach your children so that they cannot commit sin without violating their conscience, teach them the truth

⁴⁸ Joseph F. Smith, Improvement Era, XIII (1910), 276-280.

⁴⁹ Preston Nibley, Presidents of the Church (Salt Lake City: Deseret Book Co., 1960), 236.

⁵⁰ Joseph F. Smith, Official Report of the General Conference of the Church of Jesus Christ of Latter-day Saints, April, 1902 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), hereafter cited as CR, 87.

that they may not depart from it," he repeated in another sermon. Then President Smith told the church members that they should keep their children within the clasp of their arms letting them know what a joy it was to have them near. Trouble would come if children felt that their parents thought them tiresome and wished them to play elsewhere, he warned, because when they felt turned out of the house, they would be inclined to drift toward criminals and infidels, this prophet taught. Keeping proper restraint upon children is also very important, he emphasized.

TEACH CHILDREN PRINCIPLES OF THE GOSPEL: J. F. SMITH

Principles of the Gospel should be taught from earliest childhood and then parents should always set the proper example if they would really impress virtue, etc. upon the minds of the boys and girls, Pres. Smith affirmed. Bearing testimony to the divine mission of Joseph Smith is highly important for parents to do, also. Then parents should continually guard their children against all evil, a message from the First Presidency said to the church members.⁵¹

Teaching our children every principle of the Gospel and instilling in the hearts a love of God and integrity to everything that is good, and doing this constantly from the cradle until maturity is reached, was the message of another of President Smith's General Conference sermons.⁵² He said that "far too many risk their children's spiritual guidance to chance, or to others rather than to themselves, and think

⁵¹ Joseph F. Smith, Messages of the First Presidency, IV. 209, 210.

⁵² Joseph F. Smith, CR (April, 1915), 4, 5.

that organizations suffice for religious training."⁵³ He reminded them that the spiritual body must be fed often and with regularity just as the temporal body must. "Not one child in a hundred would go astray, if the home environment, example and training were in harmony with the truth in the gospel of Christ"⁵⁴

These statements are all very consistent with President Smith's introduction of a formal Family Home Evening in 1915. This was to be a time when the fathers and mothers "may gather their boys and girls about them in the home and teach them the word of the Lord." It was also to be an "opportunity for the boys and girls to honor father and mother, to show their appreciation of the blessings of home" The letter concluded with the promise,

If the Saints obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influence and temptations which beset them.⁵⁵

President Joseph F. Smith also brought about the founding of the LDS Seminary system, to provide even more spiritual food for the youngsters. This schooling was begun in 1912. It seems that intense preparation was going into helping the youth of Zion remain steadfast to their beliefs in a nation whose mores were about to undergo the dramatic changes which accompanied World War I and its aftermath.

GIVING WISELY TO CHILDREN: J. F. SMITH

Another very helpful sermon of President Smith's was on how to

⁵³J. F. Smith, The Improvement Era, VII (December, 1904), 135.

⁵⁴Ibid.

⁵⁵Joseph F. Smith, Messages of the First Presidency, IV, 338.

give wisely to children. He said that it was actually a cruelty to give a child everything he asked for. "Our pleasures depend more upon the qualities of our desires than upon the gratification."⁵⁶ So the education of our desires becomes the important thing, he said. Parents should observe God's ways of educating their desires, for they are perfect and then imitate them with their own children. "And what is God's way? Everywhere in nature we are taught the lessons of patience and waiting." He makes people want things a long time before they get them, because the wanting of them for a length of time makes them all the more precious when they come, President Smith continued. The seed time and harvest cycle teaches one to wait. "Nature resists us and keeps admonishing us to wait; indeed we are compelled to wait."⁵⁷

He said that children who have everything they want when they want it are most unfortunate because their capacity to enjoy has been greatly weakened by not having to wait. "There may be a hundred times more pleasure in a dollar piece for one child than another."⁵⁸ This speech then noted that our desires are the strongest motive which "incite us to energy and which make us productive and creative in life." If they are weak, our creations are likely to be puny and worthless. Money that a boy works for has a value upon his life and an actual purchasing power greatly in excess of the money that has been given to him. And what is true of boys is in a large measure true of girls. The girl who earns something, who works persistently and patiently that she

⁵⁶ J. F. Smith, The Juvenile Instructor, XXXVIII (July, 1903), 400, hereafter cited as J.I.

⁵⁷ Ibid.

⁵⁸ Ibid.

may have money that she can call her own has a capacity for enjoying the objects of her desires greatly in excess of the girl who never earned a dollar, he contended.⁵⁹

Another harmful form of parental indulgence which he warned against is failing to check our children in wrong doing, for fear of offending them. And it's dangerous for parents to have such unlimited confidence in their children as not to believe that they could be led astray and do wrong. Too many are caught off their guard and trapped into evil when not watched closely enough, he reported.⁶⁰

CHILDREN'S RIGHTS AT CHURCH: J. F. SMITH

One time President Smith surprised a congregation by preaching about children's rights in the church house. He told of an incident he had witnessed right in that meeting where someone had removed a child from a seat, occupied it himself, and forced the child to stand. He warned against doing anything which would make coming to the house of worship distasteful to any child.⁶¹

TEACH RESPECT TO CHILDREN: J. F. SMITH

In a message from the First Presidency, President Smith and his counselors admonished us to teach our children what to respect, from their belief in Christ to the laws of their country. After acknowledging Christ as the Savior and Redeemer, the children should

⁵⁹J. F. Smith, JL, XXXVIII (July, 1903), 400.

⁶⁰Joseph F. Smith, Gospel Doctrine, (Salt Lake City: Deseret Book Co., 1963), 13th edition, 286.

⁶¹Joseph F. Smith, JL, XXXIX (November, 1904), 657.

recognize the Prophet Joseph Smith's restoration of the Priesthood and ordinances essential to entrance into the kingdom of heaven. Then the children should be taught to honor the Priesthood, to honor themselves, the principle of presidency in organizations, their school teachers-- overlooking bad examples they may set out of school, the law of God, state, and country; and they should learn loyalty to their country. If they would comply to this standard they would grow up to be the most choice men and women in the world, he promised.⁶²

TEACH CHILDREN ABOUT DEATH: J. F. SMITH

Someone asked President Smith if little children should be taught details about the Savior's death. And he answered that, even though it was widely considered undesirable to teach horrifying things to little ones, that he didn't consider death an unmixed horror.

Although painful in the extreme to those who must suffer the departure of dear ones, death is one of the grandest blessings in divine economy; and we think children should be taught something of its true meaning as early in life as possible.⁶³

He further explained that death is the second step to receiving an immortal body--that it lies along the road of eternal progress, and no one who believes in the resurrection would have it otherwise. "Children should be taught early in life that death is really a necessity as well as a blessing and that we . . . could not be satisfied and supremely happy without it."⁶⁴ Then the President promised that children would not be so horrified over death if these

⁶² Joseph F. Smith, Messages of the First Presidency, V, 54, 55.

⁶³ Joseph F. Smith, JL, XL (June, 1905), 336.

⁶⁴ Ibid.

thoughts, along with the story of the crucifixion and resurrection, were taught to them early in life. He said this should be done by the kindergarten period because they were sure to be brought into some acquaintanceship with death by them.⁶⁵

CHILDREN WHO DIE YOUNG: J. F. SMITH

The question of what happens to little children who die was discussed by this great prophet, also. He too had buried several of his own children, and expressed the hope that he would be counted worthy of them. He said that the spirits of our children are like they were before their mortal births, noting that these spirits look like the children would have looked in the flesh if they had been allowed to grow to maturity. Hyrum Smith, when he was the Church Patriarch, taught this, his Prophet son said. Bishop Edward Hunter's son had died as a child and then revealed himself later on to his father, as a man of full-grown stature. The bishop took his worry over this to Hyrum and received the above answer.

President Smith cleared up a problem which had bothered many of the people in the church regarding the size of their resurrected little ones. He told them that the Prophet Joseph taught that mothers would have their infants after the resurrection, just as they were laid away, and then added that they would grow until they reached their full stature of their spirits. Then he voiced this sentiment:

There is restitution, there is growth, there is development after the resurrection from death. I love this truth. It speaks

⁶⁵J. F. Smith, JL, XL (June, 1905), 336.

volumes of happiness, of joy and gratitude to my soul. Thank the Lord he has revealed these principles to us.

In 1854, I met with my aunt, the wife of my uncle, Don Carlos Smith, who was the mother of that little girl that Joseph Smith, the Prophet, was speaking about, when he told the mother that she should have the joy, the pleasure, and the satisfaction of rearing that child, after the resurrection, until it reached the full stature of its spirit: and that it would be a far greater joy than she could possibly have in mortality, because she would be free from the sorrows and fear and disabilities of mortal life, and she would know more than she could know in this life. I met that widow, the mother of that child, and she told me that this was what the Prophet Joseph Smith said when he was speaking at the funeral of her little daughter. Well I thought it was almost too good. I have read Joseph's discourse at the death of King Follett, as at first published, and I did not believe . . . that he was correctly reported or that those who died in infancy would remain as little children after the resurrection I knew the strong opinions that some people had in regard to little children being resurrected and, everlastingly and forever after to remain as little children. I did not believe it and this testimony of my aunt was a consolation to me that was unspeakable, because I could believe that it was true.⁶⁶

With Joseph F. Smith's abundance of advice still fresh on the church members' minds, President Grant could concentrate on the other great challenges which were very pronounced during his administration. He had to deal with the forces which were determined to de-throne the saving principle of work. The much applauded welfare plan of the Church, and a valiant fight to prepare the people to withstand the onslaughts that "wicked, designing men" were sending to undermine good health, were two of the challenges he met. Not leaving any areas of concern untended, however, he did give several reminders to parents of their duty as such.

ADVICE TO PARENTS: HENRY J. GRANT

The duties of parents to children who are born to them in wed-

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Joseph F. Smith, Messages of the First Presidency, V, 94, 95.

lock are clearly defined. Parents are under obligation most solemn to instruct, train and provide for their children. If they are indifferent or negligent and the children become evil or wicked, the parents are held responsible.

Children are to honor their parents, obey them in righteousness, and comply with their just demands.⁶⁷

Every father and mother should make it their particular business to set an example worthy of emulation in keeping the Word of Wisdom, then the children are free to do as they wish, and if they do not keep the commandment, there will be no charge laid to the parents.⁶⁸

The Lord has called upon us to pray with our families and in secret, that we may not forget God. If we neglect this, we lose the inspiration and power from heaven; we become indifferent, lose our testimony, and go down in darkness.⁶⁹

CHILDREN MUST BE TAUGHT RELIGION: GRANT

President Grant's advice had also been practiced in a good laboratory; he reared a large, happy family in the difficult years during which he was in office. One popular theory which he had to combat to do this was the concept that it wasn't right to force religion upon children, that such teaching should be withheld until they were mature enough to make an intelligent decision of their own. He denounced this erroneous thinking, and argued that the Lord had said that it was our duty to teach our children in their youth. ". . . And I would prefer to take His word for it rather than the words of those who are not obeying His commandments," he said.⁷⁰

⁶⁷ Heber J. Grant, Messages of the First Presidency, V, 318.

