



# THE RELIEF SOCIETY MAGAZINE

Vol. IX JANUARY, 1922 No. 1

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## JANUARY

Across the cold and frozen sky  
There rode a fearless knight.  
Nor frozen seas nor mountain gorge  
Staid aught his onward flight.  
With wind and sleet, and frost and snow,  
He stormed the waking Year.  
In clarion notes the tempest calls---  
"Behold, the winter's here."

*Annie Wells Cannon.*

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Organ of the Relief Society of the Church of  
Jesus Christ of Latter-day Saints  
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# The Relief Society Magazine

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## The Character Builder for 1922

In 1922 The Character Builder will enter upon its 21st year under the present editorial and business management. Its articles on CHILD WELFARE, VOCATIONAL GUIDANCE AND HUMAN CONSERVATION in 1922 will be the best that have ever been published. Every Latter-day Saint should read them. Every home needs The Character Builder; it has now been published in Salt Lake City for twenty years. It is only \$1 a year. Send \$1 for 1922 to Dr. John T. Miller, editor, 625 South Hope St., Los Angeles, California. (If you will send \$2.50 for Dr. Miller's new book on HUMAN CONSERVATION before Jan. 1, 1922, the Character Builder will be sent you a year free.)

# Greeting

In this eightieth year of the Relief Society, we offer hearty congratulations, love, and sincere good wishes, to the members of the organization throughout the world, and rejoice in the great good which has been accomplished.

If the eighteen original members of the Society, who met and started the work on that memorable 17th of March, 1842, could speak, and if all those faithful workers who followed these early pioneers could speak, we feel sure that they, too, one and all, would rejoice with us in the accomplishments and labors of our great Society.

Our hearts are filled with gratitude and thanksgiving to our heavenly Father, not only for his mercy, his guidance and his help, but for the success of the work itself, and for the privileges and opportunities he has given to the women of the Church of Jesus Christ of Latter-day Saints.

We are grateful and thankful to all who have contributed to the Relief Society cause; to the general, stake, and local Priesthood, who have given us guidance and loyal support; to the members of the General Board for their untiring efforts and helpful suggestions in our councils, and for their labors in visiting all the stakes in conventions and conferences, which they have recently accomplished, and which they did willingly and cheerfully; to the stake officers and board members for their unceasing labors and hearty support; to the ward officers and teachers who are in immediate charge of the real work of the organization and who make constant and daily personal sacrifice in the cause; to the devoted and faithful members themselves, the real Relief Society workers, who make the organization itself possible. We thank you one and all, and pray that God will bless and strengthen and support you at all times.

And now, in this new year, let us go onward and upward; let us cherish the ideals and standards of the past, but let us go forward with our faces to the rising sun, with the faith and hope that the Lord will direct us and help us to fit our labors to meet the present and future needs of the organization.

CLARISSA S. WILLIAMS,  
JENNIE B. KNIGHT,  
LOUISE Y. ROBISON,

General Presidency  
National Women's Relief Society.



PRESIDING PATRIARCHS



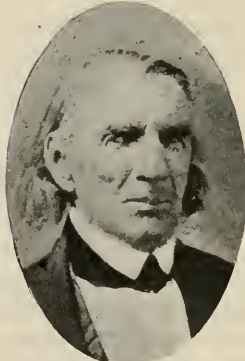
HYRUM SMITH  
1840-1844



JOHN SMITH  
1855-1911



HYRUM G. SMITH  
1912



"FATHER" JOHN SMITH  
1849-1854

IN MEMORIAM

JOSEPH SMITH, Senior  
1833-1840

WILLIAM SMITH  
1845

ASAHEL SMITH  
1844-1848

THE

# Relief Society Magazine

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Vol. IX.

JANUARY, 1922

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No. 1.

## Presiding Patriarchs of the Church

*Susa Young Gates.*

Patriarchs are spoken of in the holy scriptures as evangelists, which is attested by the remarks of the Prophet Joseph Smith, delivered June 27, 1839:

An Evangelist is a Patriarch, even the oldest man of the blood of Joseph, or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessings unto his sons.

The tremendous task of organizing the Church with offices and functions, which was undertaken by the Prophet Joseph Smith, could never have been accomplished, in centuries of time, without constant revelations of the Lord Jesus Christ. Dr. John Dewey, a great philosopher, who studied our organization, once said, that this Church possessed the most perfectly organized machinery of anything known upon earth, except that of the German army. The German army was the most perfect man-made organization of modern times. This Church is divinely organized, and is illumined, day by day, by the spirit of life and the voice of inspiration. Were it not for the revelations by which this Church was organized and the light which guides it daily, it would fall to pieces by the same forces which destroyed the army of the German Emperor.

The study of our organization is both profound and deeply interesting. Contemplating the Church as a whole, with its general and local authorities, its temples, its auxiliary societies, its missionary and educational systems, one is lost in wonder and admiration at the simplicity, and yet the exactitude, the completeness, of the whole plan; and yet the individual liberty which is encompassed by this divine plan makes it per-

fect in detail and in execution. How inadequate it all would have been, however, if there had been no evangelist whose duty it is to pronounce, under the authority of the Priesthood, and by the inspiration of the Lord, the past, present and future conditions of those who apply for blessings under the hands of the man thus duly authorized. There is something in the human heart which craves an individual knowledge of his past, an explanation of his present, and a light as to his future. That craving has been sometimes gratified, in the ancient past, by astrologers, witches, and sooth-sayers. Today that longing is met and answered in the same mistaken, if not evil way, by spiritualists, who deceive many and who sometimes garb themselves in the robes of so-called scientific research. For the Latter-day-Saint who wishes this prized information, we have always in convenient nearness to our homes in wards and stakes, an evangelist or patriarch, who is willing and able to throw the light of truth upon our pathway.

The office of Presiding Patriarch descends from father to son as it did anciently.

It is interesting to note the following points concerning this priestly office, as made known through the blessing conferred upon the head of Patriarch Hyrum Smith by his father, Joseph Smith, Senior.

My son Hyrum, I seal upon your head your Patriarchal blessing which I placed upon your head before, for that shall be verified. In addition to this, I now give you my dying blessing. You shall have a season of peace, so that you shall have a sufficient rest to accomplish the work which God has given you to do. You shall be as firm as the pillars of heaven unto the end of your days. I now seal upon your head the Patriarchal power, and you shall bless the people. This is my dying blessing upon your head in the name of Jesus. Amen.

In section 124 of the Doc. & Cov., the Lord explains the power and authority of the patriarch. "Whoever he blesses shall be blessed, and whoever he curses shall be cursed." (v. 93); "Whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven."

We find the following in the *Doctrine and Covenant Commentary*:

In addition to the Patriarchal Priesthood which was conferred upon Hyrum Smith, he received another great and special blessing, for the Lord called him to be a "prophet, and a seer, and a revelator unto to my Church, as well as my servant Joseph" (v. 94), and to him was transferred "the blessing and glory and honor and Priest-



hood and gifts of the Priesthood," that once were given to Oliver Cowdery who stood as the "second Elder of the Church, holding the keys with the Prophet, before he (Oliver) transgressed. All these blessings were given to Hyrum Smith who, by this special calling, in addition to becoming the Patriarch of the Church, also became a President of the Church, holding the keys of the kingdom in conjunction with his brother Joseph. Moreover, he was given the promise that his name should be had in "honorable remembrance from generation to generation for ever and ever." (vs. 90.) How literally this has been fulfilled.

No doubt, all of our thousands of readers have long ago received their Patriarchal blessings, under the hands of the patriarch in their local wards or stakes; or even by the Presiding Patriarch of the Church. It certainly is a duty as well as a privilege, and should not be neglected by any who lay claim to being Latter-day-Saints.

The present incumbent of this exalted office, Patriarch Hyrum G. Smith, is filled with the spirit of his office. Many incidents might be related which are really awe-inspiring in their application and evidence of revelation. One remarkable incident occurred when a young girl came into his office for a blessing on her birthday, about a year ago. She was the fifth generation of Latter-day-Saint women, in the Church, and was not at that time very serious-minded or devoted to Church labors; but in the blessing given her, the patriarch promised her that she should go upon a mission and there proclaim the gospel with joy to those who would hear her message. Today that young girl is on a mission, and is one of the happiest girls in the Church, although she marveled at the promise made, for a mission was far from her thoughts at the time the blessing was given.

The following article which has been kindly furnished by Patriarch Hyrum G. Smith is full of interesting and valuable suggestions:

### PRESIDING PATRIARCHS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY-SAINTS.

*Hyrum Gibbs Smith.*

The office of the Presiding Patriarch is a very important and high calling in the Church; it is the only office which descends according to lineage, Doctrine and Covenants, Section 107, verses 40-41, except the office of Bishop, and up to the present time no literal descendant of Aaron has been desig-

nated. It is an office of Priesthood—the same that was given to Father Adam—and is handed down in the same manner now as it was in the days of Michael, the great Prince.

The first man in this dispensation to receive this important calling was Joseph Smith, Sr., father of the Prophet Joseph. This ordination took place December 18, 1833, at the Smith home, under the hands of Joseph, the Prophet, who had received the Priesthood from those who held it in former dispensations. Before his death, which was September 14, 1840, he blessed his oldest living son, Hyrum, to succeed him. And in a revelation given to the Prophet Joseph on the 19th of January, 1841, the Lord made known the order of this office, and called Hyrum out of the First Presidency to be the Patriarch; and called William Law to act as Counselor to the Prophet in Hyrum's stead. This revelation, Section 124, verses 91-95 and 123-124, makes the calling and duties of the Presiding Patriarch, plain. Hyrum, therefore, succeeded his father by ordination and by birthright. He fell a martyr with the Prophet, at Carthage, June 27, 1844, leaving the office of Patriarch in the Church vacant. William Smith, a brother to Joseph and Hyrum, was ordained a Patriarch but was not sustained at any conference as Presiding Patriarch. He was excommunicated from the Church, October 12, 1845.

The office descended to an uncle of the Prophet's, Asahel Smith, who was ordained a patriarch by the Twelve, October 7, 1844. Asahel did not enjoy good health and was not very active in the office and died in Iowa, July 20, 1848. Another uncle had been a patriarch, ordained by the Prophet, January 10, 1844, a younger brother to Asahel, John Smith, grandfather to President Clarissa Smith Williams. He was called to the office of Presiding Patriarch, by President Brigham Young, in Salt Lake Valley, January 1, 1849. He was faithful and active; by many of the pioneers he was known as "Father John Smith," and to many others as "Uncle John," because he was the Prophet's uncle. He was a close friend to President Young, and was left to preside over the Church here in the Valley, from September, 1847, to October, 1848, while President Young emigrated the Saints through the mountains. From his records we learn that during the five years in this office he gave upwards of 5,000 blessings; and died May 23, 1854.

From May 23, 1854, until February 18, 1855, the office was vacant again.

John Smith, the oldest son of the martyred Hyrum, was now called and ordained to the office, which was his right, the same as it was the right of his father. Until now, he had

not been called, because of his youth, having not reached his twenty-third birthday when ordained. He was born September 22, 1832.

During the fifty-six years he served the Church as Presiding Patriarch, he traveled among the people from ward to ward, and was instrumental in administering nearly twenty-one thousand recorded blessings, and enjoyed to a high degree the spirit of his office and calling.

He was an older brother of the late President Joseph F. Smith, being six years his senior, and son of the first wife, Jerusha Barden, while President Smith, was a son of Mary Fielding, both sons of the martyred patriarch, Hyrum. John Smith died at his home in Salt Lake City, November, 6, 1911. At the following April conference, the present incumbent, Hyrum G. Smith, a grandson of the late John Smith, was sustained to succeed him in the office of Presiding Patriarch of the Church. He was in California at the time, presiding over the Los Angeles branch of the Church. He was ordained and set apart to the high office which he holds, on May 9, 1912, under the hands of President Joseph F. Smith, and the members of the Council of the Twelve who were present. Up to the present time he has administered 8,775 recorded blessings.

There are in the stakes of Zion about two hundred and fifteen patriarchs, men who have been chosen, called, and ordained, because of their worth and faithfulness. It is their duty to act in their callings in the stakes where they have been set apart to minister.

It is the privilege of every worthy member of the Church to receive a patriarchal blessing; and many who are tried with the labors and ills of this life have received comfort other than their patriarchal blessing, at the hands of the patriarchs in the Church. Many who have been bowed down in grief and sorrow, and many who have been tried with doubt, have been revived and renewed in faith, and given a new hope in life by reading and re-reading their recorded blessings.

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The *Beacon Light*, Manchester, England, says of Charlie Chaplin, who visited England in the summer of 1921: *He does not smoke* and is a teetotaller. He keeps fit by visits to the gymnasium, the swimming pool, and the raquet courts."



# Reminiscences of the Granddaughter of Hyrum Smith

*Written by Nellie Stary Bean*

JERUSHA WALKER BLANCHARD



JERUSHA W.  
BLANCHARD

“You want me to tell you a story of pioneer days, dearie? Why, I’ll be glad to do it.” I sat down eagerly to hear the tale. “First, I’ll tell you all my family history, then some interesting things about my childhood. As you know, I’m the oldest grand-daughter of Hyrum Smith, the martyred patriarch. My mother’s name was Lovina Smith; and the memories of her sisters, Jerusha and Sarah, with Uncle John Smith, are dear to me now. How I loved my dear Uncle John Smith, the Patriarch, who always met me with a smile and a kiss!

“The Prophet Joseph and Aunt Emma were very fond of children and so, besides their own family of four boys and one adopted daughter, Julia, who married John R. Murdock, they reared my father, Loren Walker, and his sister, Lucy Walker. Father and mother were playmates together, grew to manhood and womanhood and finally married. My mother was very young to marry, but both the Patriarch Hyrum, her father, and the Prophet Joseph, her uncle, felt that their time was near at hand and they desired that Lovina should have a male protector as her mother had died some years before. At the time of my grandmother Jerusha Bardon Smith’s death my grandfather, Hyrum, was on a mission. In due time therefore he brought Mary Fielding Smith home to brighten his life and to care for his motherless children, and she was the mother of the late Joseph Fielding Smith, and Martha A. Smith Harris.

“On the 23rd of June, 1844, my father and mother, Loren Walker and Lovina Smith were married by the justice of the peace. Some time later, they received their endowments and were married in the Nauvoo temple; only four days later than the marriage, on the 27th of June, Joseph and Hyrum were martyred in Carthage jail.

“On July 6, 1849, I came to their home and received the name of Jerusha Walker. When I was three years old we moved

from Nauvoo to Macedonia, Hancock county, and lived there three or four years. Often times Aunt Emma would send for us in the carriage and we would drive to her home to spend a few days with her and with great-grandmother, Lucy Mack Smith, who was a little old lady suffering from rheumatism.

"What fun we had with Aunt Emma's boys, Joseph, Frederick, Alexander and David. How we raced through the house playing hide and seek. My favorite hiding place was in an old wardrobe which contained the mummies, and it was in here that I would creep while the others searched the house. There were three mummies: The old Egyptian king, the queen and their daughter. The bodies were wrapped in seven layers of linen cut in thin strips. In the arms of the Old King, lay the roll of papyrus from which our prophet translated the Book of Abraham.

"After leaving Macedonia we moved to Iowa City where I well remember seeing the first handcart company leave for the Valleys of the Mountains. It was here that we received news of my grandmother, Lucy Mack Smith's, death. She nearly reached the century mark and she was glad to rest.

"While at Iowa City my uncle, William Walker, had charge of all the cattle of the immigrants and also the wagons; so we moved on to Florence, Nebraska, or Winter-quarters, as it was called, passing on the journey many graves of faithful Saints who had failed to reach their goal. Father located us down on the Missouri bottom where the feed was plentiful for the cattle. Father and Uncle William cut and stacked the hay for winter. After this was completed they built our house. Two rows of poles parallel to each other and about two feet apart were driven in the ground and willows were woven in and out, forming a double wall. The space between was filled with dirt and the roof was also of willows and dirt. Just a few feet from our door was a deep ravine with a tiny stream flowing along the bottom. This stood us in very good stead, one time, and this is the way it happened:

"One day the stage coach was passing along, and a man carelessly tossed his cigarette away and passed on, little thinking of the damage he had done. Soon the dry grass blazed and we were in the midst of a terrible prairie fire. The grass was nearly as tall as the willows and burned like chaff. Flames pursued flames and came together with a clap like thunder. Father hurried us down to the little creek and placed us under the over-hanging bank with wet quilts protecting us from the heat. The flames sped on and reached the very banks of the creek, sparks fell to the other side and the demon fire sped on. All winter it smoldered in the grass and willows along that river. Oh! dearie me, how careless some folks are.

"In 1857, Uncle John Smith who had acted as a scout across the plains, came for my mother and they went back to visit Aunt Emma. What a dear, sweet woman she was, and though she made serious mistakes, yet how many of us, if placed in her position, would have done any better? None of her children, and only one granddaughter, remained true to the faith.

"In 1860, we started for the Land of Promise with fifteen or twenty wagons. Karl G. Maeser, with his wife and sister-in-law, were in our company. Of course, we had some minor troubles, such as stampedes and Indian scares, but only two serious accidents marred our journey. My sister fell from the wagon and sustained injuries which caused her to be a cripple all her life. My brother was accidentally shot in the arm, and it was necessary for my mother, Uncle John and Dr. John Hershey, to proceed to Salt Lake without the rest of the company. We arrived in two weeks after leaving the Ferry on Green river, where the accident occurred; my brother was able to greet us as we arrived.

"Did I see any hardships? Oh, yes; many times the grasshoppers were so thick as to hide the sun, and the Indians were often troublesome. We were trained in the school of hard experience and we had few hours for play. But what of the gay times I have had at our parties? With home-made shoes, a dress made from wool carded by father, or perhaps a calico gown, I felt like a queen; and when we sat down to a dinner of whole roasted pig and service-berry sauce, my heart overflowed with happiness. Perhaps my sparkling eyes attracted Brother Blanchard, for it wasn't long until I answered 'yes.' We are the proud parents of eleven children, and twenty-eight great-grandchildren, and forty-two grandchildren. Ah! they are good children and love their mother, which repays any privation I may have suffered as a pioneer. What a glorious gospel, dear Uncle Joseph proclaimed to the world, and how thankful I am to be a member of the Relief Society, in Le Grande ward, Union stake, where I hope to work for my own and others' welfare."

---

The September issue of *Good Health* contains this significant statement: "The prodigious efforts made by the tobacco companies to increase their sales in order to heap up riches for themselves, have awakened people everywhere to an appreciation of the fact that the tobacco evil is a menace to human welfare which can no longer be disregarded. It is interesting to note that the President of the United States, in a recent interview, announced himself as opposed to the tobacco habit. Although he is known to be a smoker, he no doubt regrets the fact."



# Bubbles and Troubles

*Ruth Moench Bell*

Klickity! klackity! klack! klack! went the electric washing machine. The tea-kettle and boiler sang vigorous accompaniments. The baby, baffled in some cherished plan, bawled vociferously! Ralph and Ruth, too near an age to agree, were quarreling in high-pitched voices! Marjory, the eldest, was shouting questions at her mother in an attempt to be heard above the uproar.

And the mother! Nothing jazzed across her nerves like noise, disorder and confusion. And she had all three. Steam-heated within and without, with two distracted lines between her nose and several more across her forehead, she yearned to fly from the whole scene and never glance back.

The postman's whistle, always with romantic possibilities for most, scarcely stirred the mother who expected nothing different from the hum-drum monotony of her daily life. Marjory answered the door. She came back with eyes dancing:

"Oh, it's a Christmas parcel from Aunt Ethel!" Marjory exclaimed.

Mrs. Collins' frown deepened. That meant a suitable return must be made from their scant means.

"Open it, Mamma, open it!" Ralph and Ruth, agreeing for one instant, danced up and down.

"But it is marked 'to be opened Christmas morning!'" Mrs. Collins protested.

"Open it now!" Marjory suggested. "And then open it again on Christmas! Come on, Mamma, Aunt Ethel will never know."

Disregarding the solemn admonition: "To be opened Christmas morning," Mrs. Collins, without enthusiasm, undid the ribbons. She must know the extent her coins must reach in the return gift.

Eager for something beautiful, and forgetting in their childish anticipation that Aunt Ethel's Christmas presents for several years had been "dark, dreary, drudge aprons," as Marjory dubbed them, the children in breathless delight crowded around. Then a sudden chorus of Oh's, and Ah's of joy broke out, when Mrs. Collins, with puzzled fingers held up an exquisite trifle of Georgette crepe, lace

and ribbons, frilly and fragile and daintily perfumed, as fairy-like a boudoir cap as ever graced Milady's tresses.

"For me?" the mother questioned. The card confirmed it: "To my darling sister, Edith, with love from Ethel."

From the prosaic realities of a middle-aged present to the rosy dreams of a girlish past, this magic trifle of lace and ribbons, lifted her easily over the wide stretch of years. They had dreamed together, Ethel and Edith, of rose-colored boudoirs, silken negligees, maids and boudoir caps, velvety carpets and delicate ivory; and Ethel's dreams had come true.

Yet never before in all these years, had she remembered that Edith, too, had dreamed. Lavender, too, so becoming to Edith's golden tresses.

"Try it on, Mamma! Try it on!"

"Oh, it wouldn't look well with my hair dressed like this, and this awful sweater on."

"Oh, yes it will! Yes, it will!"

Mrs. Collins removed her son's sweater cap and slipped the boudoir cap over her hair.

"Oh, Mamma, you look lovely!" The children exclaimed dancing about her.

Edith Collins stole a pleased glance into the mirror. Her weary expression had lifted, her dull eyes were sparkling. Such was the magic of the frilly thing.

"Put it on tonight when papa comes home," the children urged.

"But what could I wear with it?"

"Your party dress."

"Oh, that wouldn't do."

"Oh, Mamma, get you something pretty to wear with it and put it on at night when papa comes."

"How lovely of Aunt Ethel to send it," Marjory exclaimed. No one could be insensible to its beauty and daintiness, least of all Marjory who was at the age when young girls most dote on beauty.

"But what could she mean?" Mrs. Collins was still puzzled. "She knows I sit up in bed and dress my hair first thing in the morning before I get up."

"Yes, and without any mirror," Marjory lamented, "and it is such pretty hair."

"And I never have time to lounge around; even if I am too ill to sit up. What could she mean? If she had put the money into something I could wear on the street it would have been more sensible."

Mrs. Collins resumed her washing. While Marjory ram-

bled on over the bluing operation, the mother over the starching process, recalled bits of the past. She could see herself and twin sister, Ethel, planning their futures.

"I shall marry a rich man," Ethel had always announced, "so I won't have to work and can have pretty things."

"I want nice things, too," Edith had maintained. "But I am willing to work. And I want a real home with a garden and a cow and orchard and chickens and lots of room for the children to play in. I want many children."

"Just one for me," Ethel had interposed. "I want a little girl I can dress all fluffy and pretty in laces and ribbons. But I don't want to stay in one place all the time. I want to spend my winters in California and have rich friends and maids and jewels."

"I want nice things, too," Edith always reiterated yet with a resignation as if she had already renounced them as her sister's rightful prerogative.

Both sister's dreams had come true. Though one had sunk into sordid drudgery and the other had cradled herself in selfish luxury.

"I suppose Ethel remembers that I, too, longed for little luxuries," Edith Collins said to herself as she starched the clothes. "It certainly was lovely of her to remember me with something beautiful as she would send one of her wealthiest friends. I must write and thank her at once, even if I do have to confess that I opened the parcel too soon. She has so many rich friends she might have sent it to. I must try to find time to please the children and get a little pleasure and beauty into our lives."

Mrs. Collins hurried through with the rest of the washing and then wrote a grateful letter, reminiscent of girlhood days, to her sister.

And such consternation as the letter produced in the Leslie household.

"Rhea, come here," Ethel Leslie called. Her one wished-for daughter came down stairs smiling demurely.

"My mischief hath overtaken me," she murmured amusedly to herself. "The shadow of Nemesis is on my trail."

"Coming, Mater," she called blithely, as if she were blissfully unconscious of the impending storm.

"However did you come to make such a blunder?" the mother chided. "I might have known I couldn't trust you to get the Christmas presents off without making some dreadful mistake. You couldn't possibly have made a worse blunder than to have sent Aunt Edith's hideous kitchen

apron to Amelie DuPont and the exquisite boudoir cap I meant for her to your Aunt Edith who couldn't possibly have any use for it or appreciation, for that matter."

Rhea turned toward the window. She was hoping her mother would think her attitude one of deep penitence. The truth was she dared not trust her face nor her voice at that moment. The image of the haughty Amelie DuPont taking that "serviceable" kitchen apron from its brown wrappings was too much for her sense of humor.

"I believe you did it on purpose," Mrs. Leslie declared. "And I suppose you think it very funny. I shall sit right down and apologize to Amelie for your blunder and tell her to return the parcel unopened. I must write to Edith at once, too, and tell her to get the cap right off to Amelie's address."

Rhea was thereby galvanized into action. "Oh, mother, no. Don't write to Aunt that way. It would break her heart. Don't let her know that you value her so far below that horrid divorced French woman, who can't even pronounce her name plain Amelia, though she was born right here in America. Why mother, Aunt Edith and you were girls together, think what good times you must have had dreaming together. I never had a sister to confide in. That silly French woman and her smart set you have only met at the beach a few times. And she is a perfect cat and I hate her."

"Then you did do it on purpose. I suspected as much," the mother answered icily, "I shall write to Edith for its return just to punish you."

Rhea thought swiftly. There was no doubt that her mother, in that mood, would write to Aunt Edith, explain the mistake and ask her to forward the cap, carefully wrapped, to the "person for whom it was intended." Rhea could hear the tones of her mother's voice as she would have said it. And she could see just how cruel it would appear on paper.

Rhea glanced down at her Aunt Edith's letter, full of the tender memories the cap had evoked. "I am sorry now I did it," she thought to herself. And then occurred to her a possible way out without hurting Aunt Edith.

"I suppose I ought to write the letters, mother," Rhea observed contritely. "It was I who made the mistake. They would never understand how you could make such a blunder. Every one expects a rattle-headed girl of seventeen to do almost anything like mixing Christmas presents and other cheap movie tricks."



"Perhaps it would be better," Mrs Leslie agreed, glad to escape the unpleasant task. She yielded, however, not without suspicion of her daughter's motives. Rhea was always a puzzle to her mother and particularly dangerous when she seemed most demure.

How anyone could feel as Rhea did about the select social functions given at the Leslie home, was surely bewildering. Gotten up like a French doll, Rhea flitted in and out among the guests, bestowing napkins or bearing cakes or hot rolls, the most benign expression on her face. And in her heart the queerest contradictions one could imagine.

"I wanted to shower all the hot rolls into Mrs. Bixby's pink satin lap," was her observation after one occasion, "babbling away about, Isn't she sweet? Isn't she just too cunning! And she says those things just to flatter you. They all do when they know very well that I have a hook nose, a mole as big as a molasses cookie right near my 'adorable little mouth.'

"On the way home they say to each other: 'Such a forward minx as that child is. I don't see, for the life of me, why Ethel Leslie allows her to be about.' 'Yes, isn't she pert and saucy? And that nose, my dear!' 'And that awful mole! I suppose she will take her to a specialist at the beach some day, and see what they can do with her. They could probably operate on her nose and take the mole off with the electric needle, poor child.' 'And I've heard she is perfectly crazy about the movies!'"

Mrs. Leslie, remembering such observations, took a second look at Rhea's composed features. If she could only guess what was going on in the girl's thinking plant so she might take measures to circumvent her once in a while.

"Let me see both letters before you send them," she observed.

"All right, Mumsie," Rhea cried, trying to keep the relief out of her voice.

"Dearest Auntie: (The first note ran.)

"By a silly mistake I sent you that foolish boudoir cap Mumsie meant for a frivolous woman who lolls about all day in such things. Your customary, dandy, big apron I sent to the useless creature who will probably wonder what it is. Please wrap the absurd cap with the most painful pains and address it to the enclosed name and number. Am sending a Christmas card to go along with it.

"Your day-dreaming niece,

"RHEA."

"P S. How is Mugs?" (which was Rhea's pet name for Mar-

jory.) "I'm coming up some day for a visit, if you can put up with me." "R. L."

Rhea presented the letter while her mother was abstractedly powdering her nose: "Is it all right, Mumsie dear?"

"Rather jazzy! But I guess it will be the best way to avoid offending her."

"All right, Mumsie, I'll make the one to Mrs. Amelie DuPont as stiff and formal as wedding-cake icing."

"I'll have to leave it to you. I'm late for Mrs. Crane's tea as it is. And Mrs. Leslie presented her cheek for Rhea to 'peck at,' as Rhea characterized the kind of kiss she was supposed to inflict. Embraces were taboo. They had been known to disarrange Mamma's frock.

"Br-r-r! That new rouge tastes awful!" Rhea shuddered as she placed the letter near her papa's newspaper and skipped out, well knowing what she was doing and what the consequences would be.

Very soon her papa would saunter in for his paper. The letter was temptingly open and affectionately near the paper. Even a casual observer would see the paper first. Rhea's papa was anything but a casual observer. Witness the wealth he had "casually" observed and accumulated.

Rhea wrote in a firm, bold, boyish hand. Each word easily decipherable at some distance. It was a safe venture that her father would glance at that letter. One glance would surely lead to another. Rhea knew her father. He was a man of action. Soon he would call—! Whew. He had found it already! He was calling her now in sternest accents.

"Rhea, come here!"

Rhea went, hugging herself all the way.

"What does this mean," her father demanded, exactly as she knew he would.

"Just what it says," Rhea replied with utmost surprise. "Mother left me to get the presents off and I mixed the two that were meant for Aunt Edith and Mrs. Amelie (Rhea never omitted the accent) DuPont."

"Your mother is going to insult her twin sister over a fool cap? Burn that thing right away. Send another flummiddle to that DuPont woman if you must and let her send that apron back. But you get something decent off to your Aunt Edith. Send something suitable to each of the children. It would be a darn sight better for this home if your mother would put on a kitchen apron once in a while instead of playing with all these fool gimcracks."

Rhea had never seen her father so severe before. It was

his first open criticism of her mother. His covert disapproval had long been guessed by his daughter.

"Don't you want to run up there for a few days of sane living before you are packed off to the coast again? Your Aunt Edith always was my ideal, so quiet and contented with her family and her poverty. I haven't seen her for years. But I've always wanted to run up there for a few days and do something for them and get away from all the tumult of this home. Lodging house, I should have said. Get ready and go up before the holidays. A few days in a real home with children and real people ought to give you something fine to contrast with that hot-house atmosphere of divorced women and idle, scheming men, you will have to live in on the beach. Lovely place for a young girl, I should say! I should think she was 'giving you a chance!'"

Rhea stared at her father, ordinarily so silent. His words filled her with a vague forboding she could not, dared not define. Disrupted home! Disrupted home! The words sailed into her brain from somewhere and would not flit out.

"I'd like to go," she said finally. "I haven't seen Mugs since we were in pinafores. But I don't want to leave you, daddy. We'll be going again so soon. And we always stay so long."

"Never mind me," he answered shortly, "Your mother and I need to talk things over."

Rhea dispatched a formal note to Mrs. DuPont. She also mailed, at the same time, a violet negligee with lavender hose and slippers, the very match of the bewitching lavender cap, to her Aunt Edith. The gift she selected for Mrs. DuPont had not taken half the loving thought and care. "I can just see Aunt Edith, so sweet and contented resting beautifully, so adorned that husband and children would adore her." A note that went with this festal array and the gifts for the children ran:

"Dearest Aunt Edith: Mother was delighted that you admired the cap. She has always wanted to send you something pretty but was fearful that you might not wish her to do so. Your letter emboldens her to send the violet negligee, slippers and hose that belong with the cap. I'd love to drop in some time and see you all comfy, in a great lounging chair by the fire, while Mugs and I make the piano sing or while we play games or read and pop corn and munch apples.

"Love to Mugs,

"Your Niece,  
"RHEA."

(*To be continued.*)

## Disarmament Conference Delegations

At the Disarmament Conference, which met in Washington on November 12, 1921, only four nations appear as vital factors—the United States, Great Britain, France and Japan. Another of the European great powers, Italy, takes an uncertain “me too” position, willing, hesitatingly, to assent to whatever the others may agree upon. China is an element in the Far East discussion, but further than in a platonic sense cuts little figure. In this situation, the personnel of the delegations from the four principal nations affords a key to the probable results which may follow.

Secretary of State Charles E. Hughes together with three other noted Americans represent the United States; besides these are a number of advisers of no less ability than the chiefs, and equally influential in determining the American policy. Mr. Hughes drew much public praise from his primal action indicating what the United States was willing to do in reducing naval armament, his proposal also affecting Great Britain and Japan. This particular feature was worked out before the meeting of the conference, and is not a one-man idea. Mr. Hughes is a commanding figure in the conference, by reason of the standing of the nation he represents. His influence with the smaller nations will be determined largely by his personality, as will be that of his associates, some of whom may excel him in particular features, as he excels them in others. He is an able lawyer, self-confident and occasionally impetuous, with a thorough understanding of the American view of diplomatic questions. In the event of a dilemma, he can keep his constituency out of difficulty, but in the adjustment of troubles among other factions it may be different. As to the United States, the conference will result in marked industrial benefit, in reducing the enormous expense of a big naval and military establishment.

Admiral Kato of the Japanese delegation knows how to keep his lips closed in the presence of foreigners, but consults freely with his associates. The Japanese diplomat never is satisfied with glancing at two sides of a square post from an angle; he looks carefully at all four surfaces, then looks again and again. Years ago Japan was caught in a trap by occidental diplomats, and the Jap feels that then it was their fault; if he is caught again, he understands it will be his fault. Other races may think him inferior, but he does not. It is said the oriental





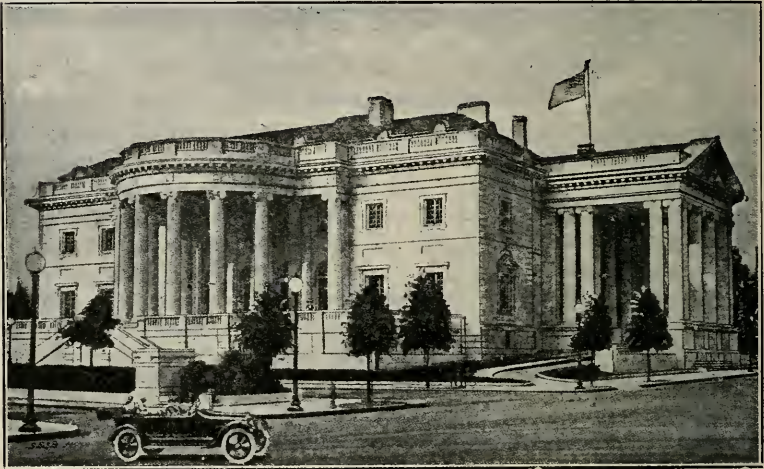
PAN-AMERICAN UNION BUILDING WHERE COMMITTEE  
CONFERENCES ARE HELD

mind does not operate the same as the occidental mind; and this is especially true as to the Japanese. Where the Jap must yield to other nations, he does so with the utmost complacency, but always with a mental reservation favoring Japan. He scrupulously keeps his word, but the interpretation of that word is subject to differences of opinion. A third of a century study of Japanese character, convinces one that Japan will not be worsted in the diplomatic encounter, and probably will come off victor in convincing the world that she does not want to fight the United States but must have free commercial ingress to China and Siberia, which in the end means Japanese domination—the identical features to which America objects when applied to the Pacific Coast States.

Next comes France. Her chief representative, Premier Aristide Briand, is more than a brilliant Frenchman. He is keen, deliberative, and vigorous and decisive in action. When he takes a stand it is difficult to move him. In both the retrospective and prospective view of history and diplomacy, to him France stands foremost. In his mental vision of a scene, if there are boys standing around with cobblestones in their hands, it is to throw at France. Nationally, he is not cosmopolitan. There is only one French-speaking nation, and M. Briand thinks only in French and for France. He knows the history of Europe for the past fifteen centuries, and in that record cannot discover any great European power as the permanent friend of France, hence trusts none of them. His is just the nature that would "throw a monkey wrench into the machinery" of a world

agreement that does not accord with his view of preference to France.

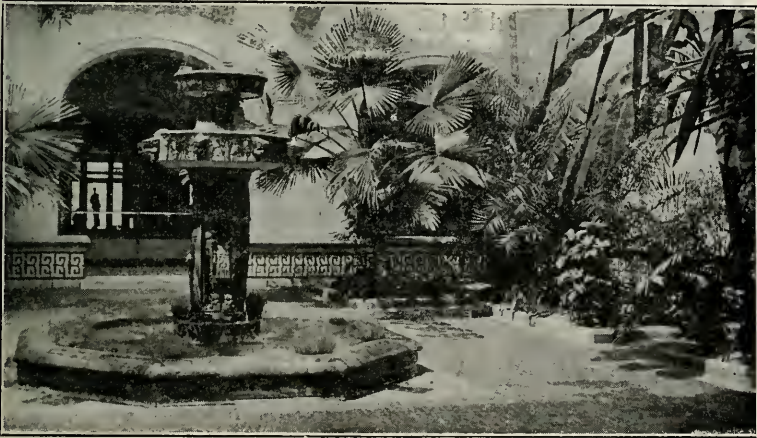
Britain's chief representative at the conference opening, Arthur J. Balfour, deserves a large share of credit for the success of the British premier, David Lloyd George, in handling his nation's affairs. Mr. Balfour was the real force in the additional acquirement of territory by Britain through the treaty of Versailles. He has a deep conviction favoring the establishing of the house of Judah in Palestine. While not possessing the same youthful physical vivacity that marked his appearance in his late thirties, he is the same clearheaded, courteous, careful-speaking, highly-educated Englishman—the type which insists on giving and receiving fair play. Gentle in manners but resolute in deed, none who have direct dealings with him have



DAUGHTERS OF THE REVOLUTION BUILDING WHERE THE PLENARY SESSIONS OF THE CONFERENCE ARE HELD

reason to mistake the meaning of his words or to doubt his sincerity. He does not recognize the superiority of either the Frenchman or the Jap, and sometimes is impatient with that claim by these. Possessing an unusually clear and keen foresight, for thirty years he has talked of and looked for a close brotherly relation between the two great English-speaking nations, and implicitly believes therein. Unlike the Japanese and French representatives, he takes a cosmopolitan view of world affairs; and since Great Britain is made up of many nations and America of many nationalities, he coincides with the American view, and is even quicker than we in putting it into practice.

Utah's position in reducing the armament expense of the United States, and incidentally that of any other nation which follows, cannot be overlooked. The United States Senate ultimately passes upon questions involved in the conference. Senator Reed Smoot, whose personal integrity and financial acumen have brought him to the pinnacle of influence, already has indicated, in his official action, the economy that must be practiced, and therefore has been a potent factor in fixing the American policy of essential limitation of armament. Former Senator George Sutherland's strong influence as one of America's leading constitutional lawyers, and chairman of the advisory committee to the American delegation, is being directed to the same end. A third Utah man, whose national prominence as an international lawyer brings Utah to the front, is J. Reuben Clark; his ability and store of information as to the Far East problem and limitation of armaments having led to his selection as a special adviser on these and kindred subjects. That the task ahead of the conference is beset with difficulties in accomplishment is no secret to Mr. Clark, who realizes in his important duties that a harmonious association of nations with divergent interests, like a peaceful union of discordant religious sects, requires more than human wisdom for attainment. But even in the present circumstances, Utah rests assured that with the three notable leaders named, her obligations on the great thought now before the nations will not go unfulfilled. Much has been already accomplished while more and equally important results may be looked for in the future as the result of this great Con-



PATIO OF PAN-AMERICAN UNION BUILDING



ference. The initial bomb thrown into this Conference was projected in our balliwick by our own administration and bids fair to be the precursor of similar creative displays.

The fact that we have four women to speak for us in Washington at this Conference is both significant and auspicious. They are Katherine Phillips Edson a representative of suffrage workers on Advisory Committee, who helped win the vote for the women of California and who is a member of the California Industrial Welfare Commission and has been notably successful in arbitrating labor troubles; Mrs. Charles Sumner Bird, a life-long suffrage worker, chairman of the State Suffrage Association, when Massachusetts ratified the 19th Amendment, now serving as chairman of the League's Disarmament Committee, took with her to Washington resolutions signed by all leading Massachusetts women's organizations, pledging their support in the effort to secure disarmament; Mrs. Thomas G. Winter, universally known as president of the General Federation of Women's Clubs. She has the backing of two million club women, as well as other great women's organizations that are working in co-operation toward disarmament; and Eleanor Franklin Egan, a traveler and writer, who has written more about foreign countries probably than any other American woman. She and her husband edited the *Manila Times*.

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## BOOK NOTICES

POEMS BY JAMES L. HUGHES.

Canada's famous poet has again placed before the public a volume of his delightful verses. *In Nature's Temple Shrines*, a new book by James L. Hughes; it makes its greatest appeal to childhood, being simply written and expressive of the first grave joyousness of the childheart. It reveals the greatest charm of its author—his sincere appreciation of self-less beauty. The book is fitted to cultivate a very desirable reverence in the young minds which discover it—while it will always find a warm place in the heart of grown-ups who still love God, nature and innocence.

NEW STORY BY NEPHI ANDERSON, "DORIEN."

One of the best and most interesting stories written by the popular home author, Nephi Anderson, has just been printed, and the story should be in every home. It breathes a pure devotion to the best in life, it holds within its pages inspirational truth on many vital subjects, and above all, it shows that the gospel of hope lingers in the spirit and genius of "Mormonism." Make it a Christmas present to your dearest and best.



# Notes from the Field

*Amy B. Lyman.*

Mrs. Thurza Adams, president of the Relief Society of the Samoan mission, writes that the visit to the Samoan mission last summer of Elders D. O. McKay and H. J. Cannon was a remarkable and historical event; indeed it was an advent of a lifetime for Saints, elders and strangers alike—a time of inspiration and spiritual uplift and rejoicing. Among all the varied activities incident to conference in the two island conferences visited, no meeting was superior to the Relief Society conference. Elder McKay's inspiring discourses to the women assembled were enthusiastically received and untold good will result from them. He spoke of the aims and purposes of the work and related incidents of the devotion of Relief Society workers. In referring to the work of the women of the Bible, he said the woman best typifying the work of the Relief So-



APOSTLE DAVID O. MC KAY AND ELDER HUGH J. CANNON AND  
THE SAMOAN RELIEF SOCIETY

ciety is Dorcas. Her example was full of good works and also good deeds. She helped the poor, comforted the sick, and visited the widows and orphans. He paid tribute to the mothers who unselfishly bear and bring up children, and blessed them for their mission. He also spoke of the sanctity of the marriage vow, and urged the women to be true Latter-day Saint women.

Mrs. Adams says the Relief Society work is growing rapidly in Samoa. The accompanying picture of the Relief Society women assembled at the conference gives evidence of this. With the esteemed visitors, Elders McKay and Cannon and the beautiful setting of tropical trees and plants, the picture is most interesting and attractive.

#### *Oneida Stake.*

During the last summer, Miss Grace Gallett, of Boise, Idaho, the Health Crusade worker of the state Anti-Tuberculosis Association, visited the county, visiting all the schools which were still open. A mass meeting in each ward was called and conducted by the ward Relief Society officers, in which Miss Gallett gave a lecture showing how parents and teachers may co-operate in teaching health habits to the children. She visited the schools, telling stories to the children about germ dragons and how the Crusade Knights may have power to kill them. A picture illustrating the story proved very effective in creating a desire in the children to become real Crusaders by doing the simple health chores required. Miss Gallett also worked with the teachers with good results, in arousing their interest in this wonderful health work. The service of Miss Gallett was secured by request of the Oneida stake Social Service Committee.

Commencing June 6, 1921, a second campaign for better health was conducted by the Social Service Committees, of Oneida and Franklin stakes combined. The services of Miss Anna Esbensen, formerly the Aida county nurse, was secured from the Idaho State Anti-Tuberculosis Association. A systematic schedule was made for her visits throughout the county. The county commissioners and marshal were very kind in conveying the nurse from one ward to the other. In each ward a baby or children's clinic was held in which all children of pre-school age were weighed, measured, and examined for physical defects. Nutrition classes were conducted in which mothers received instruction as to proper feeding of children. The physicians generously gave their services wherever possible. Throughout the county there were 724 children examined. Some follow-up work will be carried on that none of these little ones, having physical defects, may be neglected.

The Oneida stake Relief Societies, led by the stake Genealogical Society, spent a day at the Logan temple. This proved to be one of the most successful excursions ever conducted in one day at the Logan temple. There were 295 Relief Society officers, members, and their husbands from the stake. Two companies were conducted through twice. All present felt the

spirit of rejoicing among those whose work was done for them, as certainly as if it might have been audibly expressed.

*Central States Mission.*

The St. Joseph, Mo. Relief Society has sixteen members, who are faithful in their duties and also in attending meetings. Mrs. Rosa Hull, the president, is ably assisted by Mrs. Martha Keatley and Mrs. Sarah George, as counselors. Mrs. Lenore



ST. JOSEPH, MISSOURI RELIEF SOCIETY

Nielson as secretary and treasurer and Mabel Christensen as class leader. Meetings have been held regularly and the lessons as outlined in the *Magazine* have been greatly enjoyed. At present the members are engaged in making quilts, which will be sold and the funds used for relief purposes. Many families during the prevailing hard times have been helped with food and clothing and many have been impressed by the way these noble women are teaching the gospel by example as well as by precept.

The Joplin, Missouri, Relief Society, which has been an energetic organization, was divided in July into two groups to be known as the Joplin branch and Webb City branch. The funds in the treasury were divided equally between the two branches. The officers of the Joplin branch are Mrs. Clara Woodworth, president; Mrs. Lillian Camp, first counselor; Mrs.



Mollie Cater, second counselor; Mrs. Susan Poole, secretary and treasurer. The Webb City officers are Mrs. Sarah Day, president; Mrs. Minnie Morgan, first counselor; Mrs. Cenia Roop, second counselor, and Mrs. Grace Jacobs, secretary and treasurer. The meetings for the fall season have begun and class teachers have been appointed in each organization to supervise the lesson work.

#### *South Sevier Stake.*

More than 150 relatives, and a few of those who had been her intimate friends during her lifetime, met recently in a social gathering in the South ward chapel in honor of the 102d birthday anniversary of Flora Clarinda Gleason Washburn, born at Tolland, Mass., August 2, 1819, of a splendid Colonial family. Their first American ancestor, Thomas Gleason, came from England to America in about 1636.

Sister Washburn joined the Church in her girlhood, and gathered with the Saints and lived with the family of Uncle John Smith, the uncle of the Prophet Joseph. At Macedonia, 22 miles from Nauvoo, she is said to have been appointed the second president of a Relief Society in the Church. After the death of the Prophet Joseph, she went to live with the family of B. F. Johnson in the Mansion House, Nauvoo. When the Saints came west, she drove her own mule team to Salt Lake City. In November, 1850, she and her husband with a company of others, were called to settle Sanpete. The next day after moving to Manti, November 22, she gave birth to a baby girl, the first white child born in Sanpete county, Almeda Washburn Wingate. This daughter celebrated her golden wedding in Monroe six years ago.

Sister Washburn was a teacher in the first Relief Society in Manti, and later was president, which position she held until she, with her family, moved to Monroe, in 1872, when she was elected first president of Relief Society in Monroe. Few people in our state have given such splendid unselfish service to mankind as Sister Washburn. In the early days of the settling of Sanpete Valley she divided her one large room, taking one-half for herself and family, and giving a fourth each to two young married couples, Willardson and Scow who had just arrived from Denmark. She taught many emigrant women how to make a living in this country. She nursed the sick, fed and clothed the unfortunate, and cared for the dead, devoting her life to the service of God and her fellow men. She also did a great work in the temple.

A very timely program was given on the occasion, conduct-



ed by O. P. Washburn. Among the especially interesting features were: Brief history of Mrs. Washburn and her Gleason ancestors; Genealogical record and reminiscences by old acquaintances, showing that there are nearly 400 descendants of Abraham and Flora Gleason Washburn. After the program the company went into the amusement hall adjoining, where refreshments were served, after which an enjoyable social hour was spent.

### THE NATIONAL COUNCIL OF WOMEN.

*Amy Brown Lyman.*

The biennial meeting of the National Council of Women was held in Philadelphia, November 10-16, 1921. Although the sessions covered seven days, with three sessions daily, which was an unusual period of time for the biennial, they were interesting and profitable throughout. In fact, it was the general consensus of opinion that this was one of the most interesting and educational biennials ever held. An innovation was the holding of department meetings, one whole day being devoted to a discussion of department problems.

Twenty-seven out of the thirty-six national organizations affiliated with the Council were represented by duly accredited delegates, some organizations sending as high as four and six delegates. In the official roster of affiliated organizations, which are arranged according to seniority of membership, the National Woman's Relief Society and the National Young Ladies' Mutual Improvement Association stand second and third, respectively, both organizations having been charter members of the Council. They were represented by Mrs. Amy Brown Lyman of the Relief Society and Mrs. Emily Caldwell Adams of the Y. L. M. I. A.

Mrs. Philip N. Moore, who has served as president of the National Council for six years, and who was re-elected for the next biennial period against her own protest, was most charming and gracious, and presided with efficiency and dignity, being master of the situation at all times. She was supported and assisted by the capable vice-presidents, Mrs. Nathaniel E. Harris, Mrs. Frances E. Burns, and Professor Marian P. Whitney.

At the formal opening meeting, the delegates were welcomed by Mayor J. Hampton Moore, of Philadelphia, his charming wife, and the local chairman, Mrs. Frederick Schoff. The president responded graciously, expressing appreciation for the hearty welcome. There were greetings by letter, cablegram, and telegram, from the various National Councils of the world, from

officers and members of the International Council of Women, including a most cordial letter and greeting from Lady Aberdeen, for many years president of the International Council of Women, from the members of the President's cabinet, ambassadors of the allies, chairman of the League of Nations, and many individuals.

Among the various subjects discussed, the limitation of armaments and world peace were given most consideration. Among the speakers were men and women who have made a study of national and international relations. There were also a number of women doctors and social workers who have been overseas, working in the grief-stricken, famine-ridden countries of the world. The descriptions of these overseas workers, of the sad condition, sorrow, and suffering prevailing in Central Europe, the Balkan districts and Asia Minor, as a result of the war, brought tears to the eyes of the listeners, and confirmed the opinion that there must never be another war. The speakers were all united in the thought that the most vital necessity in the world today is peace, and an assurance of permanent peace, also that peace can best be secured by limitation of armaments, and an association of nations. A resolution was later adopted favoring limitation of armaments, and an association of nations; also protest against the use of gas and poisonous fluids in warfare.

After four years and a half spent in the Far East, one worker, a physician, concludes that the real sufferers in war are women and children, and in her opinion the voice of woman should be heard in all councils where the subject of peace or war is being considered.

A committee of representative women were appointed from the Council to attend the Armistice Day ceremonies in Washington, D. C., and to witness the burial of the unknown soldier of America. Mrs. Emily Adams, of Utah, was among the number appointed.

Other matters considered were health, education, child welfare, better films, immigration, moral standards, industrial problems, etc. These subjects were first discussed in department meetings and later brought into the general session, where they were considered, and where resolutions along progressive lines were finally adopted. In connection with these subjects, the various bills before Congress relating to educational, industrial and social legislation, were discussed, and many of them indorsed, including the maternity bill, which has been passed by Congress and has since been signed by the President of the United States; the Educational Bill, providing for a Department of Education, etc. Among the resolutions upon which

there was much favorable comment was one introduced by the Y. M. M. I. A. on prohibition of cigarettes.