⁶⁸ Heber J. Grant, Gospel Standards, compiled by G. Homer Durham (Salt Lake City: Improvement Era Publication, 1941), 156.

⁶⁹ Ibid.

⁷⁰ Heber J. Grant, CR (April, 1902), 79, 80.

To those who thought that children would gain a testimony without being taught the Gospel, President Grant, used this analogy. "I think that our children will be born with a knowledge of the multiplication table?"⁷¹ Children are not born with a knowledge of the Gospel either; however, he acknowledged that those born under the new and everlasting covenant will find it more natural to grow up and perform their duties--even with the devil seeking all the harder to turn them away.⁷²

CHILDREN ACCEPT PARENTAL ADVICE: GEORGE ALBERT SMITH

President George Albert Smith, who succeeded Heber J. Grant, couched his advice to parents in the same terms which carried his great message to the Church and the world. He pleaded with people to love one another, especially since the recent world-wide conflict had been so productive of feelings of hate. He urged the church members to teach the Gospel of Jesus Christ to all of the world until all people were worthy of peace such as the scriptures promise a righteous generation. World peace, so many authorities have said, begins with the home and the values the mothers embrace. President George Albert Smith urged children to cling to their mother's advice and recognize that it was given out of their own experience, for the children's benefit. He noted that parents can see dangers lying in wait much more readily than their more gullible offspring. He informed children that "what appears to the children many times as a harsh requirement or unkind

⁷¹ Ibid.

⁷² Ibid.

refusal, proves to be the greatest possible blessing."⁷³

In an address to the Relief Society Conference, President Smith commended mothers for being "singing mothers" and told how he had noticed the benefit of this activity even among the people of the South Seas. Then he told of how the opportunity of mothering the Lamanite (Indian) children was just opening with the recent inauguration of an Indian school at Brigham City, Utah. He ended this sermon with a tribute to his own mother and her great service to her eleven children, and promised the women that they would learn that "there is not anything compared to a family of children that will be more of a blessing."⁷⁴

PREPARE EARLY FOR MOTHERHOOD: DAVID O. MCKAY

President David O. McKay bade mothers to look at the "big picture" in child development. He urged young girls to realize that their bodies would soon succor spirits trying to enter mortality, and to keep their bodies clean and healthy in order that their babies "might enter the world unhampered by sin and disease."⁷⁵ He left a statement with them that is difficult to misunderstand. "No mother has the right to shackle a child through life for what seems in youth to be a pleasant pastime."⁷⁶ His reminder that motherhood is divine-- that being a co-creator of mortal bodies entails entering into the

⁷³George Albert Smith, The Young Woman's Journal, XV (May, 1904), 198.

⁷⁴George Albert Smith, The Relief Society Magazine, XXXVII (January, 1950), 4, 5, hereafter cited as RSM.

⁷⁵David O. McKay, CR (April, 1969), 6.

⁷⁶McKay, CR (April, 1969), 6.

realm of divinity--should be a sobering thought to any girl in search of short-time thrills. She should be made aware that "womanhood . . . is the living life fountain from which flows the stream of humanity."⁷⁷

A true mother is self-sacrificing even from the time she is only a girl. The greatness of true motherhood lies in the overcoming of self-love, President McKay said, and added that this achievement must be worked at from a girl's early days.⁷⁸

BEGIN TRAINING CHILD EARLY: MCKAY

After giving the child a royal birth, President McKay said that the training must begin immediately. On several occasions he said that control of the child must be gained very early, during the first five years of its life.⁷⁹ He further explained that a child finds unhappiness because of non-conformity to natural and social laws. Home is the best place to learn obedience to these laws, and the best time to learn this is before the age of five.⁸⁰

Then President McKay taught another familiar precept, that the most effective way to train a child is by setting the right example. He enumerated many virtues and said that each one was taught by parental practice of the virtue. If this is done successfully:

A child brought up under such home environment will be fortified for the doubts, questions and yearnings that will stir his soul when the real period of religious awakening comes at

⁷⁷ McKay, Improvement Era, LXVIII (August, 1965), 676.

⁷⁸ McKay, The Millennial Star, LXXXVI (May, 1924), 296, 297.

⁷⁹ McKay, Relief Society Magazine, XL (December, 1953), 792, 793.

⁸⁰ McKay, Improvement Era, L (October, 1947), 641.

twelve or fourteen years of age. It is at that age that he needs positive teaching regarding God and truth and his relations with others.⁸¹

President McKay performed a further service by cataloging his admonitions. When they are combined, his cardinal points make this list:

ADVICE TO MOTHERS: MCKAY

- A. Five Ways To Help Children
 1. Encourage children to attend meetings regularly.
 2. Admonish them to be respectful to teachers and keep orderly deportment in class.
 3. Inquire on their return about lessons given.
 4. Attend ward entertainments.
 5. Visit the class occasionally.⁸²
- B. Three Means of Developing Children
 1. Home influence
 2. Social environment
 3. Activities⁸³
- C. Three Fundamental Privileges To Which Each Child Is Entitled.
 1. Respected name
 2. Sense of security
 3. Opportunities for development⁸⁴
- D. Three Qualities It Takes To Make A Mother
 1. Bearing of children
 2. Rearing of children
 3. Loving of children⁸⁵
- E. Woman's Standing As Mother Depends Upon
 1. Her inheritance
 2. Her environment
 3. Her initiative
 4. Her personality--cheerful, radiant spirit⁸⁶

⁸¹David O. McKay, Secrets of a Happy Life, compiled by Llewelyn R. McKay (Salt Lake City: Bookcraft, 1967), 11, 12.

⁸²McKay, Instructor, CIII (May, 1968), 174.

⁸³McKay, CR (October, 1909), 89, 90.

⁸⁴McKay, CR (April, 1935), 113, 114.

⁸⁵McKay, Instructor, CIII (May, 1968), 174.

⁸⁶McKay, Instructor, CIV (May, 1969), 150.

- F. Responsibilities of a Successful Wife and Mother
1. Physical welfare of her children and husband
 2. Qualities of a teacher
 3. Disciplinarian
 4. Wise guide in quest for knowledge
 5. Confidant--warns, protects
 6. Business woman
 7. Guidance in spirituality⁸⁷

Every child has the right to have a home that is really a place of refuge from the outside world, and parents who are happily married and love their children sincerely and unselfishly, President McKay insisted:

. . . in short, parents who are well-balanced individuals, gifted with a certain amount of insight, who are able to provide the child with a wholesome emotional background that will contribute more to his development than material advantages.⁸⁸

This prophet added that if parents can't do anything else, at least they should kneel down to pray with their children in the mornings- or sometime during the day- to invite God into the home.⁸⁹

Then, in conclusion, President McKay said, "It is every mother's duty, and every mother's aspiration and joy, to make it possible for her children to pay her the highest tributes."⁹⁰ He frequently voiced his appreciation to his mother, and to the mother of his children.

TEACH CHILDREN TO PRAY: JOSEPH FIELDING SMITH

President Joseph Fielding Smith also emphasized the importance

⁸⁷ McKay, The Relief Society Magazine, XL (December, 1953), 792.

⁸⁸ McKay, CR (April, 1969), 8.

⁸⁹ David O. McKay, Man May Know For Himself, compiled by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), 300.

⁹⁰ McKay, The Instructor, CIII (May, 1968), 174.

of teaching children to pray; this is to be done by the example of family prayers, night and morning, he said, to help them learn and observe the commandments that are so precious and sacred to church members. Then he urged parents to take advantage of every training opportunity the Church affords through its various organizations.⁹¹

STUDY THE STANDARD WORKS: JOSEPH FIELDING SMITH

At the Relief Society General Conference in 1966, President Smith preached a sermon that was inspiring to all who were there. The author recalls his convincing plea for every LDS home to have all of the Standard Works and have them readily available for study. He feared that the great majority of women don't study very much. This is serious because, without knowing the Gospel principles they face the very real danger of being led astray. President Smith also expressed the thought, new to many, that no one should have a better understanding of the fundamentals of the Gospel in the home than the mother. This is true because she is the one who spends the most time with the children and is there when they ask questions. He assured the women that this in no way excused the father from the great responsibility which the Lord gave to both parents to rear their children in light and truth. Chastity and virtue should be especially stressed from early childhood.

Not only should the mothers read the scriptures, but he asked the mothers to endeavor to get the children reading them also. "Our sisters are entitled just as much to the inspiration for their needs

⁹¹Joseph Fielding Smith, The Improvement Era, LXI (June, 1958), 414.

of the Holy Spirit as are the men," President Smith said, in explaining how to fill this assignment.⁹² He added that women are even entitled to the gift of prophecy when it's needed.

DON'T SACRIFICE CHILDREN FOR CHURCH WORK: JOSEPH FIELDING SMITH

The author noted that many of the women in that audience who had left little children at home, maybe hundreds of miles away, squirmed uneasily at the next part of this sermon. President Smith said, "We don't want our sisters, because of responsibilities given to them in the organizations of the Church, to neglect their families."⁹³ Her church responsibilities are important, he added, but not at the sacrifice of her children by neglect. Provision for their care must be made first so that they aren't left to run the streets.⁹⁴

CHILDREN MUST FEEL ACCEPTED: JOSEPH FIELDING SMITH

The women were treated to another fine sermon at this same Relief Society Conference two years later from President "Joseph Fielding." He stressed that parents and children should "come to a fellowship built upon understanding that they can be one in feeling and in heart."⁹⁵ If this doesn't happen, their children will leave and go where they are accepted and understood, President Smith warned.

⁹² Joseph Fielding Smith, The Relief Society Magazine, LIII (December, 1966), 884, 885.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Joseph Fielding Smith, The Relief Society Magazine, LVI (January, 1969), 6.

TEACH CHILDREN REVERENCE: JOSEPH FIELDING SMITH

At this same time President Smith pin-pointed another problem that has become more serious--the current disregard for authority. Going along with this is the lack of reverence for anything--temporal or spiritual. He noted that training for obedience and respect should be accomplished before the child is old enough to be aware of "what's even being done."⁹⁶

CHILDREN SHOULD HELP AT HOME: JOSEPH FIELDING SMITH

"Man cannot live by bread alone." President Smith quoted, and said that one of the present problems is that too many children are having only their material needs cared for. Meeting these needs is the easiest part of child raising, he advised. Many mothers are making the mistake of pushing their children away from them. Even when they get in the way trying to help, they should not be rebuffed, he said. In fact parents should encourage toddlers to help, so that they will gain the habit of sharing in household tasks. "There can be no such thing as household drudgery when all assist with the tasks, and through the association in the discharge of these duties comes the sweetest companionship that can be experienced."⁹⁷

With great intensity President Smith pled with mothers to understand and know everything about their children--all of their interests, and to train them to appreciate their inheritance.⁹⁸

⁹⁶ Ibid.