Varied and interesting were the reports of the affiliated national organizations and one was impressed with the tremendous amount of educational and welfare work being carried on by the women of America. The two Utah delegates were very proud to report the work of their respective organizations.

It was unanimously decided by the Council to accept the offer of the George Washington Memorial Association of a room for national headquarters for the Council in the Victory Memorial Building which is to be a memorial to the soldiers of America from '76 to '18, the cornerstone of which was only recently laid. The cost of the room will be \$5,000 and it was decided to raise the amount by soliciting life patrons at \$100 each from among the present members, and memorials in memory of departed members. The room will be known as the National Council Headquarters, established as a memorial to the founders of the Council: Susan B. Anthony, May Wright Sewell, Elizabeth Cady Stanton, Frances Willard and Rachel Foster Avery.

Some of the noted guests were asked to speak on the greatest problem before the world. One said limitation of armaments; another comradeship and understanding between nations; another, internationalism; and the last, disarmament and the establishment of friendly relations between nations.

While it was agreed that women should take part in the world's work today, and that they should have a voice in legislation and government, there was a plea for conservatism and wisdom on the part of women, and the thought was ever before the conference that the greatest work of women is home-making and the bearing and rearing of righteous children.

In a social way there were musical luncheons, teas, auto rides to Valley Forge and to Bryn Mawr College, and visits to historical places in Philadelphia.

The newly elected officers for the next two years are as follows:

President, Mrs. Philip North Moore.

First Vice-President, Mrs. Millicent E. Haws, National Council of Jewish Women.

Second Vice-President, Mrs. Thomas G. Winter, President National Federation of Clubs.

Third Vice-President, Mrs. Stanley McCornick, National League of Women Voters.

Fourth Vice-President, Mrs. Anna Gordan, President National Women's Christian Temperance Union.

Recording Secretary, Mrs. Mary North, Ladies of the G.A.R.  
Corresponding Secretary (Left vacant pending the appointment of a paid executive secretary.)

Treasurer, Dr. Emma Bower, Ladies of the Maccabees.

Auditor, Mrs. Ruth May Fox, National Y. L. M. I. A.

Chairmen of committees were appointed as follows:

Better Films, Mrs. Myra Kingman Merriman, National Federation of College Women.

Child Welfare, Mrs. Frederic Schoff, National Child Welfare Association.

Community Music, Mrs. D. A. Campbell, National Federation of Music Clubs.

Education, (a) College and University, Prof. Marian Whitney, Vassar College; (b) Public and Normal (not appointed.)

Equal Moral Standards, Dr. Kate Waller Barrett, President National Florence Crittenden Mission.

Finance, Mrs. Frances E. Burns, Ladies of Maccabees.

Immigration, Mrs. Samuel Rosensohn, National Council of Jewish Women.

History, Miss Lucy Anthony, (niece of Susan B. Anthony.)

Legislative Committee, Mrs. Maude Wood Park, President National League of Women Voters.

Permanent Peace, Mrs. Lucia Ames Mead, Women's International League for Peace and Freedom.

Public Health, Dr. Elizabeth Thelburg, Medical Women's National Association.

Trades and Professions, Miss Mary Anderson, Director of Women in Industry Dept. of Labor. Washington, D. C.

Extension, Dr. Josephine Kenyon, Y. W. C. A.

Memorial and Permanent Headquarters, Mrs. Eliza B. Daggett, National Women's Relief Corps.

Incidental to attending the National Council of Women, Mrs. Lyman and Mrs. Adams attended the conference of the American Child Hygiene Association in New Haven, Connecticut, Mrs. Lyman having been appointed an official delegate by Governor Mabey. They also visited various welfare agencies in New York City and New Haven. Last, but not least, they attended L. D. S. services in New York, Brooklyn, Philadelphia, and a Relief Society conference in Chicago, with the three Chicago Relief Societies.



## CONVENTIONS AND CONFERENCES

Visits to Conventions and Conferences were made by Relief Society General Board members as follows:

- A. J. Oerta—Clarissa S. Williams.  
 Boise—Jennie B. Knight.  
 Curlew—Lottie Paul Baxter.  
 Raft River—Lillian Cameron.  
 South Sanpete—Sarah M. McLelland, Julia A. Child.  
 Summit—Amy W. Evans.  
 Wayne—Louise Y. Robison.  
 Emery—Louise Y. Robison.  
 Millard—Jennie B. Knight.  
 Oneida—Annie W. Cannon, Amy W. Evans.  
 Taylor—Clarissa S. Williams.  
 Bannock—Louise Y. Robison.  
 Blackfoot—Julia A. Child.  
 Blaine—Jeannette A. Hyde.  
 Big Horn—Amy Brown Lyman.  
 Malad—Jennie B. Knight, Lalene H. Hart.  
 Shelley—Lillian Cameron, Rosannah C. Irvine.  
 South Sevier—Sarah M. McLelland.  
 Teton—Lottie Paul Baxter.  
 Bear Lake—Sarah M. McLelland.  
 Bingham—Jennie B. Knight.  
 Burley—Lottie Paul Baxter.  
 Garfield—Lillian Cameron.  
 Pocatello—Amy W. Evans.  
 Portneuf—Julia A. Child.  
 Young—Louise Y. Robison.  
 Bear River—Amy W. Evans.  
 Idaho—Lillian Cameron.  
 Panguitch—Lottie Paul Baxter.  
 Rigby—Sarah M. McLelland.  
 San Luis—Louise Y. Robison.  
 Twin Falls—Jennie B. Knight.  
 Uintah—Lalene H. Hart.  
 Kanab—Susa Young Gates.  
 Lost River—Jeanette A. Hyde.  
 Morgan—Louise Y. Robison.  
 San Juan—Lalene H. Hart.  
 Franklin—Lottie Paul Baxter.  
 Montpelier—Louise Y. Robison.  
 North Sanpete—Amy W. Evans.  
 Roosevelt—Julia A. Child.  
 Star Valley—Jennie B. Knight.  
 St. George—Susa Young Gates.  
 Union—Amy Brown Lyman.  
 Carbon—Lalene H. Hart.  
 Deseret—Amy Brown Lyman.  
 Duchesne—Julia A. Child.  
 Fremont—Jennie B. Knight.  
 Parowan—Sarah M. McLelland.  
 Sevier—Louise Y. Robison.  
 Beaver—Louise Y. Robison.  
 North Sevier—Sarah M. McLelland.  
 Tintic—Jennie B. Knight.  
 Benson—Lalene H. Hart, Louise Y. Robison, Julia A. F. Lund.  
 Hyrum—Amy W. Evans.  
 Wasatch—Jennie B. Knight.  
 Tooele—Lottie Paul Baxter, Barbara H. Richards.  
 St. Johns—Louise Y. Robison.  
 Cassia—Lalene H. Hart.  
 Woodruff—Lottie Paul Baxter.  
 Yellowstone—Amy W. Evans.  
 Snowflake—Louise Y. Robison.  
 Maricopa—Louise Y. Robison.  
 St. Joseph—Louise Y. Robison.  
 Juab—Jennie B. Knight.  
 Salt Lake—Ethel R. Smith, Cora Bennion, Barbara H. Richards.  
 Granite—Clarissa S. Williams, Lottie Paul Baxter, Julia A. Child.  
 Nebo—Jennie B. Knight, Lalene H. Hart.  
 North Davis—Annie Wells Cannon, Julia A. F. Lund.  
 Ogden, North Weber, Weber—Sarah M. McLelland, Lottie Paul Baxter, Amy W. Evans.  
 Alpine—Jennie B. Knight, Lalene H. Hart.  
 Jordan—Cora Bennion, Amy W. Evans, Ema A. Empey.  
 Pioneer—Ethel R. Smith, Sarah M. McLelland.  
 South Davis—Susa Young Gates, Emma A. Empey.  
 Box Elder—Annie Wells Cannon, Sarah M. McLelland.  
 Logan—Lottie Paul Baxter, Elsie B. Alder.  
 Cache—Jennie B. Knight, Susa Young Gates.  
 Utah—Amy Brown Lyman, Lottie Paul Baxter.  
 Cottonwood—Julia A. Child, Cora Bennion, Amy W. Evans.  
 Liberty—Sarah M. McLelland, Emma A. Empey, Louise Y. Robison, Ethel R. Smith.  
 Ensign—Clarissa S. Williams, Louise Y. Robison, Emma A. Empey, Sarah M. McLelland.  
 Moapa—Lottie P. Baxter.

## Reforming Mother

Mrs. Grafton had a modern home, and she was a modern and thrifty house keeper. But to the Relief Society lessons on Social Service and the better babies' campaign she paid little attention.

Not because she didn't have babies, nor because she knew all about them; but because she didn't have time, she thought, to be both an efficient house wife and an ideal mother, so she chose housework as her ideal and while she cleaned she scolded, and while she scolded she cleaned.

Her work was all done by schedule and her meals prepared accordingly. She thought little about her babies' diet—they usually ate whatever the family ate and whenever she had time to feed them.

Not even the babies' wet feet or cold fingers could often induce her to turn from her work to look after them; not unless the case was very urgent. One day little Jay came in with a gash in his forehead. It was deep and bleeding and it had taken her so long to dress the wound, that the mother was thirty-three minutes late with her work by schedule.

To be sure she could let him apply the cold water clothes himself as the children very often did; after the first pangs of pain were over Jay started to unfold a little secret to his mother. He whispered something that some one had told him at school that day.

Mrs. Grafton did not very often have time to listen to her children's troubles or joys but today she listened first from curiosity, then with resentment. When he had finished his stammered tale, she arose hastily and said angrily, "Jay, you must not listen to such talk, you are too young. And I do not care to have you play any more with Stanford Stanley."

"But mama!" he cried, "Stan's mother told him, and said that it was all true."

"Jay, I will go over and speak to Stanley's mother about it myself, you may lie quietly here while I am gone." So saying she threw a light robe over the boy where he was lying, then she went to her own room to dress her hair and to slip on a clean stiffly-starched house dress.

Her chamber window was slightly raised and the wind blew gently across the snow white spread and waved the delicate hand embroidery on the fresh clean slips. She took a last survey of the house before leaving to see that she had omitted no detail of housework. Everything was in perfect order. Her motto was, "Clean while you are still clean, and you will always be

clean." She pretty well lived up to her motto, regardless of any other neglected duty.

As she neared the Stanley home she could see the mother out in the front yard, playing with the children, which was certainly an unheard of occurrence at the Grafton home. As the two neighbors met, Mrs. Stanley explained that she had left her work in the house to show the children the best way to play a new game over which they had been jangling. Then Mrs. Stanley left the children, ushered her visitor into a room, passing over a floor which had been left partly mopped; glanced around with an, "I-told-you-so air, work and play can not be kept up in the same housewife's life."

She sat down stiffly in an undusted chair, and then like an arrow flew straight to the point of her mission.

"I do not wish to detain you, Mrs. Stanley, as I know you have plenty to do, and like the rest of us would not like to be hindered in your work.

"But I came to speak to you about our boys. Your boy has been telling Jay about the mysteries of life, and I certainly do not approve of it."

"And why certainly not?" Quietly asked the hostess.

"Because," and her eyes flashed on the verge of anger, "because I do not care to have him told yet, he will find things out soon enough."

"Yes, Mrs. Grafton, that he will, but from whom?"

"Solve it out himself, I suppose, when he gets older. That's the way I did."

"Yes, maybe he would and maybe he would not. But you must remember, Mrs. Grafton, that your circumstances were different from his. He goes to a public school while you were taught at home by a governess. And besides, he is a boy—but say, how was it that Stanford happened to tell Jay?" I told him not to tell any of the boys unless it was because they had a base understanding of the sacred mysteries of life."

"I wonder why he told him?"

"Perhaps because he was proud to be in possession of such knowledge," replied Mrs. Grafton, rising haughtily, disgust stamped on her face.

"I wish you to understand and tell Stanford that I can not let him play with Jay any more."

"Mama! Mama!" cried Jay Grafton rushing unbidden into the room, and sobbing as he fled to his mother's side.

"Don't, Oh! don't say that mama, Stan's the best one of all to me at school; and his mama helps us play games, and let's us come in and get warm when we're cold and wet, and besides mama, he'd never told me; only the other boys told me such

horrid things that Stanford called me away from them and said he'd tell me the loveliest story about it all. Just like his mama told him about the flowers, and birds, and things, and oh! mama, Stan's crying awful cause I told him what you said about us not being friends any more. And sis, she's been over here all day getting dry cause you wouldn't let her track our floor, and she broke through the ice and got wet."

The boy stopped from mere exhaustion, and started to twist his cap. He looked timidly up into his mother's face. She was looking down at him with a new light in her eyes.

She saw for the first time, beneath that tear-stained face, a boy, longing for a mother's heart, a mother's counsel and a mother's love.

She looked up where Mrs. Stanley had been standing, but she was wisely working about the kitchen. The visiting mother sat down and tenderly gathered her boy into her arms; it was a wonderful moment for them both, mother and son, just as she heard a trio of noisy children came rushing in at the back door, and she heard her own little girl's voice saying,

"Please, Mrs. Stanley we've come in to play with you now, it's most awful chilly out there."

Mrs. Grafton, with her son's hand in her's, walked towards the door, and with a smile on her face turned to her little daughter and said,

"I think we have troubled Mrs. Stanley enough for today, you better all come over and play with me."

Startled, inquisitive faces turned toward her, and then Jay eagerly dancing before her almost shouted,

"Oh! Mama, will you really play with us in the house and let us move the chairs and things."

But his little sister's face fell, "Mama doesn't know any games," she said.

"But you can teach me," smiled her mother, placing a hand on her golden head. "Come, all of you, and teach me to play with you."

The children suddenly roused from their dazed condition ran from the house, leaping and shouting.

Mrs. Grafton turned with her hand on the knob, and with eyes full of tears smiled a grateful smile at the mother who came so nearly winning the love, and saving the moral faculties of her own children.

And Mrs. Stanley knowingly arose, nodded, and smiled back.



# Vocational Guidance

By Dr. John T. Miller

In the lessons on Social Service, printed in the *Relief Society Magazine*, on page 247, of the April, 1921, issue, the need for vocational guidance is very forcefully stated in the following words:

"The wise selection of a vocation and proper vocational training are among the most serious problems that confront the modern youth. They have generally received too little attention from parents, teachers and community leaders. Wise decision in these matters concerns not only the future usefulness and happiness of individuals, but also the stability and prosperity of the nation."

This statement harmonizes with one made by United States Commissioner of Education, P. P. Claxton, in Bulletin No. 19, which was issued by his department, in 1918. He says:

"In our complex industrial and social life it is little less wasteful to leave boys and girls without assistance and guidance in selecting their occupations and finding their employment than it would be to leave them unaided in obtaining education."

There is now a general agreement regarding the needs for vocational guidance, but there is a great difference of opinion concerning the method of giving the help. The most popular method of recent years has been the "Trial and Error" method, which is recommended on page 248 of the April *Relief Society Magazine*. This is the method that Benjamin Franklin's father used a century and a half ago. Young Benjamin wanted to become a seaman, and his father did everything that he could to prevent this. Franklin's father was a tallow-candler, and young Benjamin in his autobiography says:

"There was all appearance that I was destined to supply his place and become a tallow-candler. But my dislike to the trade continuing, my father was under apprehensions that if he did not find one for me more agreeable I should break away and get to sea, as his son Josiah had done, to his great vexation. He therefore sometimes took me to walk with him, and to see joiners, bricklayers, turners, braziers, etc. at their work, that he might observe my inclination, and endeavor to fix it on some trade or other on land."

It is evident that Benjamin Franklin did not find his voca-

tion in that way, because the vocations in which he rendered his greatest service to humanity were not within the realm of his observation during his boyhood or youth. He lived nearly 85 years and was engaged in the following vocations:

“Soap-boiler, candle-dipper, student, printer, author editor, post-master, member of legislature, colonel, member of Continental Congress, one of the framers of the Declaration of Independence, inventor, scientist, philosopher, successful man of business, philanthropist statesman, diplomat, and member of the convention that framed the Constitution of the United States.”

Some of these may not be counted as vocations, but it is evident that few men in the history of the world have shown such versatility and adaptability. In this age of specialization it might be impossible to succeed in so many different vocations, but by the trial and error method there are some who try as many different vocations as Benjamin Franklin did.

There is a more scientific method of directing young people to the vocation to which they are best adapted. This consists in making a thorough study of the developments, talents and tendencies of the youth and to learn the demands of the most common vocations. There are now nearly ten thousand different vocations required to do the world's work, and everybody must select one of them for himself. Many young people in the country become eminent later in life through vocations that they have no opportunity to observe in the community where they grow up.

More than twenty years ago when the writer was teaching psychology and education in the Brigham Young University he was seriously studying this vital problem of vocational guidance and was consulted by many of the students. He met some of these, years later, and they testified that they had been successful and happy in the vocation that had been suggested to them and for which they had prepared. One of the most successful dentists of Utah wrote a few years ago stating that he had no thought of specializing in dentistry until advised to do so by the writer, but that his friends think he has been successful professionally and financially. A visit to his office while he is at work will convince anybody of his fitness for the work. He had been a carpenter before he went to the Brigham Young University.

A few years ago the writer was employed to give vocational and moral guidance to all the boys and girls in the industrial schools of three states. In those schools there were about twenty vocations in which boys could receive training. This was an opportunity to train all the boys in the vocation to which they are best adapted, but in many instances the boys were shifted

from job to job and when they left the Industrial school they were much more likely to get into trouble than if they had been well trained in some vocation. In printing, shoemaking, and a few other lines where the boys are kept until they learn the trade, they often become very proficient. Some who do exceptionally well are classed as sub-normal boys before they are sent to the school. The superintendent of one of these schools told the writer that some of the sub-normal boys had become top-notchers in the different lines of agriculture and mechanic arts to which their tendencies adapted them. Vocational training in the public schools is one of the greatest helps in directing difficult boys and girls to a successful life. But such training should always be preceded by vocational guidance.

For many years the writer has devoted most of his time to vocational guidance in the schools of more than 600 communities and has seen its great possibilities in helping young people to make the best use of their powers. He is now authorized, by the State Board of Education in California, to teach vocational guidance in the schools. His work is based upon the observational method of character study which can easily be learned by parents as well as by teachers. During the past six months he has had excellent classes in San Bernardino, Santa Monica, Glendale, Monrovia, Huntington Park, and Redondo Beach. Most of the work is done in the high school, but in some of these cities the superintendents of schools arranged to introduce the work into the higher grades of the grammar schools, where the desires of twenty-five years have been realized. In some instances the parent, the teacher, the principal, and the character analyst, all met with the child that was to receive moral and vocational guidance. Those who have the daily care of such children testified that they are able to do much more for them after having pointed out for them how the necessary adjustments in the life of the child can be made. When the home and the school give the necessary attention to such work, difficult children can be adjusted without the help of probation officers, juvenile courts or reform schools. Moral guidance should begin early in the child's life; vocational guidance is not necessary until the junior high school is entered. Without a knowledge of child-nature it is impossible to solve the problem of moral and vocational guidance.

# Responsibility of Parents in Teaching the Gospel to their Children

By *Lucy Wright Snow, Detroit, Michigan*

"A man is saved no faster than he gains knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power, than many men who are on the earth." (*History of the Church*, Vol. 4, p. 588.)

Knowledge is power. The Prophet Joseph Smith tells us that when we have power to put all enemies under our feet in this world, death being the last, and a knowledge to triumph over all evil spirits in the world to come, then we are saved.

In this age of ultra-sophistication of children, the duties of parents and teachers have multiplied, and it has become necessary to teach gospel truths and principles at a very early age.

An earlier knowledge of the gospel as a protection is more necessary for the child of today than was necessary for the child of a few decades ago, previous to the introduction of the "movie," which has been such a factor in educating the child in crime as well as virtue; the automobile, the aeroplane, the wireless and other modern inventions conducive to education and advancement.

Many of the new inventions have ushered in new evils, such as the poisonous gasses of war, and implements used for destruction of human life, until the very atmosphere of today is charged with information and influences averse to truth, thereby creating a crying need of efficiency and increased effort by parents and teachers to lend the necessary wise guidance and inspiration to anticipate and meet the real needs of the much tempted youth of the age.

The wise parent might well ask the question, "Am I measuring up to the requirements of my appointment as chaperone of these choice spirits that have been given into my care?" or, "How shall I make myself equal to this task?"

Latter-day Saints have the commandments and methods revealed to them whereby they may know how to keep themselves unspotted from the world, and receive protection from the evils therein, if they will only obey the admonitions given them through the prophets.

Modern revelation has brought to the Latter-day Saints the best educational facilities to be found. The principles of organization, as laid down by our modern prophet, Joseph Smith, have



laid the foundation for a world peace through education and cooperation.

How often might be traced doubt or lack of faith among the youth of Zion to their parents who have failed to inspire them with the beautiful and wonderful stories of the gospel, or who have themselves failed to give ear to the commandments!

We find in Doc. and Cov. Sec. 69, a commandment given, bearing on responsibilities of parents, verse 25: "And again, inasmuch as parents have children in Zion, or in any of her stakes, which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old, the sin be upon the heads of the parents."

All principles of the gospel can be understood by the child if presented in a simple manner.

The child should be taught in early life the value of keeping records of the important events that transpire in his life, such as birthday, first blessing, when and by whom given, date of baptism, etc.

Stories of father's and mother's experiences are invaluable to the child and golden opportunities are offered for the child's guidance by their frequent repetition.

A child loves to hear many, many times, father's experiences as a missionary, or other family history into which may be woven any of the principles one may wish to present.

What child does not love to listen to mother's and father's love story, into which can be introduced the glorious principle of family organization for eternity?

Teach the meaning of the Mosaic law—the law of justice, and compare with the higher law—that of love.

A child loves to learn to sing the gospel, therefore explain the songs and hymns, and the conditions under which many of them were written.

All of these subjects and many more, the child is perfectly capable of understanding, especially when well told and illustrated by stories from the scriptures.

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It is not unusual for missionaries to answer a call to preach the gospel when they have little knowledge of the plan of salvation which they are sent to teach, and while their obedience to the call and a humble spirit will bring the blessings of the Father to them in abundance, (for a humble spirit stands high with the Lord) yet often, because of their having failed to learn the principles of the gospel in their early youth they are handicapped and retarded in their development and have failed to gain a strong testimony

or great faith, and they are almost overcome by timidity and self-consciousness in arising to address a congregation.

It is then that they realize to the full extent that they are just awakening to the glorious truths that should have been incorporated into their very beings in early life. It is at this point that many missionaries give vent to the regretful expression, "Oh, why didn't my good father and mother teach me these things in my childhood?"

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At a recent visit to Kirtland it was my privilege to camp with my family over night on the grounds of the Kirtland temple, and as I lay pondering far into the night over the glorious manifestations given to the Prophet Joseph and others in that edifice, my heart was filled to overflowing with rejoicing and gratitude to God that I had gained the knowledge of these things and that I had received in my early youth a testimony of the gospel, and I wondered what proportion of the children of Zion know that the Lord and his Son, Jesus Christ, visited in person this temple on April 3, 1836, and made themselves known to Joseph and Oliver Cowdery, Doc. and Cov. Sec. 110:2: "We saw the Lord standing upon the breastwork of the pulpit before us, and under his feet was a paved work of pure gold in color like amber."

"After this vision closed Moses appeared before us and committed unto us the keys of the gathering of Israel, and after this, Elias, and then the glorious vision of Elijah the Prophet with his important message saying that he was sent to turn the hearts of the fathers to the children and the children to the fathers."

At the first ray of dawn I arose and followed in the direction of a weak, mournful cry which I had heard for some time and found a little mourning dove deserted and crying for food, and again the question arose in my mind, "Have any of our children been deserted and left crying for the bread of life?"

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## COMBINATION DISH.

*Florence Gates.*

Medium size flank steak (with plenty of suet.)

One medium size cabbage.

One cup rice.

One cup raisins.

Cut up steak and fry until brown, then let simmer in deep fat until tender. Cut a cabbage in quarters and put over steak, then add one cup *uncooked* rice, then one cup raisins, salt and let cook slowly until rice is thoroughly steamed. (Cook in large flat kettle.)

# The Art of Cookery in the Hotel Utah

The preparation of food has become an art in modern days. Indeed it has always been considered so in polite nations. Men, (and it is nearly always men who reach the highest place in this famous old art) have been knighted by sovereigns, made famous by poets, and have been considered as philosophers and artists. Indeed, this is not to be wondered at; for chemistry of foods, although not understood and made a part of educational life, until recent years, is still a science in the assembling of materials and making new combinations out of elemental processes; and chemistry is as worthy of study in the kitchen as it is in any laboratory. To create a new dish is no mean achievement; certain underlying principles of combination of materials are known to every cook, trained and untrained, but the blending of flavors, the art of making a dish possess individuality, while still retaining health-giving ingredients—this is a labor which all should respect, and women, at least, should understand. Just recently a famous cook who had created a national reputation for her corn-beef hash, received a legacy of \$25,000 from her former mistress and patron, Mrs. Mark Hanna, of Washington, D. C.

Of all nations which have made cooking an art, France excels. Thrift and economy are cardinal virtues in that wonderful nation; but the French add to these fundamental virtues the fine apperception which dignifies cooking and makes of the house-wifely arts, a national asset. Practically all of the famous chefs (cooks) of ancient and modern times come from France. The European nations without exception secure their finest exponents of the art of cookery from among distinguished French chefs. Scarcely a famous hostelry in Europe or America is without a French chef, who presides with dignity and supreme skill over the laboratories where food is compounded and prepared for the patrons who demand the last word in cookery.