⁹⁷ Joseph Fielding Smith, The Relief Society Magazine, LVI (January, 1969), 6.

⁹⁸ Ibid.

MOTHERS IN ISRAEL: JOSEPH FIELDING SMITH

In the very last issue of The Relief Society Magazine this beloved prophet President Smith, wrote of the fuller meaning of being a Mother in Israel. He called it the highest reward that can come into a woman's life, that its great significance extended beyond bearing children in this life. He talked briefly about a Mother in Heaven and referred to an official statement made by his father, Joseph F. Smith, in 1916, that there are both a Father and a Mother in heaven--that mankind is the offspring of that celestial parentage--literally the sons and daughters of Deity, begotten and born of those heavenly parents.⁹⁹

SUMMARY

It seems significant that the greatest amount of advice given to women has been on their role as mothers. Surely this doesn't denote that the mother's role is more important than the wife's role, but if mothers gave their children all that they should have, a woman's role as wife, neighbor, church worker, public servant, or whatever, would be much easier and more satisfying. The old adage "a job well begun is already half done," seems to describe the reason why so much more time has been spent instructing women on their role as mothers. The cardinal points of the chapter are as follows:

Joseph Smith

The Celestial glory is awaiting all who die before the age of eight. Mothers who qualify will be given the opportunity to raise these children to maturity after the resurrection.

⁹⁹Smith, Relief Society Magazine, LVII (Dec., 1970), 883-885.

Brigham Young

Mothers should learn to control themselves before expecting to control children.

Mothers must not neglect children even for church meetings or outings with husbands.

Children are here to learn obedience.

Childhood education begins in the mother's womb, and infant impressions are very strong and lasting.

Father takes over the major training role when children begin to mature.

Parents should monitor all facets of their children's education.

Parents should teach girls and boys proper skills for life's work.

Children should learn of evil, but avoid any practice of it.

Parents do their best training by setting the proper example.

Children are to be led--not forced.

Hope has been given for parents of wayward children.

Good physical health depends upon a good diet.

Ask the Lord for help.

John Taylor

Education for children in a variety of fields is important.

LDS people are to become educational leaders.

Children must be carefully guarded because hungry wolves are watching closely to devour the flock.

Babies shouldn't be allowed to disturb church meetings.

Wilford Woodruff

The baby begins training in the mother's womb. Her condition before giving birth has much influence on her offspring.

The Devil will try to drive a wedge between parents and children.

Mothers must first learn to govern themselves.

Educated people shouldn't think themselves too good for manual labor.

A good education is the best legacy to leave one's children.

For mothers no business should come ahead of children.

The Celestial Glory awaits those who die before the age of accountability.

Joseph F. Smith

Making the child feel sorry is much better disciplinary procedure than whipping it.

Parents must teach the Gospel to their children themselves.

Giving wisely, following the Lord's example of compelling people to wait for harvest time, etc., makes children much happier. Don't over-indulge children's desires.

Check children's wrong doing, even if it offends them.

Teach children respect and reverence.

Teach children early about death.

Children who die early will grow to full stature after the resurrection.

Heber J. Grant

Parents are obligated to instruct, train and provide for their children.

Children are to honor and obey parents.

Parents should set the proper example in observing the Word of Wisdom. If children don't comply the parents won't be held responsible.

To keep remembering the Lord have regular family prayer.

Children must be taught religion if they are to learn it, just as they must be taught the multiplication tables to learn them.

George Albert Smith

Gullible offspring should listen to their experienced parent's advice.

David O. McKay

Girls should prepare early to provide healthy bodies for the offspring they'll have.

Training a child must begin very early when its life style is being set.

Parents should do much of their children's training by setting the right example.

If parent's can't do anything else for their children, at least they should have family prayer.

Every child has certain fundamentals to which it is entitled.

There are several qualities necessary to fulfilling the responsibilities of a successful wife and mother.

Joseph Fielding Smith

Children should be taught to pray by the example of family prayer.

Mothers and children should also be students of the scriptures.

Mothers must not neglect their children, even for Church work.

Children must feel accepted at home.

Children need to learn to help at home--to build comradeship.

The appellation "Mother in Israel" extends to bearing children in the future existence also.

Chapter V

WHAT ABOUT BIRTH CONTROL?

"Zero population increase" has become the battle cry of many ecology-minded citizens. The writer knows people who are advocating legislation to restrict the number of children a couple may have. If the movement they have begun in this direction grows, Latter-day Saints may again know oppression in order to abide by one of God's commandments, "to multiply and replenish the earth."

POPULATION CONTROL FEVER IS NOT NEW: BRIGHAM YOUNG

As intense as this birth control debate is currently, it is not something new. In 1867 President Brigham Young said, "To check the increase of our race has its advocates among the influential and powerful circles of society in our nation and in other nations."¹ He noted how birth control used to be practiced against a reproving conscience, but that "now it is boldly trumpeted abroad as one of the best means of ameliorating the miseries and sorrows of humanity."² Infanticide, the killing of the newborns, was very prevalent, but not so widely practiced as the other "equally great crime," of preventing conception, he suggested. Then he added, "The unnatural style of living, the extensive use of narcotics, the attempts to destroy and dry up the fountains of

¹Brigham Young, Address delivered at Toole, August 17, 1867, The Journal of Discourses, rep. G. D. Watt, XII (London, England, 1884), 120, hereafter cited as J.D.

²Ibid.

life, are fast destroying the American element of the nation."³

LDS HAVE GREATER RESPONSIBILITY TO MULTIPLY: YOUNG

The bearing of many children is especially important to Latter-day Saint people, President Young taught, because of the multitudes of pure and holy spirits waiting to take mortal tabernacles. "Now what is our duty?--to prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked."⁴ We have an obligation to prepare earthly bodies for all of the spirits we can, he added.⁵

HAVE FAMILIES EARLY IN MARRIAGE: WILFORD WOODRUFF

Family duty should be taken up by young men and women, President Wilford Woodruff said as he re-emphasized that it is a great error to postpone family life until worldly comfort has been secured. Young married Latter-day Saints should not delay in "raising up a royal Priesthood, and a generation to bear off this kingdom in the day when his judgments will come upon the earth."⁶

SACRED COVENANT OF BEARING CHILDREN: JOSEPH F. SMITH

The "Thoroughly Modern Millies" of President Joseph F. Smith's administration caused him to remind the Church members that "nothing

³Young, JD, XII, 120.

⁴Young, JD, IV, 56.

⁵Ibid.

⁶Wilford Woodruff, JD, Salt Lake City, October 8, 1875, rep. David W. Evans, XVIII, 129, 130.

should be held in greater sacredness and honor than the covenant by which the spirits of men . . . are privileged to come into this world in mortal tabernacles."⁷

President Smith reminded his audience that the greatest punishment that was ever given was to be denied the privilege of having mortal bodies.⁸ So, he taught, "Possibly no greater sin could be committed by the people who have embraced this gospel than to prevent or destroy life in the manner indicated."⁹ The manner which he had indicated was that they "do not abuse the course of nature; that they do not destroy the principle of life within them."¹⁰

The Lord commanded mankind's first parents to be fruitful, to multiply and replenish the earth; and President Smith announced that this commandment had never been abrogated or annulled, and that failing to live up to this obligation would invoke divine displeasure.

Another point he made could be very disturbing to many, and thought provoking to most people. After noting that the woman was promised that she would be saved in childbearing, he asked, "Can she be saved without child bearing? She indeed takes an awful risk if she wilfully disregards what is a pronounced requirement of God."¹¹

⁷ Joseph F. Smith, Official Conference Report of the Church of Jesus Christ of Latter-day Saints, October, 1865 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 28, hereafter cited as CR.

⁸ Ibid.

⁹ J. F. Smith, CR (April, 1900. 40.

¹⁰ Ibid.

¹¹ Joseph F. Smith, The Juvenile Instructor, I (May, 1915), 290,291.

He couldn't imagine, he said, what answer men and women could make in "excuse of conduct which contravenes the commandments of God?" For those whose hearts are right with God "will make great sacrifices honestly to fulfill them."¹² One young church member recently abandoned his dream of becoming a concert pianist because it conflicted with his present day need to provide for the babies which are coming rapidly to his home. Knowing that the Lord expects great sacrifices when necessary should help to bolster his resolve. This young couple should be further convinced that they made the right choice by one of the last statements on this subject given by President Joseph F. Smith:

I regret, I think it is a crying evil, that there should exist a sentiment or a feeling among any members of the Church to curtail the birth of their children. I think that is a crime wherever it occurs, where husband and wife are in possession of health and vigor and are free from impurities that would be entailed upon their posterity. I believe that where people undertake to curtail or to prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice.¹³

CONSIDER MOTHER'S HEALTH: DAVID O. MCKAY

President David O. McKay's sermons against birth control nearly all carried the stipulation that the mother's health was to be given great consideration.

There are two incidents known to the writer which illustrate the necessary, but difficult principle of free agency and individual

¹²Ibid.

¹³Joseph F. Smith, The Relief Society Magazine, IV (June, 1917), 314.

revelation. One woman bore twelve children, even though her LDS doctor advised her to protect her health by having no more--after the birth of her fourth child. Priesthood powers were utilized for direction; she bore twelve and raised ten children to maturity, not passing away herself until she was nearly eighty-two years old. She battled her ailment throughout her life, but it didn't keep her from being happy and greatly fulfilled. Her children have all been recipients of her affliction, in varying degrees of intensity, but not one of the ten would trade the privilege of being raised in that home for all the perfect physical health that someone else might have given them--not even the brother who has become almost disabled because of it. With modern medical helps, unknown when the decision to bear him was made, this man is living a happy, productive life.

Another woman, on the other hand, permitted her child-bearing days to be ended artificially when, after her eighth baby was born, she was advised by a team of doctors that another pregnancy would almost certainly result in death to her and the fetus--and leave a houseful of little children motherless. The husband's priesthood powers were exercised in making this decision; and a feeling of peace that submitting to the disabling surgery was the Lord's will has been enjoyed ever since. The General Authorities give guide lines, but they are always careful to send the inquirers to the Lord for individual direction.

There are many other reasons why people practice birth prevention, but according to President McKay, they are not valid.

In the light of what the restored gospel teaches us regarding pre-existence, the eternal nature of the marriage covenant, and of

family relationship, no healthy wife in the Church should shun the responsibilities of normal motherhood.¹⁴

ACCEPT PARENTHOOD: McKAY

President McKay warned that the very happiness of the marriage was dependent upon accepting the responsibilities of parenthood. He said that one of the problems with American homes was, "Seeking the pleasures of conjugality without a willingness to assume the responsibilities of rearing a family."¹⁵ This is a problem because the principle reason for marriage is the rearing of a family, and that failing to do so is one of the factors which will cause love to die.¹⁶ Even procrastinating the bringing of children into the homes of young couples is very risky to marital happiness.¹⁷ President McKay condemned the use of contraceptives when "the husband and wife are healthy and free from inherited weaknesses and disease that might be transmitted with injury to their offspring."¹⁸

President McKay sympathized with the economic problems of having children, especially by those still trying to finish college work, but he insisted that "the family responsibility is the dominant purpose of marriage,"¹⁹ and that if people do not put the proper value

¹⁴McKay, The Relief Society Magazine, XXXV (January, 1948), 9.

¹⁵McKay, The Improvement Era, LI (October, 1948), 618.

¹⁶McKay, The Improvement Era, XLVI (November, 1943), 657.

¹⁷David O. McKay, Deseret News, Church News (Salt Lake City), June 11, 1952, 3.

¹⁸McKay, The Improvement Era, LI (October, 1948), 618.

¹⁹David O. McKay, Man May Know For Himself, compiled by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), 220, 221.

on parenthood, "we are not emotionally or socially ready for marriage."²⁰

Many worldly people honestly limit the number of children they would have for fear of not being able to clothe and educate them properly, President McKay agreed, "but in nearly all such cases, the two or three children are not better provided for than two or three times that number would be."²¹ His suspicion was that the real reason for so limiting their children was selfishness, vanity, and passion. These feelings will produce discord, estrangement, and divorce, he predicted.

All such efforts, too, often tend to put the marriage relationship on a level with the panderer and the courtesan. They befoul the pure fountains of life with the slime of indulgence and sensuality. Such misguided couples are ever seeking but never finding the reality for which the heart is yearning.

Love realizes its sweetest happiness and its most divine consummation in the home where the coming of children is not restricted, where they are made most welcome, and where the duties of parenthood are accepted as a co-partnership with the eternal Creator. In all of this, however, the mother's health should be guarded.

Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be.²²

ETERNAL INCREASE CONSIDERATIONS: JOSEPH FIELDING SMITH

The following statements of President Joseph Fielding Smith were taken from a sermon given in 1965. First, he reviewed how Adam and Eve were commanded to be fruitful and to multiply; and he noted that no more important commandment was ever given. Then, he quoted material already cited by Brigham Young and Joseph F. Smith as to the multitudes of spirits wanting mortal bodies, and the terrible crime

²⁰ McKay, Man May Know For Himself, 231.

²¹ McKay, The Relief Society Magazine, III (July, 1916), 366-377.

²² Ibid.

it is for Church members to not provide "royal births" for as many as they can. This was followed by his own powerful warning. He said that when the love of the world and its wicked practices "mean more to a man and woman than to keep the commandment of the Lord in this respect, then they are shutting themselves off from the eternal blessing of increase."²³

In amplifying this statement he said that "if the responsibilities of parenthood are willfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings."²⁴

Now I wish to ask a question. How will a young couple feel when they come to the judgment and then discover that there were certain spirits assigned to them and they refused to have them? Moreover, what will be their punishment when they discover that they have failed to keep a solemn covenant and spirits awaiting this mortal life were forced to come elsewhere when they were assigned to this particular couple.²⁵

President Smith concluded his speech with this warning:

I regret that so many young couples are thinking today more of successful contraceptives than of having a posterity. They will have to answer for their sin when the proper time comes and actually may be denied the glorious celestial kingdom.²⁶

SUMMARY

It is important to observe that the current campaign to curtail population increase is not new at all. Brigham Young worked to combat the spread of such a concept in the early Utah era. Neither is the

²³ Joseph Fielding Smith, Era, LXVIII (Dec., 1965), 1107.

²⁴ Joseph Fielding Smith, Era, LXVIII (Dec., 1965), 1107.

²⁵ Ibid.

²⁶ Ibid.

reaction of the Church presidents new. Their advice has been consistent through the years. Marriage is meant for bearing children and raising families, primarily, and this duty should not be avoided unless the mother's health or inherent impurities in the dyad would make procreation unwise physically.

Brigham Young

LDS people have a greater responsibility to provide mortal tabernacles for waiting spirits than other people.

Wilford Woodruff

Child-bearing should not be postponed until worldly comfort has been secured.

Joseph F. Smith

There is no more sacred covenant than the one made to provide bodies for spirits. It's a great crime to fail in this duty. He questioned if women can be saved without child-bearing.

David O. McKay

The mother's health should be given prime consideration in child-bearing. No healthy wife should shun this responsibility. Marital happiness is dependent upon accepting parental status, because the principle reason for marriage is the rearing of a family. Economic hardship shouldn't curtail child-bearing.

Joseph Fielding Smith

If the responsibility of parenthood is avoided here the couple cannot expect to have eternal increase.

Chapter VI

HER ROLE AS HOMEMAKER

In reviewing the counsel of the prophets on homemaking, the same pattern seen before is evident. Joseph Smith put his energy into restoring the principles and ordinances of the Gospel; Brigham Young, as colonizer, fought an intense battle to keep his people alive and self-sufficient. This battle would be won or lost by their management of physical matters at home, so he kept a close watch on this aspect of his people's performance. Joseph F. Smith faced the challenge of keeping traditional home values alive; and David O. McKay fought valiantly to counter-act the Communistic propaganda that home life should be replaced with new concepts of human interaction. These battles, too, would be won or lost in the individual homes. These are the men who have said the most concerning home life.

GOOD MANAGEMENT AT HOME: BRIGHAM YOUNG

President Young said that he could soon know whenever he entered a home if the woman was an economical housekeeper or not, and if her husband would ever get rich. "If she is determined on her own course, and will waste and spoil the food entrusted to her, that man will always be poor."¹ He reminded them of the old saying that a woman

¹Brigham Young, Address delivered at Salt Lake, April 6, 1857, The Journal of Discourses, reporter G. D. Watt, IV (London, England, 1884) 313, hereafter cited as JD.

can throw out of the window with a spoon as fast as a man can throw into the door with a shovel, but a good housekeeper would take good care of everything put into her charge.²

He insisted that a good housewife, no matter how much she possessed, would have a place for everything in the house and could find anything in its place when she wanted it. Her home would thus be orderly and comfortable.³ He asked her to train her girls and boys to imitate her in these good methods, because he had noticed that many men were just as wasteful and extravagant as their wives. He could never make them self sustaining unless they learned to be more wise and careful, he said.⁴

Brigham Young answered a comment on "women's rights" by saying that they surely had a right to get their husbands to plant some shade and fruit trees for them, and beautify the outside of their dwellings. He recognized that some would think that since they had only a log house that they shouldn't worry about its looks.⁵ Instead of such erroneous thinking he asked each woman to labor to make what house she had desirable to her husband and children,

. . . making herself an Eve in the middle of a little paradise of her own creating, securing her husband's love and confidence, and tying her offspring to herself with a love that is stronger than death, for an everlasting inheritance.⁶

²Young, JD, Salt Lake, April 6, 1868, rep. Watt, XII, 195.

³Young, JD, Salt Lake, April 9, 1871, rep. Evans, XIV, 89.

⁴Young, JD, Salt Lake, April 6, 1868, rep. Watt, XII, 195.

⁵Young, JD, Salt Lake, August 8, 1869, rep. Evans, XIV, 105, 106.

⁶Young, JD, Salt Lake, June 8, 1862, rep. Watt, X, 28.

BEAUTIFUL, CULTURAL HOMES: JOHN TAYLOR

The Church members were still doing a great deal of colonizing while John Taylor was the president, so much of his counsel was similar to Brigham Young's. President Taylor taught Church members to be clean in their persons, in their dress, and in their habitations and surroundings.⁷ He pointed out to them that God gave man the earth for a dwelling place, and He expected man to make it so beautiful "that angels may condescend to visit it." They should have fruitful farms, choice orchards and gardens, and flowers to make their homes attractive, he affirmed.⁸ This was especially important to keep the young from "loafing and gadding about." He noted that books and musical instruments had become cheap enough for the most humble to obtain them.

By furnishing means of instruction, amusement, and enjoyment at home, parents can . . . tie their children to them by bonds of affection that can never be broken. In after years those children will think of that home as the brightest and dearest spot in their memories; in their minds it will always be surrounded by a heavenly halo.⁹

BUILD HOMES TOGETHER: JOSEPH F. SMITH

As mentioned in an earlier chapter, President Woodruff advised young couples not to postpone marriage until they had built palatial homes, but to build their homes as husband and wife. President Joseph F. Smith reinforced this counsel for Church members. He told them that fighting their way together would help young couples to love one

⁷ John Taylor, The Millennial Star, XLVIII (March, 1886), 321,322.

⁸ Ibid.

⁹ Ibid.

another more, be better united, and blessed abundantly by the Lord.¹⁰

President Smith declared that there was no substitute for the home, and he noted the examples of the people of Isaac and Ishmael. Isaac's people built more permanent homes, prized their land, and became a great nation; whereas, Ishmael's descendants became nomads of the desert "as restless as its ever shifting sands." The home has, since those days, been the chief characteristic of superior over inferior nations, for the home is an institution which stands for stability and love.¹¹

HOME OWNERSHIP: JOSEPH F. SMITH

As colonizers, the Latter-day Saints would divide up the area so that every family could have its own spot of ground. The home always received their first consideration. "And it has been the proud boast of this people that among them were more home owners than among any other people of like numbers."¹² President Smith also said that it was this love of home that made the saints such good colonizers. But he worried that more and more Church members were becoming home renters. He admitted that this is sometimes necessary: "but no young couple should ever settle down with the idea that such a condition, as far as they are concerned, shall be permanent."¹³ He said that every young man should have an ambition to possess his own home, because nothing "so

¹⁰J. F. Smith, The Juvenile Instructor, IV (June, 1917), 314.

¹¹J. F. Smith, The Juvenile Instructor, VII (August, 1904), 796.

¹²J. F. Smith, The Improvement Era, VII (August, 1904), 796.

¹³Ibid.

engenders stability, strength, power, patriotism, fidelity to country and to God as the owning of a home"14

PERMANENCY OF HOMES: JOSEPH F. SMITH

As one drives around Utah and sees so many, once lovely, but now abandoned homes, this admonition of President Smith's comes to mind:

Let the home be erected with the thought that it is to be a family abiding place from one generation to another, that it is to be a monument to its founder and an inheritance of all that is sacred and dear in home life.¹⁵

He further stressed the importance of giving a home permanency, and though changes sometimes need to be made, he counseled families not to move for light or trivial reasons.¹⁶

TEMPLES OF THE FAMILIES: JOSEPH F. SMITH

The environment of the home received President Smith's attention also. He gave a beautiful definition of an ideal home. "It is one in which all worldly consideration are secondary." There the father is devoted to the family. The family members, in turn permit him to live in their hearts. There would also be confidence, union, love, sacred devotion between both father and mother, and parents and children. The mother and father would take pleasure in their children with the thought that "they have sacrificed their own hopes and ambitions,

¹⁴ Ibid.

¹⁵ J. F. Smith, The Juvenile Instructor, XXXVIII (March 1, 1903), 146.

¹⁶ Ibid.

their strength, even life itself to their children"17

President Smith then defined the typical "Mormon" home as the temple of the family where they would gather twice a day for prayer, hymn singing and scripture reading; then he put into effect a measure designed to make such a description more generally apt. This was the Family Home Evening program, which was previously discussed.