We have asked the management of the Hotel Utah to permit us the use of recipes by the locally famous chef, Louis J. Theu, of that Hotel. He chose modest combinations suited to the simple tastes and prudent expenditures of the great mass of readers of the *Magazine*, though we shall also present some more elaborate recipes so that all of our readers may have an

opportunity of testing their own chemical and culinary powers. The following directions are here given for food combinations:

#### ENGLISH BREAD PUDDING.

Cut into half inch pieces, half pound stale crustless bread, soak in a little cold milk five minutes; then squeeze out milk and place in a bowl, stir with a wooden spoon a few minutes; then add two ounces of butter, three ounces sugar, three whole eggs, four ounces well picked currants, six crusted macaroons, half teaspoon of vanilla essence, a little salt and two gills of cream. Mix well. Lightly butter a quart pudding mould; drop preparation into it, place in a sauce pan, pour in hot water up to half the height of the mould and set in oven thirty minutes. Remove, unmold the pudding in a hot dish and serve with sweet cream.

#### SPONGE FOR FRENCH BREAD AND ROLLS.

Sift on table two pounds best quality thoroughly ripe flour, place half in a bowl sufficiently large to hold six or seven quarts and carefully make a fountain in center of it. Place a half ounce cake of fresh, firm, cold compressed yeast in bowl, put over a half pint luke warm water and thoroughly dissolve with hand for two and a half minutes: pour into fountain, mix a little, gradually incorporate flour for five minutes and sharply knead all well together for six minutes. Cover bowl with dry cloth, then lay vessel in a warm place of 80 degrees to rise, (two and a half to three hours), without touching it; the sponge will then have risen to double size, fallen, risen again and be in proper condition for dough.

In using flour for any kind of bread and rolls, always remember never to employ flour when cold or warm, that is to say it should be in a place of 60 degrees temperature at least twelve hours before using it.

Dough—Place in a bowl a half pint of luke warm water, as the same quantity of luke warm milk, half ounce of salt and dissolve for a minute; uncover bowl, pour water on sponge, thoroughly knead the whole well together for six minutes, add little by little the remaining pound of flour. The kneading operation after the flour has been added should continue for thirty minutes; lift up dough with the hand, and knock as hard as you can against bottom of vessel ten different times, cover vessel and allow to rise for two and a half hours again, then shape your bread or rolls as you like and let rise again for a few minutes then it will be ready to bake. Be careful to see the oven is at proper degree of heat.



## ROAST LEG OF LAMB (WITH JARDINIERE OF VEGETABLES)

Have nice tender, rather small, leg of lamb. Trim the handle bone neatly, rub half ounce butter or good fat all over it. Season with salt and pepper; place in roasting pan, put little cold water into the pan and roast in the oven for one hour, basting it once in a while; remove from the oven, dress on a hot dish, skim off the fat from the gravy and strain over the meat—dress the jardiniere all around the leg and serve.

## JARDINIERE OF VEGETABLES.

With a small vegetable scoop, dig out two medium size carrots and turnips, place them in a sauce pan with a pint of water, let cook until soft about thirty minutes, drain the vegetables, put them back in the saucepan with a little butter, adding green peas, string beans cut into half inch pieces, season to taste, and mix well together, without mashing, let slowly cook on the corner of the range for five minutes and it will be ready to use. A piece of cauliflower, asparagus tip, and a few very small Brussels sprouts can be added to the jardiniere if at hand.

## CELERY AND APPLE SALAD WITH MAYONNAISE.

Have two stalks fresh, white, crisp, celery, trim off the outer leaves, wash thoroughly, drain well, then cut into small julienne-shaped strips, place on a napkin and dry it.

Peel three medium size apples, cut them in julienne same as the celery. Place both in a salad bowl, season with dressing and mix well and serve.

## MAYONNAISE DRESSING.

Place two fresh egg yolks in a small bowl, salt, and a little white pepper, and English mustard, tablespoon good vinegar. Briskly beat up the whole together for a minute, then add, drop by drop, a pint of good cool olive oil, continually mixing while adding it, and continue mixing four minutes after the oil has been added, add the juice of one-quarter of a sound lemon; mix for one minute more, then use when required.

Place the surplus of the Mayonnaise in a cup, put it in a cool place as it will keep in good condition for two or three days.

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The disarmament conference at Washington, in taking up the matter of financial burdens, with our U. S. Army costing \$418,000,000 a year rightly considers that a staggering amount. Why not "disarm" the whole tobacco business and save \$2,000,000,000 a year? Some day we will. Mark the prediction.

# World Happenings

*James H. Anderson*

Italy was greatly disturbed in November, by political riots in which many persons were killed.

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In Russia, typhus fever is reported as claiming its thousands of victims in the autumn months of 1921.

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Lord Reading, of England, or Rufus Daniel Isaacs, is the first Jew to be made viceroy of India.

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The L. D. S. Temple site at Mesa, Ariz, was dedicated by President Heber J. Grant on November 28. He was accompanied by Prest. A. W. Ivins and Prest. Rudger Clawson.

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American troops are being withdrawn from Germany, the first contingent having started home the last week in November.

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Japan is willing to reduce naval armament according to American suggestion, but retains her hold on Siberia.

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The anti-beer bill, forbidding unlimited doctors' prescriptions for beer in the United States, became a law on November 23.

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President Harding's idea of an association of nations for peace was received with favor in November and December, but the detail of working it out is still "in the air."

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In India, in November, a detachment of British troops was massacred, and shortly previous thereto, 64 natives were smothered to death in a railway car where they were confined as British prisoners.

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Sixteen high school students were killed near Red Bluff, Calif. on November 30, when a railway train ran into a motor bus carrying children.

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The United States, Great Britain and Japan all have stopped building battleships pending action by the limitation of armament conference in Washington.

Premier Briand, of France, in the limitation of armament conference at Washington, gave notice that France could not reduce armament in existing conditions, then left for home.

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Archaeological discoveries made recently near Phoenix, Arizona, show conclusively that two civilizations existed in the Salt River valley prior to the present native population.

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Ireland was granted the dominion status known as a free state in the British empire, the first week in December, and the trouble there with the British government has quieted down for the present.

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Strikes occurred in various parts of the United States during October, November, and the early part of December, mostly failures, but persisted in, thus showing the general unrest prevailing.

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A new revenue law was passed by Congress in November, but it was not satisfactory, and in his message to Congress in December, President Harding recommended many changes.

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The limitation of armament conference in Washington, up to the first week in December, had agreed on reducing battleships both in number and construction, but the more expensive and destructive means of modern warfare, such as airplanes, submarines, chemical bombs and poison gases, was untouched.

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#### WHAT WOMEN ARE DOING

Maria Padin Fernandez, 120 years of age and the oldest woman in Spain, died in November.

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Christine Nilsson, the great operatic soprano, died at Copenhagen, Denmark, on November 22, aged 78 years.

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The National League of Women Voters met in Chicago, Ill., December 1, 2, and 3, and arranged for the study, by the women, of political questions.

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The costume of eighty stage girls at a Paris, France, theatre, in November weighed 46 pounds in all—mostly beads.

Miss Lucy VanCott, dean of the women at the University of Utah, filed an effective protest in November against profanity in college yells there.

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Women are displacing service men in employment in Great Britain by thousands, and in December the service men made a great public protest.

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Miss Katherine S. Deveril and Miss Frances C. Kyle, just qualified as barristers in the courts of Great Britain, are the first women in that land to attain the distinction.

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Mrs. J. F. Gardner, of Salt Lake City, Utah, has invented a speedometer to place on the exterior of automobiles, so the rate of speed can be ascertained by others than the chauffeur.

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A high English social authority announced in London in November that American women are more companionable with one another than are the women of other nationalities.

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Women delegates were selected in December, in several States, to take an active part in the good roads convention in Chicago on January 17 to 20, 1922.

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Girls in Austria are now advertising freely for husbands. The advertised conditions, however, show that these girls are not willing to trust themselves to "trash" in male article.

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The Duchess of Albany, aunt of King George of Great Britain, won first prizes at the London British-grown-vegetable show in October, for beets, yellow tomatoes, and oyster plant.

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The first breach of promise case in France where the plaintiff secured damages was tried in November, a Frenchman who had jilted his fiancée on the eve of the date of the wedding having to pay her 2000 francs.

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The Bishop of London, England, made a public protest in November against "over-smoking, over-exuberance, and swearing, by young women." The significance of the necessity of such protest is apparent.



At the National Council of Women in Philadelphia, recently, Mrs. Amy Brown Lyman, and Mrs. Emily C. Adams, of Utah, secured the passage of an anti-cigarette resolution, to be supported by the women in various States.

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In Great Britain in 1920, there were less than one-third the number of women in prison than there were in 1914, according to official announcement in November. It was not so with the men prisoners.

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Dr. Letitia Fairfield, British medical officer, announced in November that "girls ought not to play football, box, or motorcycle," if they place any value on their health.

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Princess Mary, daughter of King George of England, was betrothed to become the bride of Viscount Lascelles, an English military officer, between Christmas and Dec. 31, 1921. The princess is said to be quite a home-woman, but far from being homely.

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Gandhi, who headed the anti-British movement in India in 1921, met his real defeat there when he forbade the women of India to wear the finer English weaves for dresses, as the Hindu women resolutely refused to obey his mandate.

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Miss Annie Mathews, elected to take the office of register in New York City on January 1, 1922, gets a salary of \$12,000 a year—the highest official salary to a woman in the United States. She says she will permit women to wear whatever clothes pleases them.

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Mademoiselle Mistinguett, the famous French comedienne, when on the liner *France* crossing the Atlantic in November, was announced by the master of ceremonies at a steamer banquet as "the foremost European vedette for thirty years." She regarded the reference to her age as an insult, and refused to appear.

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Lucy Gage Gaston, who has severed her connection with the Anti-Cigarette League of America, is now forming a new organization to be known as the "Clean Life Movement," according to press reports. Its adherents will be pledged not only against cigarettes, but against tobacco in any and every form, and to lead a clean life morally. When tobacco is prohibited the morals of our youth will be greatly improved. Eighty-three per cent of the boys who use tobacco have practiced sex immoralities.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—*Charity Never Fails*

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Room 29, Bishop's Building, Salt Lake City, Utah

Vol. IX.

JANUARY, 1922

No. 1.

## HOW DO YOU DO, NEW YEAR?

Very well, thank you. And what will you bring to the pages of the *Magazine*, baby New Year? Nothing very new, for truth is very, very old. And truth lies at the root of all our plans, our hopes. We love truth, you and I, dear friendly reader. and even you, too, you critical one, you love truth, perhaps even more than we do. But if you are wise you also know that, after all, our ideas about truth vary as do the shapes of our noses. A crowd hears a sermon or song, witnesses an accident, or attends a party and joins in light talk. Which two of all the crowd, or the audience, tell exactly the same story of the occurrence; No two people can. All may agree as to essentials, but details strike each one differently as their angle of approach and as their ideas and ideals differ; so, we may only hope, you and I, good friend reader or readeress, that the New Year will bring us approximate joy in one another's society.

You know, readers, I have you at a disadvantage; for I can tell 50,000 of you with one stroke of the pen what I think about truth, and only one of you at a time can talk back to me.

However, in this editorial we will cheerfully agree to give you readers, as nearly as possible, the very things you want to read, and from as composite an angle as is possible to one human "We"! You have liked, apparently, the very simple editorial policy of the past nine years, and unless you show future displeasure that policy will go right on through the year of 1922.

That policy has been: to print articles, poems, stories and departments written by Latter-day Saint women (rarely men) for Latter-day Saint readers.

Life's problems, as they affect the mature women, touch the members of this Society closely. These problems may be religious, domestic, civic or organization problems. The treatment of these problems or plots or ideas in verse, story or article may be scholarly and polished, or amateur and crude. But when two articles or poems are side by side there are two standards by which We judge and choose: one is, the spirit that pervades it; second, the manner of its expression. As between a cold, spiritless, finished story, and a halting, crudely-told tale, breathing a testimony of the gospel from start to finish, we choose the inspired story, if it is at all possible; we may have to dress it up as best We may with our red and blue pencil. Where culture and the spirit of the gospel are combined that is the ideal for which We strive, the story We seek, the poem We long to receive. For We do set up a literary standard as well as a spiritual one.

Then We try to bring in new writers; to represent various sections of the Church and country; to treat up-to-date questions; to dress our old, old truth in modern terminology; to watch the signs of the times and note fulfilment of prophecy; to cultivate a taste for the beautiful in life, here and hereafter; to comfort, warm, bless, advise and, in short, to administer wisely and well this responsible office and calling. Whatever good is done comes from the Lord; whatever mistakes are made are our own. (We hear plenty about them.)

Above all, We present to this greatest of all women's organizations the spirit and letter of the instructions and conferences taught and held by the Presidency and General Board of the Society itself; and news of Relief Society women, and of the Relief Society everywhere; these together with the lessons in our Guide make up Your *Relief Society Magazine*.

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#### WEEK'S STUDY IN THE BRIGHAM YOUNG UNIVERSITY

During "Leadership Week" at the Brigham Young University from January 23 to 28, a department will be given over to the Relief Society workers. A class will meet each morning of the five days according to announcement of Prof. John C. Swenson, who has charge of arranging the program at the University.

Other work being offered during the week which will be of special interest to the women will include courses in home-

making, teacher-training, genealogy and temple work, health problems and a course for presiding officers.

The work will all be given under the auspices of the Extension Division of the B. Y. U. and provision will be made to accommodate the people who come in from outlying stakes. Each evening during the week will be given over to an entertainment for the visitors, and the afternoons will be taken up with general meetings at which prominent men and women of the State and Church will be engaged to speak.

LEADERSHIP WEEK—JANUARY 23-28.

UNDER AUSPICES OF BRIGHAM YOUNG UNIVERSITY EXTENSION DIVISION.

General Committee to work with Director Nelson: M. K. Merrill, B. L. Roberts, W. H. Boyle, H. M. Woodward, Ethel Cutler.

Suggestive Departments and Chairmen: Scout and Beehive Activities—C. F. Eyring; Genealogy and Temple Work, E. D. Partridge; Relief Society, J. C. Swenson; Sunday School, J. W. Robinson; M. I. A., B. F. Cummings; Religion Class, \_\_\_\_\_; Primary, Hermese Peterson; Social and Recreational Work, B. L. Roberts; Music, Florence Jepperson; Pageantry, E. M. Eastmond; Public Speaking and Dramatic Art, T. N. Pardoe; Clerical Work, H. H. Heis; Home Making, Ethel Cutler; Priesthood Problems, T. N. Taylor; Missionary Work, President Brimhall; Presiding Officers, J. M. Jensen; Business Administration, H. B. Hoyt; Teacher-Training, Dr. Henderson; Health Problems, Dr. Carroll.

NOTICE TO STAKE SECRETARIES.

Stake Secretaries will please see that their compiled reports are sent in to the General Secretary as soon as possible after January 10, and not later than January 20, 1922.

WE ACKNOWLEDGE

Mesa, which once recalled sand, drifting winds and barren mesas; then the Mesa which witnessed great experiments in ostrich-raising; Mesa where cotton grew and then where cotton failed; Mesa, where the Temple is to rear its beautiful columns. This Mesa now enters the lists with the largest oranges, the most luscious grape-fruit seen in many a day. We can testify of this latter fact through the Christmas kindness of our friends, the Elijah Allens. May Mesa continue to be as fruitful as the garden of Eden.



## TO STAKE TEACHER TRAINING SUPERVISORS

*Dear Brethren and Sisters:*

The teacher-training work for the Church during 1922 will be a study of the "Principles of the Gospel." The material has been prepared in outline form and will be ready for distribution by the Deseret Book Store, December 27, 1921, price 35 cents, the name of the pamphlet being, "An Outline Study of the Principles of the Gospel."

The Correlation-Social Advisory Committee, under whose direction the outline has been prepared, strongly recommends that every teacher in the Church obtain one of such outlines, and further that regular attendance at teacher-training classes in every ward in the Church be the practice of every individual who has been called to the most important duty and privilege of teaching the gospel.

In connection with the class work to be carried on, the Committee recommends a slight change over last year's schedule of meetings. As you know, the practice has been as follows:

First meeting, Regular normal class.

Second meeting, Business meeting of the various organizations.

Third meeting, Regular normal class.

Fourth meeting, Department groups of the various organizations for the purpose of study and outlining lessons.

The Committee recommends no change in the procedure of the first three meetings. With reference to the fourth meeting, however, it is recommended that the work formerly scheduled for that meeting be taken up at a regular monthly stake union meeting. In some stakes union meetings (sometimes called "Priesthood") are already being held, in connection with which the auxiliary organizations do their regular stake union work, and in some stakes each of the various organizations have separate stake meetings each month. It is contemplated under either of these conditions that no additional union meeting shall be provided, but that the work of preparing lessons be done at whatever stake meeting is being held. In stakes where no stake meeting has been provided for the doing of such work, it is recommended that such a meeting be instituted. A well conducted union meeting is most helpful to the organizations of the Church.

It will be observed that under the plan outlined above only three ward meetings per month have been scheduled, the fourth meeting to be a stake meeting. However, where the stake meeting will not interfere, a fourth meeting, devoted to the course of study, may be held in the wards.

# Guide Lessons for January

## LESSON 1.

### Theology and Testimony

(First Week in March.)

#### MEMORABLE PRAYERS.

Memorable prayers may be classified as prayers of complete record, prayers of partial record, and prayers referred to and not recorded, or prayers of reference.

In this lesson we shall deal with simple petition, and not with ordinance prayers, and it will be limited to the consideration of prayers of complete record.

The prayer offered by the brother of Jared, about 2000 B. C., recorded in the Book of Mormon, Ether 3:1-4, is a wonderful prayer, and the first one of which we have complete record, and ranks as one of the memorable events in the history of a great people. The reading of it is strongly faith-promoting.

Jacob's covenant prayer at Bethel, Genesis 28:18-22—a prayer of record with which our children should be made acquainted, in fact as a memory gem this prayer will be a life-long inspiration toward the performance of a sacred financial duty.

The prayer of Abraham's servant at the well, Genesis 24:42-44, indicates that the Lord was interested in the mating alliance of Israel, and we have no evidence that he has changed in this particular.

The prayer of the Prophet Zenos seems to be of sufficiently complete record to have place in this class. This prayer is a most perfect counting of blessings before the Lord. Alma 44:4-11. Its literary merit alone makes it worth reading.

The prayer of dedication of the Temple of Solomon comes in this group; it is an inspiring piece of spiritual literature, recorded in I Kings 8:22-57.

Solomon's prayer for wisdom, I Kings, Chapter 3:7-9 inclusive. The uttering of this prayer was the wisest thing that Solomon ever did.

The Lord's prayer is a most important prayer of complete record. The first word "our" eliminates selfishness, and the word "Father" is God's family or patriarchal name, not his official name. The word "Father" eliminates distance, and brings us into the closest and most tender relations possible. The phrase,

“which art in heaven” restricts or centers the interest to one being, and by implication acknowledges the existence of other fathers. The expression, “hallowed by thy name” places a halo of spiritual reverence around the name of God, pointing strongly to the glory of the position of fatherhood. “Thy kingdom come” calls for a recognition of the existence of heaven, with God as the “Father King.” “Thy will be done on earth as it is in heaven” is representative of a desire to do willingly here and now, and have everybody do willingly what God would have done, because that will bring heaven or make a heaven of this earth.

“Give us this day our daily bread.” This sentence contains a confession of need, and a recognition that the Lord can supply that need. Not so much the needs of our bodies but the needs of our spirits. To the properly taught it is a petition for what the Lord sees is best for us.

“Forgive us our trespasses, as we forgive those who trespass against us.” This complex sentence is a request with a self-imposed condition, amounting to a declaration of willingness to remain unforgiven just to the extent that we will not forgive.

“Lead us not into temptation, but deliver us from evil.” The second part of this sentence indicates the truth of what the Apostle James says concerning temptation, James 1:13. The call for deliverance is a recognition of the fact that we expect to be envired by evil which would overcome us if the Lord left us there.

“Thine be the Kingdom, and the power, and glory forever and ever” is a concentration of an expressed desire for God to be our King, always, and with power to govern in his own way with honor and love, because it all belongs to him.

The word “Amen,” meaning “so be it,” is a reaffirmation of all we have said.

The prayer of the Savior before going to Gethsemane, John 17, is perhaps the greatest prayer of record ever uttered. It should be read in meeting. This thrice repeated prayer at Gethsemane is a perfect exemplification of the subordination of desire to will. Matt. 26:39-42.

The petition on the cross, “Father, forgive them, for they know not what they do,” Luke 23-34, contains so much of the divine and so little of the human, that comments are all out of place, other than to say that it was character ideality realized. Christ’s final prayer on the cross may be found in Luke 23:46.

Christ’s prayer on this continent, after his resurrection, Book of Mormon III Nephi, 19:19-23.

The prayer of the prophet in Liberty jail and its answer Doc. & Cov. 121:1-23. This prayer is one of the most perfect

illustrations of the difference between anger and righteous indignation, to be found in sacred literature.

The prayers offered at the dedication of temples, the first one of this dispensation being recorded in Section 109, Doctrine & Covenants. There is much material for the student of "Mormon" sociology. It is one of the great landmarks in the progressive history of the Latter-day Saints.

#### QUESTIONS AND ANSWERS.

1. In the light of James 1:13, would it be unorthodox to substitute "leave us not in temptation," for "lead us not into temptation?"

2. In the light of Doctrine and Covenants, 36:41, would it be theologically proper to open or close the Lord's prayer in the "name of Jesus Christ?" Book of Mormon, III Nephi, 18:19.

3. Why was Solomon's prayer for wisdom the wisest thing he ever did?

4. Show that the brother of Jared literally prayed for light.

5. What is the big lesson to be learned from the prayer of the Prophet Joseph in Liberty jail?

6. Why will historians and sociologists make a special study of our temple dedicatory prayer?

7. Of what special value to you is the prayer recorded in the Book of Mormon, II Nephi, 4:16-35?

8. What doctrine concerning church elections is taught in the prayer recorded in Acts 1:24?

#### LESSON II.

### Work and Business

Second Week In March.

#### LESSON III.

### Literature

Third Week in March.

In our last lesson we devoted considerable space to the compositions of Professor George Careless, and of such importance are his compositions, to Latter-day Saint hymnology, that we feel fully justified in devoting a second lesson to his work.



In a recent interview with Professor Careless, he said that he always enjoyed writing music to Eliza R. Snow's poems, because they are so full of substance. He relates the following touching story of the composition called "Reliance," sung to the words of "Though deepening trials throng your way." Professor Careless at the time was prostrate with grief and illness; for three weeks he had been unable to eat, so that his vitality was greatly reduced. His grief resulted from the loss of his wife, Lavina Triplett Careless; a soprano with a voice of rich beauty, and also he was suffering from heavy financial loss.

When his little daughter, then twelve years of age, saw her father going into a decline, she became fearful lest he might not recover, and in the agony of her soul exclaimed, "Father, I am not going to lose you also!" At this cry of pain from the child, he rallied and said, "No, my child; give me a piece of paper." She handed him the paper and he wrote the music "Reliance." We have here a remarkable instance of music being made the medium of solace and comfort and fortitude for a soul bowed down with sorrow.

The music known as "Parting," sung to words written by President Charles W. Penrose, was composed for and first sung at the funeral service of Brigham Young. This hymn is not to be found either in the hymn book or the *Psalmody*.

Professor Careless could write music on the spur of the moment. He tells the story of Gen. Charles S. Burton coming to him at the demise of his wife, Julia, and placing some lines within his hand, asked that Professor Careless set them to music that they might be sung at her funeral service. Professor Careless did as Mr. Burton requested, and this piece of music, which Mr. Burton called "Julia" was sung at Mrs. Burton's funeral service.

"Rest," written for the funeral service of President George A. Smith, (the father of Clarissa S. Williams, now the honored president of the Relief Society) was set to Eliza R. Snow's words "Hark, from afar a funeral knell."

Professor Careless tells us that it was the custom, at the time he was director of the Tabernacle Choir, to have choir practice Friday evenings, "One Sunday afternoon during the services Ebenezer Beesley asked me what we should sing the following Friday night at choir practice." Professor Careless paused for a moment, then said, "Wait, and I will show you." He recalls the incident as if it were yesterday. Prest. Wilford Woodruff was addressing the audience. Brother Careless does not tell us whether anything Elder Woodruff was

saying influenced what he was doing, but what he does tell us is that he wrote the music in those moments, that the Saints have sung for many years to the words of, "Arise, my soul arise." Professor Careless says there were very few Sacrament hymns, so that he frequently wrote music to words suitable for sacrament hymns, in an attempt to supply this want. On the following Friday the choir practiced this new music, and the next Sunday sang it, very much to the delight of President Brigham Young, who was very fond of music.

On another occasion, Ebenezer Beesley, who succeeded Professor Careless as choir leader, asked that Brother Careless compose some music for "Another day has fled," as Brother Beesley regarded these words as especially choice. In accord with Brother Beesley's request, Professor Careless wrote the music and called it "Meditation." The hymn is very greatly liked by many people. In telling the story of "Meditation" Professor Careless remarked "Ebenezer Beesley was a student of mine, and I was very proud of his talent."

The thing that stands out prominently in all of Professor Careless' recitals, in relation to his compositions, is that they were done, as it were, on the instant, and yet they endure.

We have all lived to realize how rare men of Professor Careless' genius are; the Latter-day Saints assuredly owe this greatly gifted man a debt which we have not yet fathomed; still of this one thing we are certain, that wherever song is sacred among the Latter-day-Saints, wherever the songs of Zion are used as a medium of praise to the Almighty, the name of George Careless will be held in gratitude and sacred remembrance.

#### QUESTIONS AND PROBLEMS.

1. Have the words of "Reliance" read, then sung to the Careless music. Do you think the words and music are in keeping with the story of its composition?
2. Who was Professor George Careless' successor, as leader of the Tabernacle Choir?
3. List the sacrament hymns in the L. D. S. hymn book to which Professor Careless has set music. (See *Psalmody*, Edition I, or II.)
4. List the hymns in the L. D. S. hymn book, written by Eliza R. Snow, to which Professor Careless has set music. (See *Psalmody*, Edition I, or II.)
5. Read very carefully the words of "Another day has fled;" then listen to the music played on the organ. Do you think Professor Careless has caught the spirit of the words in his music?
6. Do you think "Meditation" a good name for this composition?
7. Have some one prepare a brief sketch of the life of George Careless. Material may be found in Volume I *Church Biographical Encyclopedia*.

## LESSON IV.

## Social Service

Fourth Week in March.

## PHYSICAL EFFICIENCY AND THE HOME.

According to the ancient Greeks, the body is the outward symbol of health and beauty of the soul. The mediaeval thinkers, on the other hand, saw in the body only sensuality. Man's fleshly nature was regarded as an obstacle which hinders spiritual development. The Latter-day Saints view the physical body of man somewhat as did the Greeks; it is the sacred tabernacle of the spirit. The soul of man, or man in his perfect state, is the union of the body and the spirit. The body is furthermore the means through which the spirit develops its powers. Health, vitality, endurance, are essential to the moral, intellectual, and spiritual development of man, as well as basic to the enjoyment of life. Although many who have been handicapped by weak physical constitutions, have attained greatness, many more have failed to succeed because of poor health. And it is reasonable to suppose that those of poor health who did succeed would have made even greater success if this handicap had not existed. We are concerned here not so much with the general problem of health as we are with the question of health in relation to the home. Two questions should be answered in this and the following lesson: (1) how does the question of health affect the home? and (2) how can the home control the conditions of health?

## WHY PARENTS SHOULD HAVE GOOD HEALTH.

Without question there is no responsibility in life that draws more heavily upon physical vitality than that of home leadership. The great majority of men who support families in our communities are compelled to devote the greater part of their lives to hard work. The average man during a period of thirty or forty years will have some members of his family depending directly upon his earning power. Since the great majority of the heads of families are men whose income depends entirely upon their labor, it follows naturally that when their strength fails, their income discontinues. Nor is the demand made upon the physical vitality of the wife and mother less severe than that made upon the husband and father. As a housewife and mother, there will come to her life few vacations. The average woman works early and late

and all the time. When she is ill, the entire family suffers. All household duties are neglected, the discipline of the children breaks down. More important than as a housewife, is woman as a mother; and to perform this function requires even more physical vitality and nerve energy. To give birth to children, and to care for them properly, is a task that demands all the strength, energy, and health that God has given the average woman.

#### SIGNIFICANCE OF PREVENTIVE MEASURES IN MATTERS OF HEALTH.

Poor health is frequently due to carelessness; often it is the result of ignorance; but sometimes it is due to conditions over which the parents have no control. But whatever may be the cause, it is the spirit and purpose of our organization to remove suffering and lighten human burdens, wherever and whenever occasions present themselves. We are quite sure, however, that to educate the young men and women, both single and married, to a realization of the importance of health and to train them in the method and conditions of health is more economical than to care for them when they are sick. The schools are doing a great deal in this respect, but the home can do even more; it can put into effect the principles of health taught in the schools; it can make the health ideals actual habits of life.

These principles of health can best be impressed upon the mind of youth if parents themselves show proper respect for their own bodies. Too often a father or a mother will make unwise and unnecessary sacrifices of their own health in order to carry on the ordinary home duties. This attitude of parents toward their own bodies is sure not to stimulate in the minds of their children the importance of health, and moreover it will sooner or later render the parent less efficient. Young people are inclined to lessen their vitality through reckless pursuit of amusements and through dissipation; parents often sacrifice their own health through the daily life of toil. Our aim should be to have every member of the family, from the youngest to the oldest, occasionally examined by an expert physician. This examination will reveal whether the body is in proper condition and whether improper and unnecessary sacrifices of health are being tolerated either in child or parent. It may be better economy to employ a doctor before we break down in health, than afterwards. And it is sure to have real educational value.



## QUESTIONS.

1. What is the doctrine of the Latter-day Saints regarding the relation between the body and the spirit? How do we define the soul of man?
2. What evidence can you present to show that a good mind requires a healthy body?
3. In what way does poor health affect the welfare of the home?
4. Why should (a) the father and (b) the mother enjoy health?
5. What justification can you give for physical examination, even though you are apparently in perfect health?
6. Describe (a) the man (b) the woman, whom you consider physically fit for marriage.
7. In relation to health education, justify the expression, "An ounce of prevention is better than a pound of cure."

## TEACHER'S TOPIC

March

## RELIEF SOCIETY ORGANIZATION.

- I. Reasons for its organization.
- II. Aims and Purposes of the Society.

## THE STAR AND THE MANGER.

Oh! Stars, do you still remember  
 How the shepherds watched through the night,  
 When among you there shone one bright star,  
 They say 'twas a glorious sight.

Oh! Bethlehem, do you remember  
 The dear, precious gift that was laid  
 In the manger down among your lowly,  
 When the angels sang, "Be not afraid?"

O! Judah, do you now remember  
 The promises long made to you?  
 To Jerusalem are you returning  
 To make all the prophecies true?

Scattered Israel, in Gentile nations,  
 Do you watch this return unafraid  
 Of the judgments now poured out upon you,  
 What protection around you is laid?

O! Star in the manger, your shadow  
 Lies deep on the earth's troubled breast,  
 While the angels keep watch on this Christmas  
 That Zion and Judah may rest.

ABBIE R. MADSEN.

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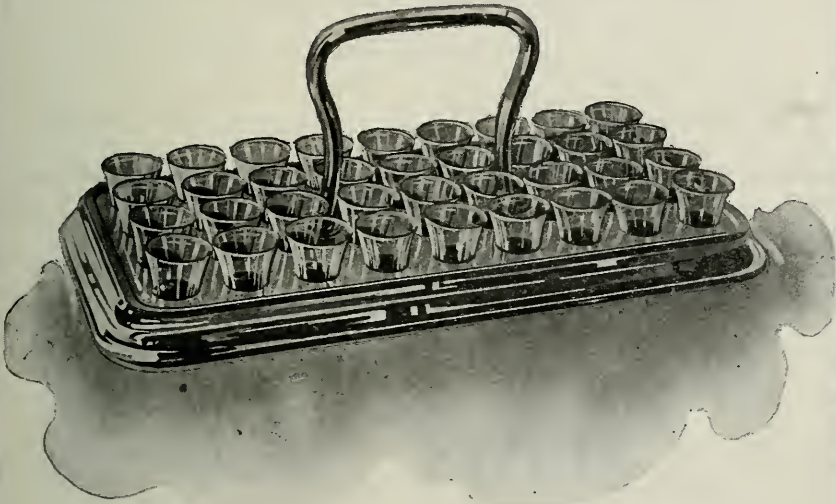
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# THE RELIEF SOCIETY MAGAZINE

Vol. IX FEBRUARY, 1922 No. 2

FEBRUARY

Valentine and Harlequin—

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Bathing the world in amethyst,  
Waking the blossoms under the snow  
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Annie Wells Cannon

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## The Character Builder for 1922

In 1922 The Character Builder will enter upon its 21st year under the present editorial and business management. Its articles on CHILD WELFARE, VOCATIONAL GUIDANCE AND HUMAN CONSERVATION in 1922 will be the best that have ever been published. Every Latter-day Saint should read them. Every home needs The Character Builder; it has now been published in Salt Lake City for twenty years. It is only \$1 a year. Send \$1 for 1922 to Dr. John T. Miller, editor, 625 South Hope St., Los Angeles, California. (If you will send \$2.50 for Dr. Miller's new book on HUMAN CONSERVATION before Jan. 1, 1922, the Character Builder will be sent you a year free.)

## Aunt Em's Birthday

*Ruth May Fox*

The season is the same as of yore,  
People passing to and fro as before ;  
    But a radiating essence,  
    An ethereal, gentle presence  
Has vanished through the door.

We can not open it, only those  
Whose eyes are dimmed, whose bodies seek repose,  
    From a world of tribulation,  
    May receive this consolation,  
Or follow where she goes.

Yestereen I thought I heard a footfall  
Faint and slow, approaching through the hall ;  
    And I looked for her appearing,  
    But alas! she was not nearing,  
Nor did she heed my call.

Her day of days, how we all missed her!  
The music, flowers, the throng that pressed her  
    With affection's salutation,  
    As they drank pure inspiration  
From this gifted leader.

Seasons go, seasons come as before,  
But the one we loved so long comes no more ;  
    She has found full compensation  
    In His smiles and approbation ;  
Peace and Love forever more.



PRESIDENT CHARLES W. PENROSE  
BORN FEB. 4, 1832



THE  
**Relief Society Magazine**

Vol IX

FEBRUARY, 1922

No. 2

**President Charles W. Penrose**

*Susa Young Gates*

On the 4th. of February 1922, the thought of this people will be turned in love and reverence to the poet-preacher-publicist who reaches then his ninetieth year milestone. Few men have lived so long, fewer still have lived so righteously and so well; while perhaps none have combined in themselves so many forces for good, filled so many responsible positions, walked in so many paths of usefulness and distinction as has Charles W. Penrose. Other writers in the public press, at this time, will no doubt speak of him as author, orator, preacher of righteousness, editor, poet and president. This article, however, aims to deal with one side only of his many-sided career. In a large sense, he has been a constant and consistent friend of woman and women in this Church and in the world at large. It is of this that we would speak.

He was an editor, when the effort, brief as it was, was on for the passage of the bill for equal suffrage in the Legislature of 1870. His trenchant pen accelerated the speed with which the movement was inaugurated and carried through, while he afterwards glorified the triumphant results for the women of Utah by word and pen.

Perhaps his most signal contribution to the welfare of Utah women, however, was focussed in his bill, while a member of the Legislature of 1880 and a member of the Judiciary Committee, for removing the political disabilities of women. The territorial bill giving women the voting privilege in 1870, did not carry the right to hold office, as the following extracts will show. He it was who assisted in the drafting of the resolutions sent in by Eliza R. Snow, Sarah M. Kimball and Emmeline B. Wells; while his bill followed the women's appeal which he read prior to presenting his own bill. The following extract is taken from the *Woman's Exponent*, January 15, 1880:

"Hon. C. W. Penrose presented a petition signed by Eliza R. Snow,

Sarah M. Kimball, Emmeline B. Wells and fourteen others praying for the removal of the political disabilities of the women of Utah.

*To the Honorable Council and House of Representatives of the Legislative Assembly of the Territory of Utah:*

Gentlemen—We, your petitioners, residents of Utah Territory, representing the great majority of the women, respectfully ask your Honorable Body to remove the political disabilities of the women citizens of this Territory.

Whereas, For the past nine years the women of Utah have enjoyed and exercised the right of suffrage and through practical use of the elective franchise have become somewhat familiar with the needs and operations of government, and have not abused the trust reposed in them by the act of the Legislative Assembly of 1870, which conferred upon them the right of the ballot, and

Whereas, In consequence of the continuance of the word "male" in those statutes which define the qualifications of citizens for holding office, women citizens are ineligible to hold office, and entirely debarred from occupying any official position whatever, however capable or well qualified they may be, or however desirous the people may become to open the way for women to offices that they might fill with honor to themselves, and profit to the Territory;

We therefore pray your Honorable Body to pass some enactment which will remove the obstacle that now prevents the political freedom of the women of this Territory.

Your early attention, as wise legislators, to this matter which is of great importance to us, and to those whom we have the honor to represent, is earnestly requested, and as in duty bound

Your petitioners will ever pray, etc.

Signed in behalf of the  
WOMEN OF UTAH

Salt Lake City, Jan. 10, 1880.

Referred to the committee on Petitions and Memorials.

The following Bill was presented by Mr. Penrose; read the first time and referred to the committee on Petitions and Memorials;

A BILL REMOVING THE POLITICAL DISSABILITIES OF THE WOMEN OF UTAH

Sec. 1.—Be it enacted by the Governor and Legislative Assembly of the Territory of Utah: That section 40 of the Compiled Laws of Utah is hereby amended by striking out the word "male," in the seventh line of said section.

Sec. 2.—Section 1073 of said Compiled Laws is hereby amended by striking out the word "male" in the third line of said section.

Sec. 3.—All laws or parts of laws which disqualify any citizen from holding office on account of sex are hereby repealed.

In the debate which followed in the House, Mr. Penrose made a telling and brilliant speech in favor of the bill, and we append it here:

"Utah is the home of liberty for all, and peculiarly the sanctuary for woman. Here all her rights are popularly acknowledged and accorded; here she is protected and defended; here the conventionalities

which have kept her in bondage for ages are thrown aside by the force of an enlightened estimate of her capabilities, and an enlarged view of her claims as an integral part of the body politic.

The right to vote has already been conferred upon her. The laws of the nation declare her a citizen equally with man; the laws of this Territory give her equal rights with man at the polls. This has worked no injury to any, but will necessarily result in good. For the power of the suffrage will develop thought, and its responsibilities give occasion for reflection and enlarged capacities of woman which will be the natural consequence, will be transmitted to her offspring, and benefits will thus accrue to the State in the coming generation. None of the disasters predicted by the opponents of woman suffrage have occurred in this Territory. The women have exercised their power in wisdom, and have shown their fitness for the trust reposed in them. They have not been degraded or polluted by dabbling in the waters of politics, and are just as good wives, mothers, sisters, cousins and aunts as before receiving the elective franchise.

Recently they have had some voice in our caucuses and conventions and nominating committees; and who can say, truthfully, that this has been in any way inimical to the community. Giving them the right to vote without the right to a voice in the arrangement of a ticket or platform on which to vote would be partial and inconsistent.

Having done so much for woman's cause, why halt in timid hesitation before the last barrier to her political freedom. The word "male" in our statutes defining the qualifications of citizens for holding office, is a relic of the old system of woman's vasselage. It is a standing reflection upon her sex. It is a plain assertion of her inferiority. It says virtually, "No matter how wise, intellectual, honest, thrifty, able and gifted a woman may be, she is not fit to be entrusted with the responsibilities of the smallest office in the gift of the people." If this is not its meaning, then it is a selfish declaration that all the honors and emoluments of every office shall be preserved to the stronger sex, because man has the power to elbow woman out in the cold and keep her there.

There are some offices for which women are not adapted. But are there not also some offices for which many men are not adapted? Yet no man, however inefficient, is debarred by statutory provisions from such positions. But woman is shut out from all, and this purely and solely because she is woman. It is not asked that certain offices be set apart for either sex. We are simply requested to remove this ugly and staring brand of woman's political inferiority from our statute book; to render it possible for women to fill such offices as they may be fitted to occupy with honor to themselves and profit to the people. The good sense of the great body of electors of both sexes must determine what those offices may be, and, as in the case of men, which persons are the most competent to fill them.

The bill will not secure a single office to a single woman—or a married one either. But it will break down in Utah a wall which is in the way of the march of progress, and every stone and brick of which will yet be entirely removed in every nation that is really civilized. Massachusetts and other States have commenced the work. Women there cannot only vote on school matters, but hold official positions on school boards and other state educational organizations. They have the same privilege in Kansas. In Utah, where the elevation of woman as man's companion, not his slave, is the prevailing social theory, she cannot, under the law, hold any office of any kind whatever.

Cache county would have elected a lady to the office of County

Superintendent of Schools, one who had proven to the people her ample qualifications for the post, but the law forbade it. Salt Lake county contemplated nominating a talented lady for the office of County Treasurer, but the disability which this bill seeks to remove stood grimly in the way. Now, I do not cite these as example offices to which women should be elected, but merely refer to these facts in illustration of the subject, and to show reasons why the discriminating and egotistical word "male" should be expunged from the statutes relating to qualifications for office. Used in this connection, it is a slur on our wives and sisters and mothers. It is a vestige of the barbaric estimate of the gentler sex. Away with it. Blot it out with the pen of a progressive age and the ink of advanced ideas. Let it go with its companion that once stood in the way of woman suffrage, but was swept into the limbo of antiquated measures, by the besom of the act of 1870. Give to the women of Utah—full, perfect and complete political liberty!"—*Deseret News*, Jan. 15, 1880.

President Penrose's liberal attitude on this question did not meet with the ready response in the Legislature which it deserved, for there were men who confused the right to hold office with the necessity of doing so. That a woman should have her right of choice as to whether she ran for office or not did not appeal to some of the conservative minds of the Legislature, Elder Penrose's attacks on the citadel of the conservative-defense-ramparts with his rapier-thrusts of wit, and his broadside of shots and shells of logic and reason almost created a riot. Practically alone he carried the siege and witnessed the crumbling of the walls with characteristic delight, willingly throwing down his arms when the foes of progress were defeated, striking hands with his one-time opponents, happy only in the success of his arms and of the right. He was a member of the next two Constitutional Conventions, held April, 1887, and June, 1894.

When Congress decided to deprive polygamists of their right of franchise, both men and women, President Penrose by pen still championed equal suffrage whenever opportunity offered to advance the cause of women and womanhood. The passage of the first Edmunds law was effected in Congress in 1882. All the Utah women had exercised their free right of franchise for twelve years unmolested. Then, in 1882, came the disfranchisement of polygamists. Again in 1886 came the passage of the Edmunds-Tucker bill which disfranchised all the women of the territory by Congressional enactment.

With the acceptance of the manifesto issued by President Wilford Woodruff, in 1891, amnesty was granted to living polygamists. Male polygamists were then permitted to vote, but the franchise was not at that time restored to women. The agitation for Statehood was renewed, fostered and focussed by such men as Honorable Charles W. Penrose, who in



company with Honorable Franklin S. Richards, spent two winters in Washington, D. C. He visited every Senator and Representative and member of Congress with the President's cabinet on the subject of Statehood, including the equal suffrage clause.

The women themselves were not asleep at their posts. Led by the stirring appeals and efforts of Zina D. H. Young, Sarah M. Kimball, Emmeline B. Wells and Emily S. Richards, M. Isabella Horne, Elmina S. Taylor, they projected a series of mass meetings and they traveled up and down the state from one end to the other for over a year—1894-1895, inquiring into the records of all possible candidates for the Constitutional Convention which was to convene in 1895. President Penrose was an active ally in all this agitation.

At a convention held of the Utah Women Suffrage Association, Oct. 5, 1893, President Penrose electrified the convention with his stirring and inspired address. The following brief extract is copied from the *Woman's Exponent* of January, 1894:

(Items from Hon. C. W. Penrose's address at the Convention of the Utah W. S. A. held in Salt Lake City, Oct. 5, 1893.)

"Hon. C. W. Penrose's address at W. S. Convention. The speaker dwelt upon necessity of organization, upon faith in the cause and confidence that it would succeed. He urged that the work of converting the indifferent and skeptical, and inspiring the lukewarm should go on, and said there is nothing new to offer in the way of argument, but advocates of the cause should study the objections of those opposed to the franchise and be able to answer them. There are no arguments against Woman Suffrage, only objections which can be answered.

From that time onward President Penrose lent his efforts liberally to the cause of equal suffrage which he maintained should and must be included in any state constitution where "Mormon" voters predominate. Moreover, he stressed the necessity of making the bill so broad that there should be no political disabilities for women when they and the state should finally triumph. No man was happier than he when statehood was achieved including an equal suffrage clause, although not a member of the Constitutional Convention held March 18, 1895, nor of the Legislature held during the winter of 1896, which drafted the clause giving women their full place side by side with their brothers politically. When the Statehood bill was signed by the President of the United States on April 6, 1896, Editor Penrose was one of the men who openly and secretly rejoiced in the final triumph of right.

The story of President Penrose's life would be incomplete,

for women at least, unless there was told something of his extreme gentleness to the women of his household and everywhere. His courtly consideration of his family is excelled only by a genuineness of sympathy which covers mortal weakness with a robe of patient love.

We have been studying something concerning the poetry written by President Penrose, some of which has entered into the very life-blood of the people of this Church, stimulating ambition, thwarting evil and inciting courage in the souls of those who have listened—by campfire, on the mountain top, at the fireside or in the gilded palaces where some of our great singers have carried his singing messages to the peoples of the world. His hymn "O ye mountains high," is the very soul and essence of the spirit of unconquerable faith and loyalty which animates this people. It is proper here to insert a correction concerning a mistake made in one of our recent numbers of the *Magazine*, as it is a matter of historical accuracy: Says President Penrose:

It has been called to my attention, that a recent lesson in the *Relief Society Magazine* credits the poem and song written by me, "Up! Awake, ye defenders of Zion," as the one which was sung by Brother Dunbar when President Young asked him to sing "Zion," before the United States Commissioners, in 1857, at the famous meeting in the old Council House. To the best of my knowledge, this is incorrect. "O, ye mountains high," was the song which was called, "Zion," and which was sung by Brother Dunbar; "Up! Awake ye defenders of Zion," was written about that time, but was not sung in Utah until a later date.

Others of his hymns are no less famous and beloved; but it is as a writer of doctrinal tracts and vivid editorials that he is most endeared to the women converts of this Church, by the thousands, as well as to the young women who desire to learn the "why" and the "how" of gospel truths. For all of these things we are the debtors of President Charles W. Penrose and we lay this little tribute upon the altar of his understanding heart knowing how inadequate is our portrayal and how complete is his merit. May he yet live many years to bless and inspire the women of this people and of the world.

---

Without suggestion from principals or teachers, the students of Oak Park high school, Chicago, have formed an organization prohibiting smoking by any student within two blocks of the school grounds. When young America once learns the truth about tobacco, there will be "weeping and wailing and gnashing of teeth" in the tobacco camp.

# Views of Jerusalem

*By Charles W. Penrose.*

Ye scattered descendants of Judah's seed,  
Who cling to the rags of a time-worn creed,  
Your history's pages are marked with woe,  
And you wear the scar of Jehovah's blow.  
Dispersed from the land of your ancient pride,  
Where the Prophets lived and your fathers died,  
In every nation your forms appear,  
And "Jew" as a word of reproach we hear.  
The Moslem rules in the land of the vine;  
Where the Temple stood he has built his shrine.  
Briars grow now in the olive tree's stead,  
And over the country a gloom is spread.  
Once flowing with honey and milk and wine,  
And blest with the beams of a light divine,  
The soil of the cedars, which Seers have trod,  
Is withering under the curse of God.  
But we'll leave the past and the present too,  
And try of the future to catch a view:  
By the power of faith and the Spirit's aid,  
We must rend the veil and disperse the shade;  
For misty and curtained the future lies,  
And hid from the glances of mortal eyes.  
See! The splendor of heaven is coming down!  
For the shadows melt and the gloom has flown.  
Through the parting veil there's a pleasing sight:  
Bathed in the waves of the sun's warm light,  
A beautiful city I now behold,  
Shining with treasures of silver and gold:  
In the clean, broad streets there's a merry throng;  
There's the hum of trade and the cheerful song;  
In the market-places the merchants stand,  
Vast riches are passing from hand to hand,  
There are cattle and sheep, and fruits and oil,  
And garners of wheat from a yielding soil;  
There's the humble cottage, the business mart,  
And mansions adorned with the sculptor's art;  
And a mighty structure is being reared,  
Where the Great Eternal may be revered.  
The city is built on an eminence;  
The country around may be seen from thence;  
There's a verdant bloom on each field and tree,  
And the landscape smiles with fertility;  
There are tears of joy on the hills around,  
And the streamlets water the thankful ground.  
Ah! The scene is fading! Alas, 'tis fled!  
But a gleam of light on my mind is shed:  
The city I saw was Jerusalem;  
The people were branches of Judah's stem.  
Hark! A "still small voice" with a piercing sound  
Commands me to look on the scene around:  
Again do the shadows dissolve away,

Like the gloom of night from the king of day.  
 But oh! how changed is the city now!  
 Distress is depicted on ev'ry brow:  
 The people are hurrying to and fro,  
 And gazing with fright on the vales below.  
 Great God! What a host is around the place,  
 To plunder and slaughter the Jewish race!  
 With yells of triumph they come like a flood,  
 Bedabbled and smeared with their victims' blood;  
 And the sword-gleams flash in the lurid light  
 From the houses fired in the dreadful fight.  
 Hark! what a din! There's the cannon's peal,  
 Mingled with curses, the flashing of steel,  
 Shrieks from the wounded, and cries of despair—  
 Music to Satan, and Death plays the air.  
 Alas for the maidens of Judah now!  
 For mercy shines not on the foeman's brow:  
 Their tears he will mock, and laugh at their cry;  
 No succor is near—no pathway to fly.  
 Proud dwellings are rifled and battered down;  
 Their treasures in heaps in the streets are thrown,  
 And the conquered Jews in their anguish pray  
 That the wrath of God might be turned away.  
 In the Temple's courts are the Priesthood bowed,  
 And around its walls there's a wailing crowd,  
 And many are gazing with tearful eye  
 Where two, who appear to be sleeping, lie.  
 "Alas! for the Prophets are dead," they say;  
 "They bid us prepare for the evil day:  
 At length it has dawned with a thousand woes:  
 Who shall deliver us now from our foes?  
 O God of our fathers, we turn to thee!  
 We sink in the waves of a stormy sea:  
 Engulfed in the floods of a bloody strife,  
 Jerusalem struggles, O God, for life!  
 For Abraham's sake, whom thou called'st thy friend,  
 Bid mercy step forth and its arm extend."  
 And the cries of the people rend the air,  
 As they beat their breasts and their garments tear.  
 Ah! Surely their prayer has been heard on high,  
 For the lightnings gleam in the cloudy sky.  
 The thunder-peals burst with a vengeful sound,  
 The mountains are trembling, the hills rebound,  
 And the host has fall'n on the heaving sward,  
 Blasted to death by a bolt from the Lord.  
 The army is seized with a sudden fright;  
 They shudder and quake at the awful sight:  
 Some flee from the place where their comrades fell,  
 But the earth gapes wide, and they sink to hell!  
 With an awful crash do the buildings fall,  
 Cov'ring the dead like a funeral pall,  
 Entombing the living, a shrieking host;  
 Blaspheming heaven, they yield up the ghost.  
 The remnant still left of the Gentile crowd,  
 In wildest confusion, with curses loud,  
 Fighting each other o'er heaps of the slain,  
 And trying to flee, but they try in vain.