HOMES SHOULD BE HEAVENLY: DAVID O. MCKAY

President David O. McKay said some things about home as a physical plant, but his emphasis was on the environment which should be there; he tried to help the Church members made their homes a "bit of heaven." Frequently he said that this is a real possibility; "Indeed, I picture heaven to be a continuation of the ideal home."¹⁸

DANGER OF COMMUNISTIC HOME ABOLISHMENT: MCKAY

As early as 1919 Elder McKay recognized the danger of the Communistic philosophies to home life. He talked about the "pernicious" theories these Communists had embraced, such as moving into community living, abolishing families, and having only the brotherhood of the State. He said, further, that one of the great reasons why these theories were so destructive was that they deprived humanity of the opportunity to sacrifice for one another. People gain salvation through service, he said. "Oh that home is most beautiful in which you find

¹⁷J. F. Smith, Era, VIII (March, 1905), 305-308.

¹⁸McKay, Era, LI (October, 1948), 618.

each striving to serve the other"19

These Communistic concepts of living gained strength until they were infiltrating the thinking of people in our own country, President McKay said. Then he warned that on the stage of international politics two ideologies were in great contention: ". . . one, that we take the children and make them hostages or wards of the state, the other, that upholds the Christian home." He ended this sermon with a prayer for help with the kind of home life which God has prescribed.²⁰

He also called the "united, well-ordered American home one of the greatest contributing factors to the preservation of the Constitution of the United States."²¹

PERFECTING THE HOME BUILDING ART: MCKAY

Frequently this prophet called home building an art which if perfected would bring to the children a nobility of soul that would lead them to instinctively turn from the ugly and vile.²² He listed the following as the necessary components of the home building art:

I. Have a lofty view of marriage instead of today's view of it as a passion gratifying method. Consider it instead as a sacred obligation and an eternal covenant.

II. Instruct the young, by example and precept, in the responsibilities and ideals of marriage. Help them understand that it is not an arrangement to be terminated at pleasure. Show them the sacredness of family life.

III. Instruct young girls in the fundamental arts of house-keeping to make them happier housewives.

¹⁹ McKay, Era, XXII (September, 1919), 936.

²⁰ McKay, Relief Society Magazine, XXXV (January, 1948), 9.

²¹ McKay, CR, April, 1935, 110.

²² McKay, Relief Society Magazine, XXIII (January, 1936), 4.

IV. Solemnize marriages in the temple.

V. Keep religion in home life--talk about it as often as about about business, parties, etc. Practice real Christianity.

VI. Teach the young that a happy home begins even before marriage.²³

How the home contributes to the happiness of the child:

I. By teaching obedience

II. By teaching consideration of the rights of others

III. Being a place where confidences and consolations are exchanged.

IV. Being a haven of seclusion and rest.²⁴

The importance of family prayer was stressed in another sermon by President McKay. "If we can invite the Savior there, we may know that the angels will not only be willing but eager to protect our boys and girls." And, he noted, that if we can have this prayer only once a day it should be in the morning, because it is during the waking hours that our children have the greatest need of protection. "I plead with the parents of the Church to know where your boys and girls are at night between the hour of sunset and the hour of retiring," he added.²⁵

The following statements of President McKay's are noteworthy:

Homes are made permanent through love. Oh, then, let love abound. If you feel that you have not the love of those little boys and girls, study to get it. Though you neglect some of the

²³Ibid., 9, 10.

²⁴David O. McKay, Man May Know For Himself, compiled by Clare Middlemiss (Salt Lake City: Deseret Book Co., 1967), 299, 300.

²⁵David O. McKay, Official Conference Report of the Church of Jesus Christ of Latter-day Saints, October, 1917 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 57, hereafter cited as CR.

cattle, though you fail to produce good crops, ever study to hold your children's love.²⁶

When one puts business or pleasure above his home, he that moment starts on the downgrade to soul-weakness.²⁷

Establish and maintain your family hours always. Stay close to your children. Pray, play, work, and worship together.²⁸

No other success can compensate for failure in the home.²⁹

Pure hearts in a pure home are always in whispering distance of heaven.³⁰

The highest ideal for your young girls today, as for our mothers and grandmothers and great-grandmothers who crossed the plains, is love as it may be expressed in marriage and home building³¹

SUMMARY

Doing her part to create the home which the latter day prophets have described as being God-ordained, is surely one of a woman's major roles. History records the greater success of nations which have had stable homes as compared with those nations whose inhabitants have been wanderers. The home plant and environment are both very important to meeting the standards which the "brethren" have called for in Latter-day Saint homes. Good management of one's resources must be coupled with a spiritual atmosphere by successful homemakers. The social climate in which they administered Church policy seemed to make

²⁶ Ibid.

²⁷ McKay, CR (April, 1965), 5.

²⁸ McKay, CR (April, 1967), 135.

²⁹ McKay, CR (April, 1965), 5.

³⁰ Ibid.

³¹ McKay, The Improvement Era, LXVIII (August, 1965), 676.

the different Church presidents emphasize either one or the other of these two facets of home building.

Brigham Young stressed the good management needed of the physical resources at home. John Taylor added the dimension of beauty and culture at home in his admonitions to parents. Joseph F. Smith asked couples not to postpone marriage until a comfortable home was secured. He noted that stable homes have contributed to superior nations. Owning one's own home and remaining in it are important, President Smith said. David O. McKay taught that earthly homes can be heavenly in nature. He told the people of the differences between a God-ordained and Communistic home concept; and asked them to strengthen the country by strengthening the traditional homes. President McKay gave several important skills of the homemaking art.

Chapter VII

WHAT ABOUT OTHER CAREERS?

The first chapter reported a question asked frequently by the women of early Utah which is being asked frequently during the Twentieth Century. What should a woman do who doesn't have the opportunities to become help-meets and bear children? Their inquiries expressed wonderings if such women, then, were created for no real purpose, to wonderings if they weren't raised up to perform a certain work other than home making, for which they were endowed with special gifts. Perhaps some women, while still in the pre-mortal planning period, chose to accept a mortal mission other than caring for a home and family. Certainly the Church people have been greatly benefited by the labors of women who have given their best service to other fields.

Romania Pratt Penrose is an example of such women. She answered President Young's call to study medicine and then return to train Utah women in better mid-wifery and nursing methods. The need was great, and the results of her efforts were better health, and life perservation to a multitude of women and children. An aged relative of the writer's remembers when women wouldn't consent to let a male doctor help them through childbirth, so the need for trained women was very real. So, Romania and her husband went to Philadelphia and left their five small children for her mother to raise during the years they were gone. She even had to remove her nine-month-old baby from her breast in order to go to medical school. These children became strangers to her. This

seems to have been a terrible price for her to pay personally, but she had been called and set apart by the Prophet, and all of the saints were used to making great personal sacrifices to build up the Kingdom in the early days of the Church.¹

OTHER CAPABILITIES OF WOMEN

Brigham Young advocated other work for women on several occasions. At one Conference meeting he said that if some women had the privilege of studying they would make as good mathematicians as any man. He added, "We believe that women are useful not only to sweep houses, wash dishes and raise babies" ² Then at another meeting he criticized in a caustic way the men who were doing work which women could be doing, i.e., setting type for books, and tailoring clothing. He admitted that it was their own selfish interests that made men in these fields discount a woman's ability to do the job just as well as men could do it. "Do not tell a woman she can do this--no, no, it would spoil our trade," he said, in disclosing the male thinking. He further chastised the men in this meeting for letting their women do such laborious work as pitching and loading hay.³

In modern times President McKay agreed that there are worthy missions for women other than homemaking. He said:

I do not know that there is any objection to women entering the fields of literature, science, art, social economy, study and

¹Claire Wilcox Noall, "Utah's Pioneer Women Doctors," The Improvement Era, XLIII (January, 1939), 16, 17; 51-54.

²Ibid., 51.

³Brigham Young, Address at Salt Lake, April 7, 1873, The Journal of Discourses, reporter, Evans, XVI (London, England, 1884), 16, 17.

progress, and all kinds of learning, or participating in any and all things which contribute to the fullness of her womanhood and increase her upbuilding influence in the world; but I do know that there are these areas or realms in which women's influence should always be felt The first is the realm of home-building. Next to that is the realm of teaching, and the third, the realm of compassionate service.⁴

There are many more vocations in which women excel, many which were thought to be only in the man's realm, President McKay said. He assured the people, the greatest harmony and happiness will come when women are "honored in the sphere in which God and nature destined her most effectively to serve and bless mankind." These are the realms of motherhood, teaching, and compassionate service.⁵

Such activities would seem especially appropriate for those women who do not marry, and need rewarding vocations to fill their days. Church presidents have made several statements which should be beneficial to these women--counsel which should help to keep them happy during their wait for a home and families of their own.

Typical of these statements is this one of Brigham Young:

Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants you will be mothers of nations. You will become Eves to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter.⁶

In concluding this sermon President Young said that he didn't dare tell

⁴ David O. McKay, The Improvement Era, LXVIII (August, 1965), 676.

⁵ Ibid.

⁶ Brigham Young, JD, Salt Lake, Oct. 14, 1860, rep. Watt, VIII, 208.

all that he knew about these matters.

WORKING WIVES AND MOTHERS

Such promises aren't extended to women who have been blessed with husbands and children and then have neglected them to follow other pursuits, however. President Joseph F. Smith issued a warning in the days when mothers were just beginning to consider engaging in many activities away from home. He said that those who shirk home responsibilities will find the joy from such other activities to be superficial and will reap disappointment later in life. It's a deplorable case, he emphasized, when women abandon the home and its duties, because the evil effects don't just hurt the mother, the children are robbed of a sacred right when she isn't home.⁷

President McKay, after discussing how the Lord made males and females and established distinct differences in their temperaments, natural tendencies, sex, and fields of activities said that both sexes are happier if they devote their lives to those fields for which they were thus fitted. Then he noted:

It is a matter of deep concern that social and economic conditions today are enticing if not forcing women out of the sphere in which she herself can find the most happiness and can render the greatest good to mankind.⁸

More emphasis was given to this problem of working mothers by President Joseph Fielding Smith:

Now, some may think I am a little extreme but I think that the

⁷Joseph F. Smith, The Juvenile Instructor, XXXVIII (March 1, 1903), 146.

⁸McKay, The Relief Society Magazine, XXVII (January, 1940), 17.

training of the children, the watching care over the children in the home by the mother, is worth far more than to have her seek employment, even if it is a matter of pinching a little in order to keep going in the home.⁹

HIGH STATUS FOR PROFESSIONAL HOMEMAKING

There is a deep suspicion, as mentioned in Chapter I, that many mothers work away from home because it gives them a feeling of more importance and status than does being merely a "housewife." The prophets have not left room for doubt as to what is the greatest contribution that women can make. Mothers should always keep in mind the long range goals that lie behind such tedium as "diapers and dishes."