But the rescued Jews, in their gladness raise  
 To the great Jehovah a song of praise.  
 And oh! what a sight for a mortal eye!  
 The forms of the Prophets no longer lie,  
 And a light breaks forth from the murky skies,  
 And the Prophets to endless life arise!  
 And a mountain eastward is cleft in twain,  
 While over its top is a shining train;  
 From the heavens they come with their blades of fire,  
 To punish the wicked with judgments dire.  
 In the front is one with a God-like brow,  
 Serenely majestic, white as the snow.  
 His glances shoot forth like the lightning's gleam,  
 And his bright hair waves like a rippling stream;  
 His presence is mighty, subduing all,  
 For the sons of Judah in worship fall;  
 The Prophets approach with humility,  
 And the Gentiles shake like an aspen tree.  
 Jerusalem now is redeemed from woe;  
 Destruction has come on the cruel foe;  
 And the cry is raised, with united voice,  
 "The Messiah has come! Rejoice! rejoice!"  
 And the Mighty One in the midst descends,  
 Hails them as kindred, and calls them his friends;  
 And they gaze with awe, as they bend the knee,  
 For scars in the palms of his hands they see.  
 "Oh, what are these wounds in thine hands?" they cry:  
 They wait with forebodings for his reply.  
 "Your fathers inflicted these wounds on me;  
 They slew me, their Savior, at Calvary:  
 Descended from Judah, of David's seed,  
 I came to mine own, as the Lord decreed;  
 I came to redeem them from sin and death:  
 I am Jesus the Christ, of Nazareth!"  
 And his rich voice rolls with its music waves,  
 Like the ocean billows in rocky caves:  
 From every eye do the tear-drops start,  
 While they still rejoice; for in every heart  
 Are mingled emotions of joy and pain,  
 As the sunbeams shine on the falling rain,  
 The rainbow of hope glows bright in each soul;  
 He smiles, and away do their grief-clouds roll.  
 "O ye sons of Judah," he says, "attend!  
 Your troubles have come to a speedy end:  
 Be obedient now; they'll return no more.  
 Your fathers were stubborn in days of yore:  
 For their sins they were scattered through the earth;  
 They brought a curse on the land of their birth,  
 Entailed on their children distress and shame,  
 And lasting reproach on their ancient name.  
 Let the warning of the *past* be heard  
 And your *future* shaped by Jehovah's word,  
 That his righteous laws you may understand,  
 My servants shall come from a distant land,  
 With power to seal, and bearing the keys  
 To open salvation's deep mysteries.  
 The blessings they seal on your heads shall be

Enjoyed by your latest posterity,  
 To the spirit-land, where your fathers mourn  
 O'er their days of sin, shall the news be borne,  
 That their graves shall burst and their souls be freed,  
 Through the work performed by their righteous seed.  
 Here and in Zion's fair city I'll dwell,  
 And reign over Judah and Israel.  
 Here the wealth of the nations left shall flow,  
 As the streams of earth to the ocean go;  
 And your tide of glory shall backward roll  
 To lighten the Gentiles from pole to pole!"  
 As the vision fades from before my eyes,  
 I hear the hosannas to God arise;  
 And a whisper as soft as the zephyr's sigh,  
 Thrills my soul with the words—"The time is nigh."  
*From the Millennial Star.*

## Who is My Loved One?

*Kate Thomas*

Who is my loved one, my loved one,  
 My dearest adored, my approved one?  
 Who is that coming down the leafy way  
 With a man's stride and bold, courageous bearing?  
 He waves his hand and halloes, and I run to give him hearing.  
 Who is my loved one, my loved one,  
 My dearest adored, my approved one?

Who is my loved one, my loved one,  
 Who is that tugging at my skirt  
 With a sure hold and wee, unfortunate fingers?  
 Her eyes are pleading and her smile marks where a sob half  
     lingers.

Who is my loved one, my loved one,  
 My dearest adored, my approved one?

Who is my loved one, my loved one,  
 My dearest adored, my approved one?  
 Who is that sitting in the well-worn chair?  
 His hair is silver as the silver sage is,  
 Who is my loved one, my loved one,  
 My dearest adored, my approved one?  
 Who is my loved one, my loved one,  
 My dearest adored, my approved one?  
 Which could be first of all that have full share?  
 Jesus, be kind to hearts of emptiness,  
 Anchor their loneliness, comfort their distress,  
 And bless anew my loved ones, my loved ones,  
 My dearest adored, my approved ones.

# Gambling for the Glory of God

## Shall We Do Evil that Good May Come?

*Milton Bennion*

A hundred years ago it was customary to establish a lottery as a means of raising money to build a church. The appeal to the natural human propensity to gamble was so effective that lotteries became generally established as a very attractive means of private gain on the part of their promoters and wholesale loss on the part of their patrons. The Congress of the United States recognized this evil by passing a bill forbidding the use of the mails in the conduct of lotteries. Laws and ordinances have also been passed by states and municipalities making the lottery or other gambling device a misdemeanor. The modern raffle, and other methods of drawing lucky numbers, and making lucky guesses are only variations of the lottery. Each and all appeal directly to the gambling element—a native tendency that it is the business of civilized society, and especially of the Church, to overcome.

Notwithstanding the law and the disapproval of the general authorities of the Church, it still happens in some local churches that some sort of gambling is fostered as a means of more readily raising money for Church work. This, of course, means that appeal is made to an immoral tendency in human nature as a means of raising money to help these same people, and others, to be more godly!

It is almost self-evident that there can be no sound social and moral life erected upon the basis of the gain of one at the expense of another. Material rewards cannot properly be sought, except upon the basis of industry applied in real service. Gambling activity produces nothing. On the contrary, the effect of indulgence in this form of amusement is to destroy the finer sense of moral discrimination, to cultivate selfishness, idleness, ignorance, and thoughtlessness. These are the sources of moral degeneracy, the direct opposite of the qualities that make for character—sympathy, industry, intelligence, and thoughtfulness.

In this connection the State is not blameless. For years it has been customary to attract crowds to the State Fair by selling concessions to carnival companies whose chief business it is to extract money from everybody's pockets through appeal to the gambling instinct. While the state is paying millions for the proper training of children and youths for

good citizenship, for the sake of a few thousand dollars in State Fair revenue, it deliberately provides these same children and youths with most corrupting forms of amusement.

Can any organization afford to foster an evil in the effort to secure a good? If so, might not the sale of moonshine liquor be a ready means of raising cash to build up the Church, or to carry on the educational work of the state?

## Maternity Bill Passed

Women throughout the country are rejoicing over the passage of the Shepherd-Tanner bill, known also as the "Maternity Bill." This bill to promote the welfare and hygiene of maternity and infancy passed the Senate on July 22, 1921, with only seven dissenting votes. It passed the House on November 22, by a vote of 279 to 39, and was signed by President Harding the day before Thanksgiving. It is said that the passage of the bill was mainly due to the women of the United States, who worked vigorously in its interest.

The bill provides for two classes of appropriations: The first consists of a million dollars to be apportioned among the states according to population, but with the provision that no state is to receive less than \$5,000 of this amount annually. The individual states must match the amount received. Until amended by the House, this amount was to have been distributed *pro rata* among the states according to population. The amendment thus penalizes the large states. The second appropriation provides for the distribution of \$480,000 equally among the states the first year, which will be \$10,000 for each state; and \$240,000 thereafter for five years, which will be \$5,000 a year for each state. Both of these appropriations are to be effective for five years after the first fiscal year.

The bill provides for the creating of a board of maternity and infant hygiene consisting of the chief of the children's bureau, the surgeon-general of the United States Public Health Service, and the United States Commissioner of Education. "to guard against arbitrary control and give additional assurance that this act will be handled in a practical and efficient manner by the federal government." However, the board has only two chief functions: to approve plans made by each state before it receives money from the national appropriation; to decide when money shall be withheld from a state. The administration of the act has been definitely placed in the hands of the federal Children's Bureau and the chief of the bureau is the executive officer. Not more than \$50,000 has been allowed for the necessary administrative expenses.



# William Fowler

Author of "We Thank Thee, O God, for a Prophet"

Of peculiar interest at this time, when articles are being published upon the authors of old Latter-day Saints hymns, is the appended communication, signed by the grandson of William Fowler, who wrote that most universal of all hymns used in "Mormon" services, "We thank thee, O God, for a prophet." The material for this sketch was obtained for us by John F. Fowler, nephew of the poet, who takes care of the elevator in our Bishop's Building. That the author of this widely sung selection was a man of great mental and physical powers, there can be no doubt, and that his service to his Church was heartfelt and sincere there has never been question. A peculiar fact in connection with his life is the journal he faithfully kept, inscribed in a certain style of shorthand. This journal is in the possession of his family, but up to the present time no one has been found who is able to read the symbols of the system in which he recorded his personal history. The communication follows:

"In the Christmas edition of the *Deseret News* there appeared articles on authors of some of the famous Church hymns. We wish here to correct some errors, and enlarge upon facts concerning William Fowler, the author of 'We thank thee, O God, for a prophet,' which a search in his journals has brought to light.

"Most of his journals were written in shorthand, he having used a system that today is not in use. No doubt many interesting incidents of missionary experience, etc., could be related, if some one could be found who is familiar with the symbols of this system.

"His father, Richard Fowler, was a British soldier, sent to Australia in the service of his country, taking his wife, Bridget, (of Irish descent) along. While there, on May 9, 1830, William was born.

"When the little boy was 3½ years old they went to East India to remain for five years, at the expiration of which time Richard Fowler was discharged. They then returned to England, settling in Sheffield, where Richard died after two years. His wife followed him three and a half years later, leaving William an orphan at 14 years of age.

"His parents belonged to the Wesleyan faith. He first heard the gospel in 1848. Accepting the truth, he was baptized July 29, 1849, by J. V. Long, and ordained a priest on March 3, 1851, under the hands of Elders J. V. Long, Robbins, Roper and Mor-

ris. During the same month he was appointed to do missionary work which he continued for four years.

"In 1858 he was ordained an elder by Isaac Able and Ralph Harrison, and in 1854 he married Ellen Bradshaw of Sheffield. He seemed to have been endowed abundantly with talent, especially in music, literature, and handicraft. There are now in the family a pair of razors which give evidence that he was very proficient in his trade as a cutler.

"The hymn for which he is noted is by no means his only composition. A splendid violin and a piccolo of which he is said to have been master, are now in the possession of his only son, and they are prized very highly. The violin still makes music in the hands of his son and grandson.

"With his wife and three children he emigrated to Utah, leaving London, June 4, 1863, and arriving in Salt Lake City Oct. 3 of the same year. The family finally located at Manti, Utah.

"His ability to continue the work on this earth he so well began was soon ended, as has been the case with so many brave hearts; he gave his life for his religion. He contracted a cold while crossing the plains, which turned to consumption and finally resulted in his death Aug., 1865, being then only 35 years of age. His body now rests in the Manti cemetery. His three children, Harriet Fowler Allen, of Victor, Idaho; H. A. Fowler, of Huntington, Utah; and Florence Fowler Adair, of Salt Lake City; are yet living, and many grandchildren and great-grandchildren bear his name.

#### A PRAYER OF GRATITUDE.

*Matilda K. Galloway.*

I thank thee, heavenly Father,  
 For thy blessings unto me.  
 I thank thee for my loved ones,  
 And for the gospel free.

I thank thee for salvation;  
 That I learned to love the truth;  
 And I thank thee for the parents  
 Who were guardians of my youth.

I thank thee for redemption  
 Obtained thru' his great love,  
 And help me, heavenly Father,  
 To always worthy prove.

# Bubbles and Troubles

*By Ruth Moench Bell*

## CHAPTER III (CONTINUED)

Rhea happened in unexpectedly on the usual scene of turmoil which characterized the Collins home of late years. Hurry! Flurry! Worry! Raised voices, clenched fists, fur flying, characterized Ralph and Ruth. Baffled plans, thwarted ambitions, upset notions characterized the baby. Mrs. Collins, like a distracted mother hen, fluttered between the cook stove, the baby and the battle, always on, between Ralph and Ruth.

"I shall certainly go mad," the mother often repeated. "When you've all killed me off I hope you will be satisfied."

Marjory, sensitive and over-wrought, alternated between an attempt to comfort her mother and an endeavor to reconcile the twins to each other and a usually successful effort to soothe the baby.

Into this uproar stepped Rhea, trim, elegant, composed. She pitied her aunt's chagrin and Marjory's shame. Marjory was thinking to herself even while the greetings were going on; "Even if we are poor, we needn't be so common."

"Mother's going to pack me off with her to the coast again," Rhea explained when she and Marjory were alone in Marjory's bed-room. "She tells daddy it's to give me a chance. But I am just the excuse, so I ran away from the confusion of teas and bridge luncheons, dinner dances and farewell calls and all the rest of the fuss and nonsense."

"And dropped into greater confusion and less beautiful fuss and nonsense," Marjory blushed.

Rhea caught her by the hands: "What's wrong with us, anyhow?" she asked. "Mother's always chasing bubbles."

"And my mother is always distracted over troubles," Marjory added.

"Our home is just Jazz music," Rhea laughed.

"And ours is Jazz discords," Marjory supplemented. "Every day is like this. And at night mother is so tired and nervous we all have to rush to bed and then there is more quarreling. Mother does let me sit up till nine now that I am seventeen."

"Papa sent me up because yours was an ideal home, Mugs, isn't that a joke? The simple life, homelike and quiet and contented! I could picture your mother all arrayed in violet and lavender. her hair in soft curls and waves, just a touch of powder to take

the shine off. Her feet prettily dressed, resting on a foot-stool. I could see your father on the other side of the table reading his paper and glancing over at her once in a while because she looked so sweet and lovely. You and I at the piano. Ralph and Ruth asleep or playing on the floor. Toddlers in bed, of course. It all seemed so inviting to me because we never have anything like that. There is always a rush to be off somewhere."

"I wanted it, too," Marjory sighed. "But it never happens. That dream of a boudoir cap suggested it to me. I know ladies only wear them in the mornings or when they are ill. But this one was so pretty and made mamma seem so much younger that I wanted her to dress up for the evening since she hasn't time before."

Sunday morning came with its usual uproar getting every one off to Sunday school. Stockings had to be mended. Clothes had to be brushed and sponged. Buttons had to be sewed on. Some articles of apparel were missing and only located after a nerve-racking search. It was just a little more chaotic than the week-day rush.

Papa Collins glanced up from his paper and then finally delivered himself of his longest speech on record.

"My mother had ten," he observed, "Saturday night all ten of us were bathed in a tub, mind you, no stationary tub attached to a tank of hot water, just a tea kettle, a tub, a boiler and a kitchen fire. We all went into clean under-wear. Each blacked his shoes trying to make them out-shine the others! Each brushed his clothes. I can see it all now. Ten chairs each with a pair of shining shoes before it, a pair of clean, darned hose and clothes, even to necktie and ribbons suspended over the back of each chair. Sunday morning we all got into our clothes without confusion. Sunday all was peace and quiet. We felt its influence before we were out of bed. We had a word of prayer before breakfast.

When Sunday-school was out we had a short walk. Then all helped with the simple meal. Mother and father had gone with us."

Marjory tittered: "You must have looked like a small Sunday school of your own, ten of you."

"Ten would be splendid," Rhea cried. "Any number rather than to be the only child."

"It was impressive," the father continued. "And wonderful to be so favored as to take mother's or father's hand and talk over the stories and songs we had sung. After dinner father and mother read their Bible quietly in their own room. We children understood that we could play quiet games. Then we all took a long Sabbath walk and enjoyed the trees and the sky, the clouds, the birds, the brooks and grass and flowers."



"I suppose I am not the manager your mother was," Mrs. Collins replied bitterly. "I just can't get them ready and off, myself and the baby ready in time without being tired out for the day."

"But you don't even get to afternoon meeting," her husband cried.

"I can't get the dinner over and dress in time. And they have such long sermons at night."

Mr. Collins turned to his paper. He had made the same observations many times and without avail.

Marjory and Rhea followed Ralph and Ruth to Sunday school. "Do your papa and mamma go to church?" Marjory asked.

"Papa says he is too weary from the business rush of the week to be shut up in church on Sunday. And mamma is too tired from the social whirl. And they don't like the authorities. I thought our bishop was the finest man on earth but papa and mamma don't seem to think so. In fact, they say all the leading church men have so many faults."

"Papa and mamma don't seem to bother much about the church authorities. They are always 'having it in' for the profiteers," Marjory laughed with the frankness of seventeen. It was really a great joy to unburden themselves so.

A few days later Rhea cut her visit short and left for home. She got as far as town with Marjory and then a sight met their eyes which they could never forget.

A truck suddenly whizzed past them and drew up before the doctor's office. A man on the seat beside the driver, held in his arms a flaxen haired little girl whose head hung limply over his shoulder.

Marjory clutched Rhea by the arm, "Ruth," she gasped: "A motor accident."

A man hurried upstairs with his apparently lifeless burden. The truck driver jumped out of the car and ran around to the side and picked up from the floor of the car a small boy, also with flaxen hair and limp body.

Rhea felt faint and caught at Marjory for support: "Ralph, too," she cried. "They left home for some candy not ten minutes ago." They followed the little forms up stairs.

"It was a motor accident," they heard the driver explain to the doctors. "They stepped out in the middle of the street, between two cars right in the path of a heavy truck which was backing."

Rhea and Marjory tried to follow into the operating room. But the door was closed firmly in their faces.

"It is my little brother and sister," Marjory moaned. "Won't you find out if they are alive?"

The office girl went out and then presently returned with the word that the little girl was alive and would recover, but the boy's case was very serious.

Somehow the girls reached home and somehow the word was broken to the father and mother. Then the doctors followed with the two little forms still unconscious.

As if it were some fearful tragedy happening to somebody else, Mrs. Collins looked on with frozen terror. Rhea had expected tears and perhaps hysteria. But her aunt showed only a deadly calm. She neither spoke nor sighed.

"Pray, Aunt Edith! Pray! Pray! We must pray for them!" Rhea clasped her aunt's tense form and sobbed.

One long shudder ran through the mother at the words: "I can't," she cried, and a low sob shook her frame. "I can't. I haven't prayed for so long I am ashamed to ask for help. So much to be grateful for and not a word of gratitude, only complaints and bitterness. I can't ask now."

"Yes, yes, Auntie! Heavenly Father is not like that. He is good and kind and forgiving, like daddy. If I neglected for years to tell daddy that I loved him and never thanked him, and then I suddenly crept back for a favor; daddy would give it to me if it cost half his life. Daddy would be glad that I had come back to him at last. We must pray, Auntie." And Rhea pulled her aunt to her knees beside the bed.

#### CHAPTER IV

"Aunt Jane needs me," Rhea wired home with the news of the accident. "May I stay until Ralph recovers?"

Never even in her thoughts would Rhea admit the possibility that he might not get well again. It was Rhea who kept up the faltering faith in that household. It was Rhea who took up the work herself. She had always yearned to cook and manage a household. But at home there were maids to do everything and her mother insisted that she should not do their work and spoil them. This was her opportunity to prove that she had a real genius for the home. And she rejoiced in the chance to help the afflicted family.

"You stay by Ralph," she would say to her aunt: or, "better take a walk now with Uncle. We'll take care of the children and do everything." Sometimes she urged her aunt to lie down and rest while she and Marjory took charge.

In this way work was soon shifted onto their young shoulders.

And the necessity helped to make them capable managers. Baby must not cry; the noise disturbed the sufferers. A thousand ingenious ways they found of diverting him. Dishes must not be rattled. Ruth had reached the stage of jumping at sudden noises. They learned that dishes could be washed quietly. Loud, high-pitched voices penetrated the sick-room. They reminded each other and cultivated gentler tones.

"How smoothly everything is going, girls," Aunt Edith commented gratefully when she came out to the scene of action "You are so quiet and orderly."

Sunday came and with it definite answer to their prayers. The doctor assured them that undoubtedly now Ralph would entirely recover and be all right again. He was able to speak and recognize everyone. And Ruth was allowed to sit up for a few minutes at a time in his mother's arms.

"Sing something," Ralph begged, when they told him it was Sunday. "What shall we sing, dear," the mother asked.

"Do you know any Sunday school songs, Mama? They sang such a pretty one last Sunday. It was something about, 'Did you think to pray?'"

Edith Collins caught her breath with a sob. These few days of anxiety had given her much time for reflection. "If I had only kept up with my meetings I would have kept the spirit and not neglected to pray. Such songs would have reminded me," she thought to herself.

"Can't you sing it?" Ralph insisted.

With tears of gratitude they gathered around the piano. "Could you spare papa and mamma to go to fast meeting this afternoon?" Mrs. Collins asked the group.

"Oh, yes," they all cried. So it was arranged that Rhea and Marjory should go to Sunday school and joint meeting, and the mother and father go in the afternoon. One week before they had nothing for which to be grateful. Now they had everything. One week before they had been wretchedly poor, which, interpreted, meant they could not afford luxuries. Now with big doctor bills to pay they were rich beyond compare. They had each other and had learned how precious each was to the other. One week before they had no time to go to church. Today with two sufferers to care for, they could manage easily.

After church Mrs. Collins slipped into the violet negligee and all that went with it. She had allowed Marjory to curl her hair and arrange it in a newer and more becoming mode. Once she had made herself as beautiful as possible to please the man whom she hoped would and finally did become her hus-

band. Now she realized that she had four times the incentive to make herself beautiful. There were four admiring children as well as a husband who wished to adore her and be proud of her.

"You look twenty years younger, mother," Marjory kissed her. The look of contentment and deep seated peace, peace of soul that little things could not easily disturb, the look that Rhea's papa had remembered, was on her face.

"I don't believe I dare ever be unhappy or bitter again," she breathed to herself, as she saw the looks of love and admiration with which her family caressed her.

"Is it love, or prayer, or gratitude, that makes you so beautiful tonight, or is it those pretty clothes?" her husband asked.

"All three; no, four," she said happily.

"And you even have time to love us now, Mamma," Ruth smiled as she cuddled contentedly in her mother's arms.

"I shall take time out of each day hereafter just to love you all, and be happy I have you," Mrs. Collins resolved. "You must remind mamma if I forget."

Much was made clear to the mother that evening. She got acquainted with the souls of her two quarrelers, Ralph and Ruth, when she saw them so appreciative of beauty and music, so responsive to harmony of soul or surroundings, so easily disturbed by discords and the clash of confusion.

"This is such a beautiful evening," Ralph sighed.

"You shall have many of them, dear," Mrs. Collins promised.

"I'm going to be a fairy god-mother tonight and promise that every good wish shall come true. But you must each help even a fairy god-mother. First I shall promise that every day shall be just as beautiful and peaceful and happy as today has been."

"Even wash-days," Ralph cried with delight.

"Blessed boy, have they been a horror to you, too," the mother winced. "Beautiful wash-days would be a fine ideal for a mother to have. I shouldn't wonder if that could be the test of a woman's character and housekeeping. Beautiful wash-days! Yes, the fairy god-mother promises even that. I think she can see her way clear to grant it, too."

"I don't believe I'd quarrel with Ruth any more if I had Bible stories every night and songs like this," Ralph concluded.

"And I believe I could be good natured on wash-days if I could clean up first, make house and myself tidy before we begin. And if we wouldn't hurry so much," Marjory observed thoughtfully.

"Each suggestion must be carried into effect. Tried out at least," the mother smiled. "They have all seemed good so far."



What is yours, Rhea? You have been so quiet tonight and you especially have shown your grandmother's talent for house-keeping."

"I haven't any to make," Rhea cried. There was a suspicion of tears in her eyes. "I was just thinking that I'd like to stay here forever. No, I don't mean that exactly. But there is such a lovely spirit here tonight. But if you do want me to make a suggestion, I believe that if we could begin each day with a prayer of love and gratitude and keep the sweet influence of prayer with us in every task it would be so easy to do right and be happy and contented."

Marjory squeezed her hand lovingly. They had always envied Rhea. And it was plain to see tonight that she almost envied them and dreaded for some reason to leave them. If they could have known, she was wishing her papa and mamma could be so happy; and wondering what they had talked over, and wondering, with apprehension, what had come of it.

"Well, there remains my suggestion, too," Papa Collins said humorously. "Nobody seems interested in mine."

"I know what yours is," his wife pressed his hand affectionately. "You are wishing we would get ready for Sunday school on Saturday night? Well, the fairy god-mother must make good and promise that, also."

"There's just one thing that spoils the evening," Marjory sighed as she and Rhea sat with arms entwined about each other, "Rhea is going home tomorrow. And even a fairy god-mother can't stop her."

"Is it true, Rhea?" They all questioned; for the little group had grown very dear to one another in the recent trouble.

"Yes, I don't like to tell you. Mother is going to take me to California again as soon as I get home. And this is what I love. I hate the part of California she always takes me to, the smart set and all that. If it weren't for the beach and the grand old ocean I couldn't bear it. I never did care for party dresses and all the fuss of formal affairs. They seem so artificial and unnatural. This seems real."

"You are like your father, Rhea," Aunt Edith cried lovingly. "He never did enjoy such things. And they were all the world to Ethel."

"I wish I could trade places with you for just one year," Marjory said enviously.

"Perhaps you wouldn't if you knew all that is before Rhea," Mrs. Collins surmised, for she felt that all was not well in the Leslie home.

(To be continued)

# The Tate Family

*By Margueritte Cregar Lund*

We are presenting to our readers, a beautiful portrait of an unusual family. Mr. John W. Tate, the father, and Mrs. Elizabeth D. Tate, the mother of seven sons and seven daughters, all living but one, constitute one of the most unique and splendid families found in this Church and state. Two of the sons are unmarried; five have filled missions abroad; the oldest son has served in the Philippine war; and one of the sons, Leland S. Tate, enlisted in the recent war but was unable to pass the examination. All of the daughters are married; one to Nicholas G. Morgan, who is a member of the General Board of the Y. M. M. I. A., one to Alfred Hanks, and one married daughter who is dead. The entire family are workers in the full sense of the word. They were born and reared on a farm in Tooele county. They have prospered in worldly affairs and have been busily engaged in Church activities in the various quorums and organizations.

All of the children have attended elementary schools and universities. Theodore Tate was in training for two months at the University of Utah preparing for war enlistment. Charles Delmer Tate was on a mission during the war, but registered, so, if needed, he could respond to the call, but the war came to a close before he was needed. John Phillip Tate was a student at the Brigham Young University, at Provo, where he enlisted to fight in the war with Spain and went to the Philippines with the Utah boys. He married Mabel T. McBride, and they have 8 children, 4 sons and 4 daughters; Wm. Francis Tate attended school at the Brigham Young College, at Provo, also. He married Mae Belle Gundred and they have 5 boys and 3 girls. He filled a mission in the Southern States. Joseph H. Tate married Iva Erickson and they are the proud father and mother of one son, who was a student at the Latter-day Saint School in Salt Lake City. George Lawrence Tate attended the Latter-day Saints school and later married Alice Minerva Richards, and they now have 4 sons and 2 daughters. He is also bishop of the Inkom ward, in Idaho.

Mary Alice Tate graduated from the Latter-day Saints school, taught school several years in Tooele, was president of the Primary for about 10 years, and later married Alfred Lyman

Hanks who is a grand son of the late Elder Francis M. Lyman. Mary Alice Tate and her husband had only one child, a daughter, and she died July 6, 1918. Ethel S. Tate, was also a student at the Latter-day Saints school, and later married Nicholas G. Morgan and they have one son and three daughters. Della Mar Tate married Samuel Campbell, a contractor and builder of Salt Lake City. They have one son and three daughters. Annie Tate attended the Latter-day Saints school and then married Franklin W. Atkin, who is one of the high councilors of Tooele stake. They are the father and mother of three sons and five daughters, and have been on a mission to New Zealand together with their three children. Clara Tate was a student of the Latter-



JOHN W. TATE AND HIS SEVEN SONS

day Saints school and married Henry Hough. They have one son and are living in California: Leuwella Tate was president of the Y. L. M. I. A. of the Tooele North ward, a music teacher, a play leader of the stake primary, and is married to Alfred Lyman Hanks as his second wife, her sister being dead. Leland Standford Tate attended the Agriculture College at Logan, went to South Africa on a mission, and then married Marinda Brown of Grantsville, Utah, and they have one daughter. Edith Viola Tate attended high school, married Vern A. Brackin, who is a counselor to the bishop of the St. Johns ward, of Tooele stake, and they have one son and one daughter.

Charles Delmar Tate attended the Agricultural College at Logan. He went to the Southern States on a mission, and is not married. Theodore Tate also attended the Agricultural College

and is now filling a mission in the Western states and is also unmarried.

Elizabeth De La Mare Tate, the mother, was set apart as president of the Young Ladies Retrenchment Association by Eliza R. Snow and Zina D. H. Young, June 18, 1870, which Society was later called the Young Ladies' Mutual Improvement Association. She was a teacher in the Relief Society for many years, and was Trustee for the Relief Society, was set apart as counselor to President Barbara Gowans, of the Primary, when the Tooele ward was divided, and appointed counselor to the president of the North ward Relief Society. Later she was set apart as one of the stake aids which position is still held by her. On



MRS. ELIZABETH D. TATE AND HER SEVEN DAUGHTERS

March 22, 1921, both Brother and Sister Tate were called by President George F. Richards to be workers in the Salt Lake Temple, which mission forms a beautiful and fitting close to a noble and successful Latter-day Saint career. All honor to them and their remarkable family.

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It is not too often to repeat the axiom every month, that in order to nourish the body properly we must breathe pure air, eat plain natural foods, exercise our muscles every day, and get a certain amount of quiet, refreshing sleep.



# World's Destiny in Hands of U. S.

Two courses lie before the United States, the one leading to the next war of inconceivable ends; the other to the greatest place any nation has ever held in history. Will Irwin, war correspondent, author and lecturer, told the members of the Bonneville club and their ladies at their dinner at the Hotel Utah, Jan. 14, 1922.

Mr. Irwin did not mince his words. He spoke cold truths. His picture of the next war was not pretty, and was received by his audience with silence akin to a shudder. But his view of the alternative was welcomed with the applause of real relief.

Mayor Neslen introduced the toastmaster, G. A. Marr, to probably the largest number of guests at a Bonneville club dinner. Mr. Marr made brief work of his introduction, while the speaker himself launched directly into his subject, one new to most western ears, and told of things which are current in only the highest councils.

## AIRPLANES DANGEROUS

The present disarmament conference, Mr. Irwin declared, has averted a war in the Pacific, towards which we were bound headlong in the competitive building of battleships, now temporarily halted. And while, he added, the conference has not accomplished all that many had hoped, it has made the first step; it has proved the first skirmish of the war against war.

"In the next war," Mr. Irwin said. "The initial step, almost the declaration of war, the aggressive nation will send airplanes in overwhelming forces equipped with bombs calculated to wipe the capital of the rival nation off the face of the earth.

"Every army chief in Europe and in this country knows this to be a fact. Colonel J. C. Fuller of the royal British tank corps was awarded a gold medal for the most valuable contribution to military science for a year for a paper in which he made this statement, saying that the purpose of war now is to enforce a will upon an entire nation; no longer simply the destruction of an army. He told how gas will be the weapon of the next war and how gas can be propelled against the wind.

## ANCIENT CODE DISCARDED

"Major General Swinton, largely responsible for the develop-

ment of the tank in the last war, approved this forecast. He it is who said, 'We must learn to kill by wholesale.'

"The next war will be between every force, every power there is in nations. In this last war the lid went off for women: the whole code of civilized warfare which had been built up since the days of the barbarians was discarded.

"In the first two weeks of the war the Germans violated the code when they bombed Paris. In the following fortnight Britain put in its food blockade against Germany, thus indirectly if not directly making war on noncombatants.

"Week by week in the war we who were there to see watched the articles of the code of civilized warfare go one by one until the whole had been shattered.

"By the need of the last war every function of the nation was working for the purposes of war. From the beginning of 1918 the weakest baby just born became just as much the target for war as the most stalwart man in the lines.

#### BRAINS ENTER CONFLICT

"Prior to the late war the military industry had fallen behind the industries of peace in their development. The military mind is not inventive, not creative. The best weapon Napoleon had in 1814 with which to kill men was cannon, somewhat improved, but yet the cannon.

"The last war brought brains into this business of killing. It brought to bear all the inventive genius of trained technical men. All the resources of the laboratory and the mind. The first-class minds, theretofore devoted to the arts of peace, were in the last year devoted to finding means of killing.

"A turning point in world history came on April 22, 1915. It was on that day that the Germans loosed their first gas attack. If they had loosed the gas at fifty places that day instead of one, they would have won the war.

"Within twenty-four hours, however, samples of that chlorine gas had been sent to England for analysis. Within three days the first gas masks were in the lines.

#### TERRIBLE GAS INVENTED

"Then the Germans tried mustard gas, attacking the body.

"Before the war ended the Americans had great piles of mystery shells behind the lines. These shells were filled with Lewisite gas. I tell you truly what the properties of this gas are. This gas is invisible; it sinks into the ground; it has fifty-five times the spread of other gases; it is deadly, attacking both the skin and the lungs. Twelve aeroplanes loaded with bombs

might in one night with this gas kill all life and vegetation in the city of Berlin.

"Experiments with bacilla and by light rays provide a frightfully fruitful field in the study of how to kill. The Americans were planning, for instance, to blast the whole German wheat crop of 1919 with a blight dropped from the air.

"In 1920 we discovered that modern preparations for war were costing three times as much as the preparations for war before 1913, because war had been brought up to a mechanical date. Tanks, for instance, at \$2500 each, replace the cavalry where a horse costs \$150.

"So the conference on the limitation of armaments was called. We who have followed these things were a bit skeptical. We saw the old lot of poker-playing European statesmen at Washington. For the United States, we saw Underwood, a politician; Root, a good deal of a poker player himself; Hughes an unknown quality because, as then untried in international affairs; and Lodge—Lodge, who for the past thirty years has not engaged in the dangerous pastime of thought.

#### OPPORTUNITY IS AMERICA'S

"The world was surprised when the Hughes proposals were presented. They made a very fine thing in keeping with the best traditions of American diplomacy. It has averted a very nasty war we were headed for in the Pacific.

"Is not the present conditions among nations international anarchy with no morals among nations? You talk about our splendid isolation. The world is getting too close. When something very important happens in Salt Lake it has its repercussion in Nancy, France.

"We stand at a very solemn parting of the ways. Whichsoever way we go there can be no turning back. One way leads into a comety of nations, call it what you will, give credit for it to whom you will, even Lodge. The delusion of history has been that national greatness exists with bigness. What did Rome contribute, the Holy Roman Empire, Spain, in its hour of glory?

"But the United States can be known throughout history as the first nation, which, having the power of a giant, refused to use that power as might a giant.

"We can be blessed through all history as the nation which preferred not to dwell in the tawdry temples of empire, but in a house builded with hands."

# Suggestive Programs

FOR ANNUAL DAY, MARCH 17, 1922

*Lucy May Green*

Annual Day is again with us, and Latter-day Saint women throughout the world will gather together in meetings of praise and gratitude to our Father in heaven for the restoration of the gospel and for the inspiration which led the Prophet Joseph to turn the key and open the door for the emancipation and advancement of woman.

Material for programs may be found in the March numbers of volumes 2, 3, 4, 5, 6, 7, and 8, *Relief Society Magazine*. Those desiring a musical cantata, written especially for Annual Day will find "The Opened Door," simple, melodious, and appropriate for the occasion. May be obtained from Daynes Beebe Music Co. The pageant, "A Century of Latter-day Saint Womanhood," outlined in the March, 1921, *Magazine* was given, recently by one of the stakes with splendid success from an artistic, social and financial standpoint.

See page 647, Volume 8, *Relief Society Magazine*. We hope the following programs may be found useful, and that every Relief Society throughout the Church will, in the measure best suited to its conditions, celebrate the auspicious day. Socials at which simple refreshments are served are in order; decorations and favors may be in green in honor of coming spring and "17th of Ireland."

## A "GRATITUDE" PROGRAM

Topics for five-minute talks on gratitude for 1. The gospel of Jesus Christ. II. Our testimony of its truth. III. The sealing power, including (a) marriage for eternity, (b) temple work. IV. Our blessings. V. The joy of service. VI. The land of the free.

## MUSIC SUGGESTED

"How firm a foundation," p. 32; "I know that my Redeemer lives," p. 73; "We thank thee, heavenly Father," p. 80; duet, "Voices from the dead," p. 246, Vol. 7, *R. S. Mag*; duet, "God bless our mountain home," p. 73; trio, "With heavenly inspiration," p. 129; trio, "Count your blessings"; solo and chorus, "We love our work," p. 138; solo and chorus, "Utah we love thee," p. 101; "America," 98.

The hymns are selected from the *Relief Society Hymn Book*, but most of them may be found elsewhere. Other topics will suggest themselves.



## A DAY IN OLD NAUVOO

Hymn, "Now let us rejoice." (Sung at organization of R. S.)

"An angel from on high."

Topic for speaker, "Restoration of the gospel."

Story for "Nauvoo the Beautiful."

Solo for, "The Seer."

Topics, "The organization of Relief Society."

Trio, "With heavenly inspiration," 129 *R. S. Book*.

Topics, "The Nauvoo temple and last days in Nauvoo."

Hymn, "Praise to the man."

## A "DISARMAMENT PROGRAM"

Song, "Come thou glorious day of promise," p. 20 *R. S. Book*.

Solo, "Ring out, sweet bells of peace;" or hymn, "God of our fathers," *Sunday School Song Book*.

Address, "The Disarmament Conference."

(See recent numbers of *Literary Digest*, and other current events magazines for materials.)

Song, "The new freedom song," p. 127 *R. S. Hymn Book*.

Address, "Disarmament for Latter-day Saints."

Armor necessary. Ephesians 6. "Garments of salvation."

"The whole armor of God."

"Loins girt with truth."

"Breast plate of righteousness."

"Shield of faith."

"Helmet of salvation."

"Sword of the Spirit."

Feet shod with "Gospel of peace."

"The mantle of charity."

"Thy word—a lamp unto the feet."

"The robe of righteousness."

"Put away (Colossians 3) all

anger, wrath, malice, blas-

phemy, filthy communication,

foolish questions: contention,

uncleanliness, hatred, strife,

envyings, revellings." (5 Gal-

atians.)

Light speeches, (loud) laughter,

lustful desires, pride, light-

mindedness.

Doc. and Cov. 88:121-124.

Hymn, "Come, oh, thou King of kings." 27 *R. S. Book*.

## EIGHTY YEARS OF PROGRESS

1842-1922.

Hymn, "Oh blest was the day."

Topics, "The organization of the Relief Society, Nauvoo."

"Sketch of Emma Smith and her administration."

Solo, "The seer."

"Eliza R. Snow, great leader and organizer."

Home Industry, Retrenchment, Woman's Co-op. General Board.

Literary work.

Song, "O my Father."

Zina D. H. Young.—The silk industry, nurse work, National Council, Temple worker.

Bathsheba W. Smith and her times.—Temple worker, Relief Society nursing classes—

Emmeline B. Wells—Poet, suffragist, *Woman's Exponent*, *R. S. Magazine*, Wheat saving, Home gardening, Choir work, Conservation, Relief Society outlines.

Hymn, "Our mountain home so dear."

Clarissa S. Williams.—Red Cross worker, Organized charity, War work. R. S. nurses aids. Biographical sketches will be found, page 126, Vol. 7, *R. S. Magazine*.

Hymn, "We love our work." 138, *R. S. Hymn Book*.

#### MUSIC PROGRAM

World music masterpieces with words adapted to Latter-day Saint services.

"Angels Serenade," (Braga) 140, *R. S. Hymn Book*.

"Spring song," (Mendelssohn) 132, *R. S. Hymn Book*.

"You'll remember me," (Balfe) 133, *R. S. Hymn Book*.

"Humoresque," (Dvork) 134, *R. S. Hymn Book*.

"Barcarolle," (Offenbach) 130, *R. S. Hymn Book*.

"Rigoletto," (Verdi) 128, *R. S. Hymn Book*.

"Juanita," 76, *R. S. Hymn Book*.

"Aloha Oe," (Liliuokalani) 138, *R. S. Hymn Book*.

With one exception the above have been arranged and adapted by Professor Brigham Cecil Gates.

Topics for addresses may be music appreciation, or the words of the hymns might be sung, read and discussed.

#### SUGGESTIVE "NEW" SONGS FOR COMMUNITY SINGING

"Come Saints, and sing," 116 *R. S. Book*.

"To thee, O heavenly Father, 88 *R. S. Book*.

"We thank thee heavenly Father," 80 *R. S. Book*.

"The gospel message," 132 *R. S. Book*.

"Don't worry," 111 *Deseret S. S. Book*.

"Try it again," 156, *Deseret S. S. Book*.

"Let us treat each other kindly," 146, *Deseret S. S. Book*.

#### PAGEANT

"O ye mountains high," for stake or ward celebration.

Orchestra, "Oh ye mountains high."

Prologue, "A. D. 1000, Lake Bonneville."

Music, "Nephite lamentation."

Tableau, "Lamanite scene: Crossing the great waters," (Indians, canoes, mountain-tops background.

Anthem, "Vales of Deseret," (Evan Stephens).

"The Prophecy," (Micah 4:1, 2 and 4).

TABLEAU, "THE DESERT"

Sage brush, (Sego lilies represented by small children) Indian with canoe on shoulder.

Interpretive Dance, "The awakening of the Desert," Desert spirit, and Sego lilies.

1st. episode, "The coming of the Pioneers."

Planting fields, Ensign Peak, Home making.

Hymn, "High on the mountain top."

TABLEAU, "THE DESERT BLOSSOMING"

Scene of Harvest and Home.

Anthem, "Let the mountains shout for joy."

Tableau, "Missionaries leaving home."

Hymn, "Go, ye messengers of glory."

2nd. episode, "Gathering to the Mountains."

(Assembly of various nationalities, with a number of missionaries in charge.)

The farewell, embarking, meeting on ship, the song (1st. verse, "O ye mountains high."

"The storm at sea."

Music, "The storm," or "Peace, be still."

Tableau, "Though the great and the wise all thy beauties dispise."

Street meeting in foreground: elder preaching: stylishly dressed people hurrying to and fro, few stopping to listen.

Interlude, "In thy mountain retreat, God will strengthen thy feet."

"March of the Spirits of Progress," industry, art, music, architecture, education, truth, intelligence, righteousness, faith, hope, charity, inspiration, civic pride, homemaking, mutual improvement.

These may drill, or dance, or merely pose, while music is softly played or sung.

Tableau: "Their silver and gold, as the prophets foretold, shall be brought to adorn thy fair head."

Utah attended by maids representing various countries receive gifts, gold, silver, and copper from the mines, harvest products, etc., from farming regions, each country bringing its own gift.

State song, "Utah, we love thee."

## 4TH. EPISODE.—ARRIVAL OF THE SAINTS IN UTAH

“The Greeting,” Zion, the promised land.

“In thy temples we’ll bend, (joy in service)  
All thy rights we’ll defend (soldiers, nurses),  
And our home shall be ever with thee.”

Finale,—Grand tableau with all participating, sing the hymn through.

Benediction.

The pageant is given in brief outline. The various episodes may be dramatized and dialogue added.

Careful attention should be paid to scenery, lighting and costumes, which may be simple or elaborate as desired, the flag should wave over Ensign peak, and should be seen in the state and final tableaux.

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## New Church History

The new Church Historian, Elder Joseph Fielding Smith, has signalized his advent into that responsible position with the issuance of a remarkable and illuminating brief History of the Church. We have Whitney’s elaborate History of Utah and we have the Formal History of the Church as prepared by Elder B. H. Roberts, already in six volumes, and we have Whitney’s Brief History of Utah. A number of years ago a Brief History of the Church was written by Elder Edward H. Anderson, editor of the *Era*, though none of these, excellent as they are and valuable as they may be to students, will or could take the place of this splendid new and compact array of facts which have been collected and arranged with infinite care and solicitude by our new Church Historian. Accuracy marks every page of the volume; dependability might be said to form the keynote of the book. One feels a sense of finality of appeal and truth in detail. Added to these sterling qualities are the up-to-date references and cross references, paragraph headings in bold type which catch the eye and focus the attention; while all of the mechanical details are worked out in something approaching modern perfection of printing. The style is lucid and while dispassionate, has warmth, conviction, and personality in diction; altogether the book will find a place in every home and in every student’s library. We commend it to the women of this organization for study and reference.



# Notes from the Field

By Amy Brown Lyman

## *Tongan Mission*

Mrs. LeVera W. Coombs, president of the Relief Society of the Tongan mission, writes very interestingly of the recent visit of Elders David O. McKay and Hugh J. Cannon to this mission. A general conference of the Relief Society was held in order that the Relief Society workers might have an opportunity to meet these elders and hear them speak. Elder McKay delivered his address in the English language; it was interpreted to the Tongan Relief Society by a native, Louis F. Woofgramm,



and was recorded in Tongan shorthand. It was later reproduced in Tongan longhand and from this it has been re-translated into English by Elder S. Ibey May. Elder McKay spoke on the subject of home making, outlining the duties and privileges of the father and the mother and the children. He spoke also on the Relief Society work throughout the world, and complimented the women of the Tongan Relief Society for their devotion to the work and their energy in carrying it forward. He was very much delighted to find so many of the young girls and women interested, enrolled and active members in the organization.

## *British Mission*

Mrs. Mary Wells Whitney, president of the Relief Societies of the British mission, has suggested to the presidents of the various conferences that a Relief Society be organized in every branch of the conferences. Following her recent visit to the New-

castle conference, President Osmond C. Crowther writes: "Sister Whitney will be pleased to know that her visit has resulted in much good. I shall be organizing two new Relief Societies next week, and a third in the near future, and the organizations we already have are doing much better. I think I can follow out her suggestions and have a Relief Society in every branch of the conference for her to visit next spring."

#### *Hawaiian Mission*

At the Honolulu semi-annual conference of the Church, held October 7, 8, 9, 1921, one whole session was given to the Relief Society. Mrs. Mat Smith, president of the Relief Societies of the Hawaiian mission, was in charge and gave the introductory address. The other numbers on the program were as follows: instrumental selection, Minnie Napoleon; address, Care of Children, by Rebecca DeFries; duet, Abbie Smith, Martha Kuroda; piano selection, Frederika McGuire; address, Home Association, President Minerva Fernandez; mothers' chorus, directed by Lydia Cummings; story, Mary Tyau.

#### *New Zealand Mission*

Following we give some extracts from a letter from Mrs. Ida Alleman Taylor, president of the Relief Societies of the New Zealand Mission: "A visit at home to a Relief Society is much easier made than is one in our scattered condition in New Zealand. In company with Elders McKay and Cannon, Prest. Kennard, of the Tahitian mission, and our mission president, I have just made a trip south, through the north Island, and while the brethren were meeting with the Priesthood, I held Relief Society meetings at Porirua, Korongata, Nuhaka, Te Hapara, Tahoraite, Omahu, and Kopu, also the Europeans (Pakeha sisters) at Thames. In each of these societies one finds many of the Maori sisters who understand English and not a few who speak it freely. Six of the seven branches we visited have subscribed to the *Relief Society Magazine*. I carried a magazine with me containing the conference notes and they were very much interested in it and anxious to do what the organizations at home are doing. We are planning to take up a regular course of study in all our Maori associations, somewhat after the plans used in Zion, but will change them to conform to our season of study. Our mission paper, (Maori) printed each fortnight, has given us permission to use its pages in getting lesson outlines to our thirty organizations. Many lessons in charity and love are taught us by our Maori sisters. One branch which has no needy has offered to help any other which is

overburdened, no matter where it is. Just a word and funds will be sent. A student from Tahiti recently died at the Maori Agricultural college. The Relief Society nearest the college, Korongata, has offered to pay the burial expense should the parents be unable to meet it. Some time ago a home burned down in a Maori neighborhood. Our Relief Society sisters went immediately to the rescue. They gave all they had in their treasury to help the mother and child, as the husband was away. On his return it was found that insurance covered the loss, but the sisters had given and would not be reimbursed. They would rather that the family keep the money and get settled in another, better, home.

#### *Canadian Mission.*

Mrs. Margaret S. Jensen, president of the Relief societies of the Canadian mission writes that they have four active organizations at present; Winnipeg, Toronto, Hamilton and Brantford. The branches at Bracebridge and Preston have been disorganized because families from these localities have moved away, making it impossible to maintain the organization. In the recent conferences held in these branches, special Relief Society meetings were held which were very much appreciated by both the members and the missionaries. The following notes sent by Mrs. Jensen give an idea of some of the activities in this mission:

Brantford: To a woman who was left a widow with five children and very destitute, the Relief Society gave emergency relief and later helped the mother to procure a position. A young man was found in a very poor condition suffering from heart trouble. The Relief Society took him nourishing food and bought supplies. A physician hearing of their good work, offered his services free, and another charity organization hearing of what the "Mormon" Relief Society was doing, also assisted.

Hamilton: With the help of the lady missionaries, twenty-five days have been spent with the sick; three families helped with clothing and money.

Toronto: Meetings have been held at different homes to help busy mothers sew. A family of Saints, recently from England, have been fitted out with winter's clothing. This was accomplished by holding several special sewing meetings.

Preston. This branch was organized two years ago with six members. The members of this little branch have knit fifty-two pair of socks for the Red Cross, two sweaters, and paid out nearly \$50 charity. Much credit is due the lady missionaries for their untiring efforts in all these organizations.

*California Mission*

At the recent semi-annual San Francisco conference, a banquet was given by the Relief Society of the Oakland branch to all missionaries in attendance.

*Jaurez Stake*

Because conditions in Mexico are unsettled it has not seemed advisable of late years for the General Board members to visit this stake. Still the Relief Society work is being ably carried forward by the splendid stake and local officers of the organization, under the able leadership of Mrs. Fannie C. Harper. This energetic stake sent a delegate to the leadership institute held at the Brigham Young University during the summer of 1920, and last year a representative from this stake was sent to Salt Lake City to take the Nurses' Aids Course in the L. D. S. Hospital. This was a mother with nine children. Arrangements were made with relatives to care for the children and the mother was graduated from the course in August, 1921, with a first-class record.

The Mexican branch at Colonia Dublan consists of fifteen native members. These women are intensely interested in their work as the officers speak English, they read the *Magazine* faithfully and interpret it to their workers. They are at present studying Church history. The needlework done in this branch is very beautiful and funds are raised through this activity. These members pay their dues, assist missionaries, and are always ready to do any needed welfare work among their neighbors.