This ability and willingness properly to rear children, the gift of love, and eagerness, yes, longing to express it in soul development, make motherhood the noblest office or calling in the world. She who can paint a masterpiece or write a book that will influence millions deserves the admiration and plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and services to humanity, endowing with immortality eternal spirits, she is co-partner with the Creator himself.¹⁰

In a tribute to the pioneer women, President McKay noted that their names are not inscribed on monuments, many are even in unmarked graves, but the great contribution they made fulfilling so well the responsibilities of motherhood, under such adverse conditions, entitle

⁹ Joseph Fielding Smith, The Improvement Era, LXI (June, 1958), 415.

¹⁰ McKay, The Improvement Era, XXXIX (May, 1936), 269.

them to be honored among the great heroines of the world.¹¹

President Heber J. Grant gave the ego of mothers an uplift by the way in which he reacted to a personal problem. His daughter was studying voice culture while he was the mission president in England. Her teacher suggested that the girl be sent to study in Paris or Berlin, because of her marvelous vocal ability and singing potential. President Grant's answer to this teacher was that he would sooner have her sing lullabies to her own children than be the greatest singer in the world. He preferred this because of her chance, as a full time mother, of helping her children find the narrow path to life eternal.¹²

President Joseph F. Smith also gave several sermons designed to help mothers see the worth of their work. He said that "to be a successful father or a successful mother is greater than to be a successful general or a successful statesman . . ."¹³ Then he pointed out that happiness and eternal welfare depend upon doing well one's God-given duty. It isn't necessary to do something unusual or phenomenal. "Some people would rather be the blossom of a tree and be admiringly seen than to be an enduring part of the tree and live the commonplace life of the tree's existence."¹⁴

Showy items like blossoms bring the plaudits of "the world;" but, Latter-day Saints have the tradition of being not of "the world." Whatever a Mormon woman does, whether she's single or married should be

¹¹McKay, The Relief Society Magazine, XXXV (Jan., 1948), 4, 5.

¹²Heber J. Grant, Gospel Standards, compiled by G. Homer Durham, (Salt Lake City: Improvement Era Publication, 1941), 152.

¹³J. F. Smith, The Juvenile Instructor, XL (Dec. 15, 1905), 752.

¹⁴Ibid.

done "with an eye single to the glory of God." (D&C 59? 1)

She must account every other thing as beneath the domestic in importance and power. She must feel that in passing from any one or all of these she ascends when she enters or resumes the domestic life.¹⁵

And then, whatever her mission in life she should meet the specifications listed in President McKay's definition of a great woman.

A beautiful, modest, gracious woman is creation's masterpiece. When to those virtues a woman possesses as guiding stars in her life righteousness and Godliness and an irresistible impulse and desire to make others happy, no one will question that she be classed among those who are truly great.¹⁶

SUMMARY

The statements of the Prophets indicate that there are missions for women other than homemaking, especially for women who don't marry. Besides having homemaking capabilities, women are also gifted naturally in teaching and in giving compassionate service. These can be rewarding enough temporarily that women should not feel pressured into marrying an unworthy man. Women who are worthy have been promised complete fulfillment as wives and mothers in the worlds to come.

The evil effects of mothers leaving children in order to work away from home were noted and deplored, even when this is done for economic reasons. And homemakers should not work away from home in order to feel more important, for the worth of their work at home has been highly attested to by these Church presidents.

¹⁵McKay, The Relief Society Magazine, XL (Dec., 1953), 795.

¹⁶McKay, The Improvement Era, LXVIII (August, 1965), 677.

Chapter VIII

HER ROLE AS NEIGHBOR

In his speeches to the newly organized Relief Society, President Joseph Smith told the members why women so often have difficulty "getting along" together. For instance, at one meeting he witnessed them refuse to admit Mahala Overton to membership. His comments at this time were acrid. He said, "Suppose that Jesus Christ and holy angels should object to us on frivolous things, what would become of us?"¹ Then he insisted that he would not have such strife, brought on by self-righteousness, and gave them these observations about mercy:

It grieves me that there is no fuller fellowship; if one member suffer all feel it; by union of feeling we obtain power with God.

Christ came to call sinners to repentance.

It is the object of this society to reform persons, not to take those that are corrupt and foster them in their wickedness; but if they repent we are bound to take them, and by kindness sanctify and cleanse them from all unrighteousness by our influence in watching over them. Then take Sister Overton, as Jesus received sinners into His bosom. Sister Overton, in the name of the Lord, I now make you free. Nothing is so much calculated to lead people to forsake sin as to take them by the hand, and watch over them with tenderness. When persons manifest the least kindness and love to me, O what power it has over my mind, while the opposite course has a tendency to harrow up all the harsh feelings and depress the human mind.

The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls; we feel that we want to take them upon our shoulders and cast their sins behind our backs. My talk is intended for all this society; if you would have God have mercy on you, have mercy on the faults of others.

If the sisters loved the Lord let them feed the sheep and not destroy them.

¹Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. by B. H. Roberts (Salt Lake City: Deseret Book Co., 1946), V, 19-24, hereafter cited as DHC.

There should be no license for sin, but mercy should go hand in hand with reproof.²

WOMEN TEND TO BE OVER ZEALOUS: JOSEPH SMITH

The Prophet noted that females possess refined feelings and sensitiveness, and this characteristic makes them subject to over-zealousness, which he said must always prove dangerous. It causes them to be rigid when they should be "armed with mercy." One way to show mercy is to "put a double watch over the tongue" In every way they were to help those not so good to reform.³

". . . beware, be still, be prudent, repent, reform, but do it in a way not to destroy all around you," President Smith advised them, and again emphasized that they could easily do more hurt than good with their tongues. He said that he would rather spare ten iniquities than condemn one innocent person.⁴ "I now counsel you, that if you know anything calculated to disturb the peace or injure the feelings of your brother or sister, hold your tongues, and the least harm will be done."⁵

WOMEN TO HEAL THE SICK: JOSEPH SMITH

Another set of instructions which belongs to women as given by the Prophet of the latter days, it concerned women's role in healing the sick.

²Smith, DHC, V, 19-24.

³Ibid., 20.

⁴Ibid., 21.

⁵Ibid., 140.

He said that some little foolish things were circulating in the society, against some sisters not doing right in laying hands on the sick. He said that if people had common sympathies they would rejoice that the sick could be healed

President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy and compassion. No one.

Respecting females administering for the healing of the sick, he further remarked, there could be no evil in it, if God gave His sanction by healing: that there could be no more sin in any female laying hands on and praying for the sick, than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration.⁶

TAKE CARE OF OWN CIRCLE: JOSEPH SMITH

Eliza R. Snow, the first Relief Society secretary, reported all of the Prophet's sermons to these women. One of the talks she recorded advised them to, "Let your labors be mostly confined to those around you, in the circle of your own acquaintance."⁷

DON'T GIVE TO THE IDLER: BRIGHAM YOUNG

President Young also gave the women wise counsel. After telling the Relief Society members to help underprivileged children and also the older people who were in need, he gave them this caution, "But don't relieve the idler, for relieving those who are able but unwilling to work is ruinous to any community." He asked them to find the needy people, even the very old, some way to help sustain themselves, so that all could go to bed each night peacefully aware that they had performed

⁶ DHC, IV, 603, 604.

⁷ Ibid., 607.

their duties. He didn't want anyone who was at all able to suffer the harmful effects of "eating the bread of charity."⁸ Later on President Young said, "To give to the idler is as wicked as anything else. Never give anything to the idler."⁹

The compassion the Church people showed to the Indian children was commended by President Young. He wanted these little ones to receive "the same opportunities and privileges as the white children"¹⁰

MORE NEIGHBORLINESS: J. F. SMITH

Those who have lived in large cities can understand a concern expressed by President Joseph F. Smith about neighborliness. He described the disinterest in each other that is common to big cities. "They live so near each other that they can almost shake hands from door to door, yet never call, nor associate together" Expressing the hope that the "saints" would do better, he acknowledged an exclusiveness among them that was not in keeping with the "warmth of the gospel."¹¹

TAKE CARE OF HOUSEHOLD FIRST: J. F. SMITH

With the limitations which mortality imposes, people must make choices as to which people will be the recipients of their time, means, and energy.

⁸Brigham Young, Address given at Salt Lake City, August 8, 1869, The Journal of Discourses, reported David Evans, XLV (London, England, 1884), 107, hereafter cited as JD.

⁹Young, JD, XVI, 19.

¹⁰Young, Messages of the First Presidency, II, 179.

¹¹Joseph F. Smith, The Improvement Era, VII (Oct., 1904), 957.

energy.

We feel that it is the first duty of Latter-day Saints to take care of themselves and of their poor; and then, if we can extend it to others . . . we feel that it is our duty to do it. But first look after the members of our own household.¹²

SUMMARY

Joseph Smith called on the women to show more mercy for sinners in order to help them, and in order for them to merit God's mercy themselves. He also noted that women tend to be over-zealous, and therefore can easily do more harm than good in efforts to reform.

Women can also give blessings for healing of the sick, Joseph Smith said. All of their labors should be confined to those in their own circles, unless they have resources left over for others.

Brigham Young told women to help the needy, except the idler. He asked them to find something for even children and old people to do.

Joseph F. Smith also said that women should take care of their own groups first, and then spread what help they could give to others. He hoped that Mormon communities would remain warm and friendly, and not become cold and unneighborly as is often the situation in large cities.

¹²Joseph F. Smith, CR (April, 1915), 10.

Chapter IX

WHAT ABOUT FASHIONS?

Joseph Smith said very little about clothing fashions, except that the Church members were to avoid the frivolity and finery of the sinners.¹ Perhaps they didn't need more instruction than this because, in their poverty, they were fortunate to have wardrobes which included the basic necessities of dress. Even in their more prosperous days in Nauvoo the "saints" were asked continually for every bit of money they could spare for such projects as building the temple and the Nauvoo House.

Brigham Young's people were restricted to bare necessities for several years also; but as their physical survival became more and more assured, the female inclination to be more attractive led them to spend more and more time and means considering fashionable attire.

RETRENCH FROM FRIVOLITY IN DRESS: BRIGHAM YOUNG

The Church members had never been really isolated from the rest of the world, for the Utah pioneers were located on one of the roads to California, whose gold rush period attracted many immigrants. The coming of the railroad in 1869 made it much more important to LDS women to be dressed as well as the "gentile" women the trains brought

¹Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints, ed. B. H. Roberts (Salt Lake City: Deseret Book Co., 1946), IV, 607.

into their communities. This was one of the reasons for organizing the Retrenchment Society for young ladies. They were to retrench from frivolity in dress and mannerisms.²

According to President Young's daughter, Clarissa, the power behind this move to retrench was one of his wives, Eliza R. Snow. She was very prim and meticulous in her dress--looked like a Dresden china doll, Clarissa said. An incident which occurred in the Young home illustrates Eliza's rigidity against the finery of the "world." President Young had given his daughter, Phoebe, a bright ribbon sash. She had laid it out on her bed prior to wearing it; and it had disappeared. Phoebe went to her father and accused Aunt Eliza of taking it to keep her from wearing it. Father Young got it back from Eliza and told her gently to mind her own business, for Phoebe had his approval to wear the decoration.³

Earlier, according to Clarissa, Eliza had tried to stabilize the dress for Utah women. The costume she proposed was a full pantaloon outfit. It wasn't accepted by the ladies.

WOMEN ENCOURAGED TO LOOK LOVELY: YOUNG

President Young knew women's need for beauty, and encouraged them in making themselves look lovely. In telling them this he added:

. . . And if any of you are so superstitious and ignorant as to say that this is pride, I can say that you are not informed as to the pride that is sinful before the Lord, you are also ignorant as to the excellency of the heavens, and of the beauty which dwells in

² Clarissa Young Spencer and Mable Harmer, Brigham Young At Home (Salt Lake City: Deseret News Press, 1947), Chapter 3.

³ Ibid.

the society of the Gods. Were you to see an angel you would see a beautiful and lovely creature.⁴

He asked that they make themselves beautiful by cleanliness and a proper diet. Clothing should be made to fit well, be neat, becoming, comfortable, comely, convenient, clean, and home made, as noted in his discourses.

VARIETY, NOT UNIFORMITY IN DRESS: YOUNG

An interesting facet of fashion which President Young gave was that it was good to have variety. He noted that in the works of God "you see an eternal variety," and that he didn't want the people to become like the Quakers and other groups who dressed uniformly.⁵

FASHIONS OF BABYLON: YOUNG

Hot criticism was leveled by Brigham Young toward those who were intent on following the fashions of the world. "It is vain and foolish, it does not evince godliness, and is inconsistent with the spirit of a saint," he said,⁶ and added that it also manifests a great weakness of mind to dress after the fashions of Babylon. He certainly didn't like dresses protruding out behind like a "two-bushel basket," or the taking of sixteen yards of material to produce such a creation. Angels don't wear such giddy, frivolous and nonsensical styles, he affirmed, and gave this description of one: "She would be neat and nice, her countenance full of glory, brilliant, bright, and perfectly

⁴Brigham Young, Address given in Salt Lake City, April 8, 1868, reporter G.D.Watt, XII (London, England, 1884), 201, hereafter cited as JD.

⁵Young, JD, Salt Lake, May 6, 1870, rep. Evans, XIV, 15-22.

⁶Ibid.

beautiful, and in every act her gracefulness would charm the heart of every beholder."⁷ He asked them to pattern after this description and let the "beauty of your garments be the workmanship of your own hands."⁸

Sending to Paris or the East to find out the fashions is to invite the influence of the wicked people who designed them into their midst, he warned; for so many of their creations don't become a saint, and are inconvenient, he reasoned. Then he added that the Church members have the counsels of God to know what is proper so they should be leaders in fashions.⁹ Then President Young blamed the mothers for the "worldly" look of the daughters.¹⁰

Having their dresses so full and long enough to drag the streets worried President Young because he considered it an unnecessary use of precious fabric. But later the styles changed, and he asked them not to wear dresses so tight as to show their forms.¹¹

HOME MANUFACTURE OF CLOTHING: YOUNG

Part of their self-sufficiency program was the home manufacture of all of the fiber, cloth, and clothing they used. Much attention was given to growing cotton; and even mulberry bushes to keep silk worms productive were cultivated. President Young asked the Relief Society

⁷Young, JD, Salt Lake, April 7, 1873, rep. Evans, XVI, 21.

⁸Ibid.

⁹Young, JD, Bountiful, May 17, 1868, rep. Sloan, XII, 220.

¹⁰Young, JD, Salt Lake August 27, 1871, rep. Evans, XIV, 220, 221.

¹¹Young, JD, Salt Lake, July 27, 1877, rep. Gibbs, XIX, 64, 65.

members to promote these projects, which they did. Mulberry trees which were planted for this purpose are still growing in Brigham City.

The economic structure of early Utah made home manufacture highly important. The Relief Societies were also encouraged to promote bonnet shops locally, to fill that need. They made every effort to be self-sufficient in providing their own clothing, but still many women wanted clothing imported from the fashion centers. This condition caused President Young to issue this warning:

Ladies can you do this?--If you are the means of plunging this whole people into debt so as to distress them will there be anything required of you? I think there will, for you will be judged according to your works.¹²

SKIN CARE FOR BEAUTY: YOUNG

Skin care was a problem on the desert, and the people needed to be reminded of the basic importance of healthy skin to being beautiful. President Young asked mothers to study how to preserve the skin of the children from being ruined by dirt and the scorching sun.¹³ Again he urged a proper diet and begged them not to send their children out to herd sheep with their skins exposed to the sun "until their hands and faces appear as though they lived in an ash heap."¹⁴

HAIR CARE: YOUNG

"Then, another thing--may I say it?--girls, learn to comb your

¹²Young, JD, XIV, Salt Lake, August 8, 1869, rep. Evans, 105.

¹³Young, JD, XIX, Op. Cit.

¹⁴Young, JD, Salt Lake, April 8, 1868, rep. Watt, XII, 201.

hair in the morning . . ." Do this even if your "pa" won't buy you a chignon, President Young taught. They ought not to have any but their own hair, anyway. He especially decried having "a great big peck measure of flax done up like hair on the back of her head."¹⁵ He believed that the hair was given for an adornment and that it should be kept "sooth and nice."¹⁶

TIGHT SKIRTS: WILFORD WOODRUFF

Several times President John Taylor urged the women to put away the vanities and frivolities of the world, but President Woodruff emphasized it with a little more vigor. He asked the women to govern and control effectively the fashions that were worn locally:

I, myself, do not think that it has been pleasing in the sight of God, to see the manner in which the mothers and daughters, for years past, have been ready to adorn themselves with every fashion Babylon has contrived or invented.¹⁷

He noted that skirts were so tight that if a woman was trying to cross a street and a runaway team threatened to run over her she wouldn't be able to jump or run to safety--all she could do would be to roll like a log.

In this same speech Elder Woodruff also mentioned the folly of adding foreign substances to adorn the hair.¹⁸

¹⁵Young, JD, Salt Lake, April 7, 1873, rep. Evans, XVI, 21.

¹⁶Young, JD, XIX, op. cit.

¹⁷Wilford Woodruff, JD, Salt Lake, Oct. 8, rep. Evans, XVIII, 129.

¹⁸Ibid.

SHORT SKIRTS: JOSEPH F. SMITH

After reading the fashion advice these early prophets gave, and noting the way in which it was disregarded as many women followed dictates of the "world," one wonders if any Church admonitions have not with such a record of failure. There seems to be a consistent pattern here of "reject--accept" from the pulpit. The explanation for this, the writer has concluded is authoritative unwillingness to violate the principle of free agency.

President Joseph F. Smith's administration encountered the greatest threat from the fashion world to that date. Skirts which for age upon age had been ankle length were cut off until the knee was exposed. Arms were also bared to the shoulder in many of these new fashions. These fashions created many problems for the Church leaders. One difficulty was that unless the dress came to the ankles and wrists, there was no way for faithful Mormons to be fashionably dressed and properly under-clothed at the same time.

In the October Conference in 1913, President Smith defended the Church dress standards:

In my sight the present-day fashions are abominable, suggestive of evil, calculated to arouse base passion and lust, and to engender lasciviousness, in the hearts of those who follow the fashions, and of those who tolerate them. Why? Because women are imitating the very customs of a class of women who have resorted to that means to aid them to sell their souls. It is infamous and I hope the daughters of Zion will not descend to these pernicious ways, customs and fashions, for they are demoralizing and damaging in their effect.

I lift my voice against these audacious practices and these infamous fashions and I pray that you who have daughters in Zion will save them if you can, from following these obscene fashions, that if followed, will destroy the last vestige of true womanly modesty, and reduce them to the level of the courtesans of the

streets of Paris, from whence these debasing fashions come.¹⁸

A year later President Smith asked women in teaching, leadership positions to be especially careful to set the proper example in their dress. He worried that many women were mutilating their garments instead of keeping them holy and undefiled. Some women had tried to come to the temple in such disgraceful fashion and had been refused admittance, he said. They had been turned out for refusing to hearken to the counsel given them.¹⁹

A short time after this speech was given a letter from the First Presidency expressed the fear that some of the Church women "appear to vie with one another in exhibitions of immodesty and of actual indecency in their attire."²⁰

The "Roaring Twenties" solidified the new style change and made it a nationwide fact. And President Grant was left with the question of altering Church dress standards. He finally agreed to accepting knee-length attire as being in compliance with LDS regulations.

PHYSICAL BEAUTY IMPORTANT: DAVID O. MCKAY

The similarity in the counsel the prophets have given through the years is pointed up in a statement made by President McKay which is reminiscent of Brigham Young's admission that being physically beautiful

¹⁸ Joseph F. Smith, Official Report of the General Conference of the Church of Jesus Christ of Latter-day Saints, October, 1913 (Salt Lake City: The Church of Jesus Christ of Latter-day Saints), 8, hereafter cites as CR.

¹⁹ Joseph F. Smith, CR, October, 1914, 130.

²⁰ Joseph F. Smith, Messages of the First Presidency of the Church of Jesus Christ of Latter-day Saints 1833-1964, compiled by James R. Clark (Salt Lake City: Bookcraft, 1965), V, 37.

is desirable. President McKay said:

It is not my purpose to discourage efforts to enhance physical beauty. When given by birth, it should be nurtured in childhood, cherished in girlhood, and protected in womanhood. When not inherited it should be developed and sought after in every legitimate and healthful manner.²²

COVER YOUR NAKEDNESS: JOSEPH FIELDING SMITH

Joseph Fielding Smith said that the Prophet Isaiah unquestionably saw this era because of his statement that the daughters of Zion would, in the latter days, be guilty of all kinds of improprieties in their dress.²³ One of these improprieties was labeled by President Smith as too much body exposure. He reminded the people that the body is sacred and not for public view. Then he quoted again from the Bible (Deuteronomy 22:5) about how women should not wear clothing "which pertaineth unto a man" One reason for this, President Smith noted, is that when women wear pants it is not a lovely sight.

Party dresses too frequently fail to cover as much skin as they should, he advised.²⁴ President Smith cautioned mothers to refrain from letting their little children run around scantily clad, for fear that they will grow up thinking that there is nothing wrong with exposing their bodies. The way in which Adam and Eve were given clothes was then discussed by President Smith; this was done, he said, to cover their nakedness.²⁵ After nearly seven thousand years, that admonition

²²David O. McKay, Young Woman's Journal, XVII (August, 1906), 360.

²³Joseph Fielding Smith, CR (April, 1964), 108.

²⁴Ibid.

²⁵Joseph Fielding Smith, The Relief Society Magazine, LIII (December, 1966), 885.

seems to be appropriate in the world of fashion Mormon-style.

SUMMARY

After the early LDS people passed the period of having barely enough clothing to meet basic needs they were attracted by worldly fashions. Brigham Young chided them about following the frivolity of "Babylon", and asked them to manufacture sensible, but lovely clothing for themselves. He advocated variety in dress as the Lord uses variety, and assured the people that it was not wrong to want to look beautiful. A proper diet and good care of the skin are necessary to beauty he said.

Whereas Brigham Young had worried about their skirts being too full, Wilford Woodruff cautioned the women he presided over to be wary of too tight skirts.

Joseph F. Smith had the problem of short skirts thrust upon him. In an era of great change in mores and fashions he urged the women not to follow worldly trends.

Heber J. Grant changed Mormon clothing styles to make it possible for LDS women to avoid dressing much differently than the rest of the community.

David O. McKay also voiced the desirability of enhancing and preserving feminine beauty.

Joseph Fielding Smith's comments about fashions were that they were too skimpy and revealed too much bare skin frequently.

Chapter X

CONCLUSION

Being somewhat schooled in the field of behavioral science, the author has been alert to finding specific helps in interpersonal relationships such as the wife to husband, mother to child, and neighbor to neighbor unions. There is a great amount of advice in these areas which the Lord has given through the presidents of the LDS Church. When the admonitions of the prophets are assembled it is apparent that almost every facet of womanhood has been given attention. Women need not walk blindly; their natures and problems are understood and revealed by God. Direction has come through those official spokesmen accepted by three million people as God's revelators. Only those statements have been included which were given in official circumstances.

The life of woman has been described from her pre-mortal existence to her eternal role, a potential queen and goddess. Her mortal path has been detailed from the beginning of her training, from even before birth, through her young years wherein she lays the foundation for her major roles. Then the detail becomes more explicit in directing the performance of those roles as helpmeet and mother. This great amount of instruction is vital to women in helping her fulfill her role as co-partner with God in helping His children qualify for life Eternal.

All ten of the Church presidents have contributed to this

collection, with Brigham Young being quoted the most and Lorenzo Snow the least. Not only did President Young have the longest tenure as the leader of the Church, but as the colonizer he was called on to give much specific instruction in homemaking. There are several reasons for his instructions: the pioneers' physical survival in a barren desert, their spiritual well-being as inexperienced children of the Kingdom, and their different cultural backgrounds as immigrants from several foreign countries and ethnic groups made it highly important to have detailed direction on the skills and attitudes of homemaking.

John Taylor and Wilford Woodruff were absorbed by the fight over polygyny--much of their time was even spent in exile. The advice and warnings which they did give to women have been helpful through the years, however. Lorenzo Snow had a different mission, apparently. He faced the challenge of bringing the Church financial status back from the edge of disaster. He had the shortest administration. President Snow was also famous for his short sermons, and once admitted that it wasn't in him to speak for a very long time. His comments on the feminine role are scarce.

With the Industrial Revolution and World War I causing great social upheaval, President Joseph F. Smith was also called upon to define carefully what Mormon homes and women should be. He defended their position to the world in the course of his appearing as a witness in the Smoot trial before a United States Senate committee. President Grant had the physical welfare of the Church members take his attention. The disaster of nation-wide depression, which brought about his highly publicized Welfare Plan, and the need to combat the forces who were determined to spread the use of tobacco and alcohol were the

challenges he met. George Albert Smith had to try to mend a world of hate following World War II, so he preached the gospel of love.

With the Communistic philosophies threatening what he testified was God's plan for home life, David O. McKay championed the cause of homes which were like heaven, and told how happily married couples could create such homes. Joseph Fielding Smith worked hard to help the Church members walk the straight and narrow way to obtain the blessings necessary for having Eternal families. Under his direction, some of the most effective sermons of all have come from the Apostles to counteract the "Women's Lib" propoganda which currently abounds.

The women of the Church, as reported in Chapter One, have asked many questions concerning their roles, and have, according to their previously expressed conclusions, received satisfying answers. The writers among those women who pioneered Utah were much more militant in their expressions than the seemingly submissive women who have articles published currently. The earlier group bore the brunt of changing womankind from being "mere chattel" to being dignified individuals with the rights of individuals. It seems that Joseph Smith was the champion of women's rights, because the feminine life started improving after he "turned the key" in womeh's behalf. Unfortunately, womankind has not been able to implement the bright prospects that were envisioned by these early suffragettes who thought that an enlightened, powerful womanhood would make a better world. Much of her opportunity for personal growth has brought difficult new problems and choices.

Chapter Two discussed the importance of marriage and how to choose the best mate. It pointed out the sacrifice that is necessary in order to have the kind of marriage that will prepare a couple for

exaltation. It disclosed a concept which was surprising, the importance of marrying earlier rather than later. Just recently a General Authority of the Church, Theodore Tuttle, reiterated this concept at the BYU when he said that "marriage is the mission and purpose of this University."¹ Not even higher education should be the reason for postponing marriage, Church leaders have advised.

Chapter Three told women how to create a climate in which their husbands could progress toward their full potential of greatness. Joseph Smith's advice on how to be a good helpmeet is especially appreciated. One of the cardinal points of this chapter was the importance of the man being the leader of the family. Many positive statements to this effect were made. Women were asked not to resist this rule, but to actually encourage their husbands to assume this leadership role from now through eternity.

The length of Chapter Four reflected the emphasis given to a woman's role as a mother. The first requirement to be met in filling the needs of her children was for the mother to learn self control. In this skill as well as in all facets of living she should set the proper example, because the child will very early have her pattern stamped upon his life. She is to train her children from the time they are in the womb until they become old enough to work side by side with the father; then he is to be their principle counselor. The mother still maintains the major role of equipping her daughters with the skills they will have to employ to also be happy wives and mothers.

Parents biggest help in getting their children back to the

¹Theodore Tuttle, The Daily Universe, March 22, 1972, 4.

Father's presence is to invite Him into their home through family prayer and then live according to His precepts themselves, the prophets said many times. Then, if children do stray, parents will have the privilege of bringing them back to "the fold," even if they have to reclaim them from hell. Much advice was given on how to keep children on the straight and narrow path all of the way. This is not to be done by force and physical punishment, several of the prophets noted.

Parents must be their children's major teachers of gospel principles. This task is not to be left to others. Another warning given many times was for parents to keep track of the children's whereabouts. Their friends, activities, even school material and teachers must be carefully chosen.

Mothers are not to neglect children for any other activities, including Church work. The children must be offered more than material things--they must be loved and understood, and kept close to parents.

The glorious future of children who die before the age of eight was thoroughly discussed, also. Bereaved parents are especially grateful to know of the happy circumstances awaiting those who die young.

Chapter Five told of the importance of getting the children into homes where they can be provided "royal births." The bearing of children should not be curtailed for reasons other than maternal health. However, in this and all other questions, the individual is invited by Church authorities to seek for personal direction from above. The importance of sacrifice was stressed in this chapter.

Chapter Six showed that according to Church leaders, the war against evil will be won or lost individually in the homes. History

has shown that nations where permanent homes have been the rule have been more stable than those where homes have not been considered so important. Homes should provide not only physical needs but also a heavenly environment. The woman should make her home a small "Garden of Eden" for her husband and children. She must provide the climate conducive to optimum growth.

Careers other than homemaking were discussed in Chapter Seven. Those women who don't have the right opportunity to become wives, mothers, and homemakers were told not to become discouraged. They can find satisfying work here, for which they are naturally gifted, and features in which the Lord will make up to them eternally for whatever they momentarily were denied here. These areas where they can serve best were designated as homemaking, teaching, and compassionate service. Homemaking is a step upward from any other career, they said. Women who do have the opportunity to be homemakers, wives, and mothers and neglect their families for other activities, are bound to reap harvests of bitter disappointment, however. This is important to know for the 36.2% of married women in Utah County who work away from home. The 24.8% of them who leave children under the age of six to do so should especially take note of the many warnings the prophets have given concerning this situation.²

Women's neighboring should be to those close by; and Mormon women should not be aloof and disregard their close neighbors as the people in the large cities typically do. But people should not dole out help to those able to help themselves, for helping the idle is as

²The Provo Daily Herald, March 19, 1972.

great a sin as anything else two prophets reported.

Joseph Smith gave women insights into their over-zealous natures, which makes them likely to do more harm than good in efforts to reform others. He told how to go about this assignment to have it bring about good. One method he stressed was to put a double watch on the tongue. He also called for mercy, love, and compassion for the erring ones.

One of the most difficult problems for ladies, that of dress fashions, was left to the last. The latter day prophets have continually pleaded with LDS women not to accept the fashions of "the world" where they depart from Church concepts of modesty and convenience. A happy thought advanced by Brigham Young was: the people needn't dress alike. The Lord's other creations have shown the propriety of variety.

Angels are dressed beautifully, and so should mortals be. People should also work to preserve and enhance physical beauty.

Woman, on her way to perfection, is not left with final admonitions, for her eyes are to be kept focused on a future of endless progress. This future was partially described in this essay by one of the LDS Church presidents, John Taylor:

Where did I come from? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and all eternity.

Lady, whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny. Declare unto me if thou hast understanding. Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burning?

Knowest thou not that eternities ago thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother

and sister spirits in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou grewest in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits who took upon them tabernacles, died, were resurrected, and received their exaltation upon the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission madest a covenant with one thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world (and who had permission to come to this planet and take a tabernacle,) to be your head, stay, husband and protector on the earth and to exalt you in eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fallen from where it was first organized, near the planet Kolob. Leaving thy father and mother's bosom and all thy kindred spirits thou camest to earth, took a tabernacle, and imitated the deeds of those who had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father saying, go daughter to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire; but you must go and become one of the most helpless of all things that I have created, while in your infancy, subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its luster in your soul, and you shall begin to understand and know the object of your creation. Daughter, go, and be faithful as thou hast been in thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His holy name, and the spirit world resounded in anthems of praise to the Father of spirits. Thou bade father, mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou hadst chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy. Thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy Creator and hold out to the end that when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your

everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priestess queen upon thy Heavenly Father's throne, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality) while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life.

Hence, thine origin, the object of thy ultimate destiny. If faithful, lady, the cup is within thy reach; drink then the heavenly draught and live.³

³John Taylor, The Mormon, August 29, 1857.

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THE LORD'S DEFINITION OF WOMAN'S ROLE
AS HE HAS REVEALED IT TO HIS
PROPHETS OF THE LATTER DAY

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M. A. Degree, August 1972

ABSTRACT

The Lord has not left women to wonder how to perform during mortality. The teachings of the ten presidents of The Church of Jesus Christ of Latter-day Saints have given very satisfying answers to most questions, and have invited women to ask God for inspiration of their own for further, personalized direction.

The counsel of the prophets gives women directions concerning whom, when, and where to marry. However, if the proper opportunities for a Church-recommended marriage don't present themselves, women are told to be patient and to spend their time giving one of the several services for which they are naturally gifted. Then if they prove worthy they have been promised complete fulfillment as wives and mothers in future realms.

Instructions have been given to women on how to perform as helpmeets to their husbands, mothers to their children, homemakers, and good neighbors. Their questions have been answered on birth control, other careers, and dress fashions.

The study concludes with a word picture of women's complete existence from their spiritual birth to their chances of an eternity as exalted beings.

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