*Beaver Stake*

Three of the Relief Societies in Beaver stake were reorganized during 1921. Beaver West ward officers who retired after serving eight years, were as follows: Mrs. Fances L. Jones, president; Mrs. Susan J. Murdock, first counselor; Mrs. Amelia M. Pearce, second counselor; Mrs. S. Jennie Tanner, secretary, Mrs. Jean Hales, treasurer, Mrs. Isabelle McGregor, organist; Mrs. Emma Tolton, Chorister. A testimonial was given in honor of these women, who served faithfully as officers in the Relief Society. In addition to serving eight years as president, Mrs. Jones had served thirteen years as a Relief Society officer. Adamsville outgoing officers were Mrs. Margaret Pearce, president; Mrs. Sarah A. Jones, first counselor; Mrs. Mary A. Jones, second counselor; Mrs. Lizzie P. Reese, secretary; Mrs. Nellie Heslington, treasurer. A social in their honor was arranged. Mrs. Pearce has labored zealously as president for



twenty-six years, and has been an officer in the Relief Society altogether for 35 years. Retiring officers of Milford society, who had served two years, were Mrs. Retta Tanner, president, with Mrs. Maud Stoker and Mrs. Della Sevi, counselors; Mrs. Edna Bird, secretary; Mrs. Marie Tanner, treasurer, Mrs. Lucile Pitchforth, organist. Although some of these ladies have served diligently for about ten years, altogether, in different offices of the Relief Society, they have proved their loyalty to the cause by again consenting to accept new positions.

The societies of this stake have adopted a home reading course from the standard Church works, which is proving to be very profitable. When the roll is called for the first meeting of every month, each one gives the number of chapters she has read from the Bible, Book of Mormon, Doctrine and Covenants or Pearl of Great Price. The ward secretaries report monthly to the state secretary the total number of chapters read from each of the above named books.

#### *Fremont Stake*

Rexburg has sustained a great loss in the passing of one of its most beloved citizens and early pioneers, Mrs. Sophia N. Ricks whose death occurred near the close of 1921. Mrs. Ricks was among the first pioneers who came to the Snake River Valley in 1883, and was the first president of the Relief Society of the Fremont stake, which then included what is now Teton, Yellowstone, Fremont and Rigby stakes. She held that office for a goodly number of years and traveled many miles with her co-workers organizing and visiting Relief Societies. She was a faithful worker in whatever position she held and at the time of her death was a ward teacher in the Rexburg First ward Relief Society. Her death will be mourned by all who knew her for her willing service to others and her great charity for her fellowmen. Mrs. Ricks was born May 2, 1857, in Denmark where her parents accepted the gospel and when a child she came with them to Utah. In her young womanhood she operated a large dairy for a number of years in Cache Valley. She was the wife of the late Joseph Ricks, and was the mother of six children, five sons and one daughter.

#### *Logan Stake*

During the summer when there was no regular lesson work, the Logan stake arranged a special program for the stake and local officers' meeting by inviting all the ex-presidents in the stake to be present and to speak of the work done during their terms of office. Other special features were also arranged in their honor. Among the ex-presidents present were Mrs. Susan

Smith, one of the first members of the Relief Society in Logan Mrs. Anna Otte, who was president of the Relief Society in Copenhagen, Denmark, for six years; Louisa Sorensen and Marie Olsen, who had each been presidents in Christiania, Norway.

Ward conferences have been held in each of the wards in this stake during the year 1921, with excellent programs.

#### *North Davis Stake*

Following is a compilation of a questionnaire recently sent out by the North Davis stake Relief Society to the seven ward organizations:

Is your society fully organized? Seven wards answered yes.

Is your secretary interested in her work? Seven wards answered yes.

Is her work satisfactory to the stake secretary? Seven wards answered yes.

Does she attend to all her meetings? Five answered yes; two, no.

Could she close and report her books at any time? Seven wards, yes.

Are the Relief Society funds deposited in a bank? Seven wards, yes.

Do you as a presidency meet and plan your work? Five wards, yes; two, no.

Do you have a prayer meeting before your weekly meetings? Five wards yes; two, no.

Are your teachers' books being used by your block teachers? Seven wards, yes.

What per cent of your teachers are using your teachers' topics? Sixty per cent.

During December, 1921, North Davis stake contributed a large supply of farm products and groceries to the Salt Lake stakes, for distribution among needy families. Among many other things, the consignment included the following; 459 quarts of fruit, 65 quarts of vegetables, 148 quarts of canned goods, 37 pounds of oatmeal, 45 pounds of germade, 1430 pounds of flour, 12 pounds dried fruit, 5 pounds of barley, 12 pounds of dried corn, 486 pounds of beans, 78 pounds of salt bacon, 12 bars of soap, 5 pounds of cheese, 50 pounds of sugar, 100 pounds of rice, 9 bushels of apples, 1000 pounds of squash, 100 pounds of wheat, 50 pounds of winter radishes, 50 pounds of cabbage, 100 pounds of turnips, 100 pounds of onions, 150 pounds of beets, 500 pounds of parsnips, 1400 pounds of carrots, and 190 sacks of potatoes. Other articles contributed were pickels, corn flakes, crackers, soda, butter, and overalls.

# The General Procession

*By James H. Anderson*

Germany owes the European entente allies 52,000 tons of gold. Where will she get it?

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San Francisco used more than 2,500 gallons of wine for pie-making in bakeries, at Christmas time.

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December has the highest record of any month in 1921 for robberies and burglaries in the United States.

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The total eclipse of the sun at Sydney, New South Wales, on Sept. 19, 1922, is to be viewed by delegations from all parts of the world.

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Wandamere Park, a beautiful summer resort adjoining Salt Lake City, was donated to the city in December, by Bishop Charles W. Nibley.

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Egypt furnished a vigorous rebellion in December, against British rule. It was quelled after considerable loss of life.

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American Jews have started to raise \$14,000,000 for the aid of destitute and starving Jews in eastern and central Europe.

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The Methodist Episcopal church in the United States increased 90,404 in membership during the year ended December 1, 1921.

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A helicopter, or aerial vessel, which can rise and descend vertically, and fly without wings, has been tested successfully in Great Britain.

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Eugene V. Debbs, noted Socialist, sentenced in 1918 to ten years imprisonment for obstructing the draft laws in the United States, was pardoned on Christmas by President Harding.

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Europe is looking, at the opening of 1922, for America to devise some plan of universal peace and prosperity for the world. When confidence fails in that hope—war.

The Irish treaty, Great Britain's new arrangement with Ireland, has the approval of a majority of the Irish people, but the radicals there continued their outrages in December.

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Apostle David O. McKay, of Ogden, and Elder Hugh J. Cannon, of Salt Lake City, returned to Utah in December, from a trip around the world, visiting the L. D. S. Church Missions.

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Storms during the week preceding Christmas in Arkansas, Ohio, Mississippi, Louisiana, Kentucky, California and other States took a total of nearly 100 lives and millions of dollars in property.

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The Washington limitation of armament conference failed to eliminate the submarine, the aeroplane, and poison gas, as war devices, thus far doing little toward permanent peace.

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A flying torpedo, said to be the most potent war weapon yet invented, underwent a successful test at the United States navy yard at Long Island, N. Y., in December.

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The American Workers' party, with delegates from various parts of the country, was organized in New York on December 24. The avowed purpose is to overthrow the American government and establish a "workers' government."

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Senator Reed Smoot of Utah has been selected as President Harding's spokesman on the tariff question now before the United States Senate, as the foremost authority upon tariff matters in the United States Congress.

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"A Negro Napoleon" is coming to be a leading topic of discussion in American newspapers, particularly in connection with the "self-determination of peoples" theory in Africa. Is the spectre of a negro or slave uprising about to alarm Europe?

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A Sinn Fein plot to blow up the city of Glasgow, in Scotland, was discovered and prevented by the police there, the day before Christmas. A large cache of weapons and powerful explosives was captured.

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British India, in the movement there to dispense with British rule, has two signers from Utah in a Christmas message of encouragement—Wm. H. Leary, dean of the law school at the University of Utah, and M. P. Bales, president of the Utah Federation of Labor.



An Italian syndicate has proffered the seven million dollars necessary to make a good harbor at Jaffa, the port of Jerusalem. With the Holy City within the control of Great Britain and its port of Jaffa controlled from Rome, think what may happen.

The *British Journal of Astrology* publishes a prediction that a great war will break out in Europe in 1926, and that a British-Israel victory over Bolshevism and Mohammedanism will result in 1932, the last battle being fought in Palestine, northwest of Jerusalem.

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WHAT WOMEN ARE DOING

French women are importing Chinese girls as nursemaids.

Twelve towns in Great Britain have women mayors.

Over 500 "picture brides" arrived in Hawaii in 1921, to secure Japanese husbands there.

French girls are now permitted to go into society without the conventional chaperone.

Mrs. Gunda Martingdale is sheriff of Alamakee county, Iowa, and is making a good record against lawbreaking.

Juvenile delinquency among girls in Kansas has increased 41 per cent in 1921, from 1920, , juvenile court records there show.

Nationalization of women having proved a failure, the Russian soviet has returned to the old idea of the "importance of basic love" in the individuals.

Kathleen Collins, of San Antonia, Texas, is announced as the winner of the 1921 beauty contest instituted by Thomas H. Ince, moving picture manager.

An International Federation of Working Women was organized at Geneva, Switzerland, in December, one purpose being to promote trade organizations among women.

Mrs. Manora Sweetland, of Angola, New York, is 85 years old, a widow, and an expert telegraph operator and stenographer, still working at the latter profession.

Miss Bernice Humbert, of the Kansas State agricultural college, is at the head of the engineering class there, with 1,200 male students trailing along behind.

Miss Mildred Kelly, bookkeeper at the Iuka, Ill., bank, headed a posse in search of bandits who robbed the bank in December, but the thieves escaped.

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In Paris, France, the Christmas fad in society was to give to automobiles the names of prominent women. In America, there is one feminine name for one machine—Lizzie.

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Madame Sun Yat Sun, wife of the president of the South China republic, was kidnapped by bandits and held for ransom in December, but later was rescued.

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Maturimania, or thinking they are more mature than their years indicate, is now declared by Miss Mary Bartelme, supervisor of female delinquents in Chicago, a most serious disease which threatens girls throughout the United States.

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Mrs. Lena Joyce, of Camas, Oregon, five feet one inch high, weight 110 pounds, is said to be the champion all round hunter of the Pacific Northwest, having killed cougars, bears, and other large, wild animals to the number of over 100.

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Ten women magistrates in Great Britain hold commissions signed by King George himself. Besides this, England has two women members of parliament and more than a score of women members in various town councils.

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Lady Astor, member of the British parliament, declared recently that "no architect should be allowed to plan a family house unless he is married and has three children, and then he should submit his plans to his wife."

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Siamese women, in a recent public discussion at Bangkok, Siam, on raising the age of consent there above 12 years, declared it could not be done because the Siamese girl reaches womanhood at the age of 12.

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Mrs. Alma White, head of the Pillar of Fire denomination in New York, in a Christmas sermon, declared that man's cupid-ity was responsible for women's immodesty in dress. The bared neck, for illustration, was a trick of the furrier and the jeweler.

Zora Mehmed, a Turk who is visiting Paris, France, is 146 years old and has been married four times, gave a Christmas toast: "Women, they may seem as sweet as the rosy dawn, but are more often like thorns, hidden by only a rosy exterior." No wife survives him to respond.

Mrs. Howard Phelps, an employe of the American State department, is official map-maker at the limitation of armament conference in Washington, and is called on to answer many questions as to boundaries and spheres of influence of many nations.

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Elena Sanchez Acuna, a bright Mexican girl 12 years of age, is proving such a wonderful violinist that the City of Mexico has provided funds for her to finish her education in the musical centres of Europe, as she has reached the best that the Mexican masters can provide.

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Mrs. Elizabeth Penwick, of Essex, England, is 105 years old, has never seen a "movie" or had her photograph taken. On Christmas day she said, "I live because I have God's blessing." She advises people to observe their spiritual duties, have regular habits, and avoid worry and tobacco.

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About 3,000 women composed a strike-mob during the coal miners' strike in Kansas in December. Miss Alice Robertson, woman member of Congress, in a speech in the House, denounced the Kansas women's actions as "a disgrace and an insult to the womanhood of America."

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Mrs. T. P. O'Kelly, wife of Capt. O'Kelly, superintendent of the marine department of the Hudson Bay Company, returned from Alaska on Christmas day. She was the first white woman ever seen by the Eskimos at Coronation Bay, northern British Columbia.

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#### CHEWING GUM AND SCHOOLS

"The records show that the people of this country pay out more money annually for chewing gum than for schools, and that there are quite a number of fathers who will display more bad temper over buying their child a 50-cent arithmetic for a year's use than over a week's supply of tobacco at twice that sum."—Georgia State Superintendent of Schools.

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#### CORRECTION

In the sketch of Jerusha Walker Blanchard, written by Nellie Story Bean in the January *Magazine*, through an error, it was stated that Julia Murdock was married to her brother, John R. Murdock.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

*Motto—Charity Never Fails*

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No. 2

## JEALOUSY.

Am I jealous? If I am, what is my motive? of whom am I jealous? What is the cause of jealousy, the extent? what is its cure? has it any value in our lives?

We are told by the ubiquitous dictionary that jealousy "is an apprehension of another's superiority to ourselves." While one who is jealous is "uneasy through fear of, or on account of preference given to another, fearful of the success of a rival, apprehensive of rivalry, suspiciously vigilant." There is another definition of which we should not lose sight. Jealousy as used sometimes in the scriptures has a large meaning and is compounded of righteous qualities.

If, as we are told, the cause of jealousy roots in our inferiority, then indeed should we rid ourselves, first of the inferiority, and second, of the envious feeling begotten thereby. It is sufficient for me if I can fill my own pint measure, without fretting for one moment concerning the quart measure of my neighbor, whether he fills it full or not, or whether he seeks to subtract some of my material with which to fill his own. He may rob me of my opportunities, but he cannot dispossess me of my character. He may disqualify me for place or position through his opposition or through evil gossip; but he is powerless to hinder my development into becoming his equal or the equal of anyone living; that is: equal in character. We are never equal in opportunities, in gifts, nor in worldly position, but we are all equal before the Lord.



Jealousy is a very subtle and insidious poison. How may I know if I am jealous? First, I may examine myself and my motives; if I disagree with my neighbor, and if I express an opinion about him which would prevent him from achieving any certain success, or position, what is my motive? Am I more interested in the cause which would be helped or hindered through his service, or is there some hidden source of dislike in me toward him because he is my superior in worldly advantage, or in inherited or acquired gifts or the superior of some one dear to me? That soul-searching was a daily practice with the Puritans and Pilgrims. It is a daily practice with conscientious Latter-day Saints in any age.

If my neighbor receives gifts, admiration or opportunity, how shall I greet him, and in what way shall I speak of the matter to my friends? If he is worthy of them all, or measurably so, is it not the part of honesty and candor to acknowledge it gracefully and cordially to him and to my associates? If for any reason I am truly convinced that he is unworthy of the accredited honor, or place, or success, I may be justified, if my motive is sincere, in a natural tendency to express that opinion frankly; for society has no protection, as a whole, against evil-minded persons except the opinions voiced in what we usually call "gossip." Newspapers are merely bureaus of exchange, for the gossip of the world, and no more stringent check can be placed upon the ordinary sneak or coward than vociferous critical public opinion. Gossip has reformed many people. It depends upon the motive and the truthfulness with which the gossip is uttered.

If I am innocent of wrong-doing, the jealousy of my neighbor will hinder me but temporarily; but if I am sensitively organized, envious gossip will either stimulate me to more strenuous activity or finally crush out of my soul all ambition and even destroy health or life itself. The Lord will protect the innocent and guiltless sooner or later; but who is altogether guiltless and who is altogether innocent? Life and society are made up of extremely complex factors. St. John said that anyone who declared himself without sin deceived himself, and the truth was not in him. Christ was the only example of perfection who has lived upon this earth.

We are told in the scriptures that God is a jealous God; yet that jealousy consists in a yearning desire that men shall not go after other gods, worshiping where darkness and evil set up false laws, false standards, pagan gods. In this way the leaders of our Church may well be jealous, lest we as individuals, or as a people, turn aside from truth and righteousness, debasing our minds with love of vain things and jealousy of those who possess more than we do. So also may parents and friends be jealous

of our welfare and rightly criticize us, at right times and to proper people. The motive and the cause justifies right jealousy.

Tonight you and I should search our hearts for any core of bitterness and jealousy which may root within us. If we find it we may dislodge it through faith, prayer and the love of Christ which is the love of our neighbor. We shall rejoice in this great year that is now come freshly to us in all the success and power which may come to our friends, our neighbors and to the people of God everywhere.

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#### NOTICE.

There are still some vacancies in the March class for regular nurse students at the L. D. S. Hospital. Any one interested in the three-year course beginning at that time will write at once to Superintendent of L. D. S. Hospital.

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#### NOTE

Will the author of "Reforming Mother," and Mrs. Edith Anna Johnson, communicate with the editor of the *Magazine* immediately?

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#### BOOK NOTICES

*Jen of the Marshes*—by John Frederic Herbin—Devoid of laborious descriptions that so often render a novel tedious and make the book heavy upon the hands of the reader, *Jen of the Marshes* is one of the liveliest novels that have appeared in recent times. The action takes place in romantic Acadia where was enacted the tragedy of the deportation in 1755. But *Jen of the Marshes* is not a novel about those far-off days; it is thoroughly modern, and its plot shows that our present days can be as deeply interesting and romantic as the good old days our great-grandfathers enjoyed.

Once every few years there comes a book of poetry that marks the entrance of a new poet to the charmed circle of those whose work is likely to have a permanent place in the literature of our race.

Such a book must have the beauty and the substance that is not of any particular generation, but of all time. Within its pages the true lover of literature of any age must be able to meet with his kindred on a common ground.

A claim that a book is of these favored few should be made with care, and it is in no light spirit but with a sincere conviction that "The Beggar's Vision" is such a book that it is offered by its publishers, Cornhill Pub. Co., Boston, Mass.

# Guide Lessons for April

## LESSON I

### Theology and Testimony

(FIRST WEEK IN APRIL)

#### PRAYERS OF REFERENCE

Prayers of scriptural reference, *i. e.*, those only referred to in scripture, become valuable when considered from the following points of view: First, the condition and circumstances under which they were written; second, the evident objective; third, the effect or result of the prayer.

Even a list of prayers of reference would be too long to insert in this lesson; it will, therefore, be necessary to confine ourselves mainly to one example.

The most memorable in the group of prayers of reference is the first prayer of the first pair; the first soul's sincere desire uttered outside of Eden; the first approach of humanity toward Divinity; the beginning of correspondence between God and man; the first wireless between earth and heaven; the first conscious approach of man's helplessness that brought down God's helpfulness.

Reference has been made to the first of all earthly petitions in previous lessons, both in statement and in problem, but no attempt has been made toward any specific study of it.

#### CIRCUMSTANCES AND CONDITIONS

Adam and Eve, through circumstances that transpired in the garden, had become so predominately physical that the presence of their Father was unbearable; they fled from him in the garden, and he, out of necessity and with infinite mercy, banished them from Eden to where there would be a correspondence between their spiritual condition and their physical surrounding, and no danger of eternal existence without eternal progress, though prematurely taking of the Tree of Life. They were outcasts from Eden, and, so far as they knew, were dismissed not only from the presence of the Lord, but from his care, guardianship and interest. But unknown to them, his watchcare, solicitude and parental love never ceased to be over them.

He had decreed that before the sentence of individual death which Adam faced that the race might live, was carried out,

angels should visit the fugitives.—Doctrine and Covenants, 29: 41 to 44.

Alone, so far as they knew, the first pair battled with the elements, obeyed the first commandment of Eden with no knowledge of a hereafter. No word to waken eternal hope, no pull to the beyond, of which they were conscious, except the yearning for immortality. (Pearl of Great Price, Book of Moses, 5: 2-3.) As age crept on more intense grew the yearning within, stronger and stronger came the promptings from without, until outside of the Garden of Eden Adam and Eve offered the first prayer.

#### GREAT OBJECTIVES

What were the chief objectives of the first petition? Was it wealth? They owned the earth. Was it health? Sickness seemed to have been unknown to them. Was it that *eternal life* knowledge, the way back to God, that they needed? That God lived they knew, but that he was reachable they did not know. They called for a renewal of speaking term acquaintance with him. It was the confident cry of the earth child to the heavenly Father, it was the universal cry, "What wouldst thou?"

There were evidently two great objectives in this cry to heaven: first, to get the ear of the Lord; second, the obtaining of information through an answer to the question of the ages: "Lord, what shall we do?" A cry exemplified in the call of Saul at his conversion. (Acts 9:6.) The cry on the day of Pentecost. (Acts 2:27.) The appeal to the Lord as to what he would have us do to become his financial partners. (Doctrine and Covenants, Heading, Section 119.)

#### RESULTS

Aside from contemplating this prayer, as the initial factor in the opening of the first dispensation of the gospel, we shall be limited to a consideration of the results that directly affected Adam and Eve, the parents of the race. The consideration of the remote results affecting the human family would require volumes.

#### THE FIRST SERIES OF RESULTS

The first series of results from the first prayer includes: First, finding the voice of the Lord; (Pearl of Great Price, Book of Moses 5:4;) second, receiving commandments; third, opportunity for exercise in the obedience of confidence.

#### THE SECOND SERIES OF RESULTS

The second series of results directly affecting the petitioners covers: First, the sending of a messenger from heaven; second, the question that tested the simple faith of our first parents:



third, the explanation of the symbolic sacrifice; fourth, the revelation of the doctrine of repentance; fifth, the first direct command to pray in the name of Christ; sixth, the individual testimony of the truth of the gospel; seventh, the first gift of prophecy to man; eighth, the comprehension of the atonement as a plan for God to prove his love for man, and win man's love for God, to the obtaining of eternal life; ninth, such a keen appreciation of the Lord's wisdom and power in the making of the Fall a means of exaltation that they rejoiced in the choice they made in Eden, which, however, to this day would have been a source of regret had the Lord not brought good out of it. If it was a "fall upward," man had no part in making it so. The fall left man with paradise lost, but by the grace of God it became a way to paradise regained. Tenth, the sacred responsibility of teaching their children the gospel; eleventh, the giving of Adam and Eve a new birth by which he became a free agency son of God and she became a free agency daughter of God. (Pearl of Great Price, Book of Moses, 5:7-12 and 6:57-68. Doctrine and Covenants 25:1.) Thus beginning with the unrecorded first prayer came an evolution of the first couple, from babes in the woods, figuratively speaking, to patriarch and matron, priest and priestess, prophet and prophetess, son and daughter of God. In this respect it will be well to remember that but for the revelation given through the Prophet Joseph, the world would be without direct knowledge of the standing of man and woman in the domestic circle of divinity; twelfth, the negative result was the arousing of Satan which sincere prayer always does.

We can see that this first prayer of the race may fittingly be called a dispensational prayer, and the first prayer of Joseph Smith comes also in this class. The Sacred Grove is the cherished spot where this latter petition was presented, and Adam-ondi-Ahman is the place where he blessed his children and where he will sit to judge mankind. *One Hundred Years of Mormonism*, pp. 217 and 219; *L. D. S. Hymn Book* p. 277; *History of the Church*, vol II, pp. 354-365; *Doctrine and Covenants*, section 107 verse 53, and section 116. Is it unreasonable to believe that Adam and Eve offered their first prayer on or near this spot?

During one of our general conferences, in Salt Lake City, after the dismissal of an afternoon session, a stranger who was watching the throngs of people come from the tabernacle grounds, said to a news boy, "What is this all about? Where have these people all come from? Where are they going to? I have never seen the like in any city of this size." "Oh," said the boy, "don't

you know? this has all come from one little prayer, by one little boy. Buy a paper, please."

#### QUESTIONS AND PROBLEMS

1. From what three standpoints may one profitably study a prayer of scriptural reference?
2. Show that eternal life in their fallen state would have been a case of everlasting unhappiness to Adam and Eve.
3. What were the two great objectives of the first prayer?
4. What were the first two commandments resulting from the first prayer?
5. Show that we can not get along in every-day life without the obedience of confidence.
6. In what sense is baptism a free agency birth?
7. Prove from the scriptures that women may become the daughters of God.
8. Why may the first prayer of Adam and Eve and the first prayer of Joseph Smith be called dispensational prayers?
9. Where is Adam-ondi-Ahman located, and how is it probably related to the first prayer?
10. What hymn was sung at Adam-ondi-Ahman?

#### LESSON II.

### Work and Business

(Second Week in April)

#### LESSON III

### Literature

(Third Week in April)

In our foreword for this year, we promised a discussion of some of the leading hymns of Christendom. This lesson will be devoted to "Lead, Kindly Light," by John Henry Newman. The hymn is not found in the L. D. S. Hymn book, but is commonly found in the compilations of well known hymns of other Christian religionists.

A period of religious storm and stress in Great Britain is marked by the years 1853 to 1857. The spirit of controversy waxed warm in Oxford University, where John Henry Newman, the noted English essayist, was located. Many of the thinking

men of the day were greatly disturbed because of the new science. Darwin's *Origin of Species* and his *Descent of Man* had made religionists feel that there was something radically wrong in the faith of their fathers, hence, there was a tendency to discard it. Yet another group deplored the disposition on the part of the Protestants to adjust to science, and for that reason sought refuge in the Roman Catholic church. This movement at Oxford, 1828, greatly upset a group of literary men. Matthew Arnold grew pessimistic; so deeply impregnated are his poems with the spirit of pessimism that he is known as the poet of pessimism. Arthur Hugh Clough grew despondent over the matter and suicided, while John Henry Newman finally sought refuge in the mother church.

It was during the time of this great soul struggle that Newman wrote, 1833, "Lead, Kindly Light." This justly admired hymn was born in an agony of indecision, when its author was groping for the light.

Lead, kindly Light, amid the encircling gloom,  
 Lead thou me on;  
 The night is dark, and I am far from home;  
 Lead thou me on.  
 Keep thou my feet: I do not ask to see  
 The distant scene; one step enough for me."

The first and second lines ask for God to lead in this hour of spiritual confusion. Note the aptness of the words that convey the thought of spiritual uncertainty and darkness. "Lead, kindly Light, amid the circling gloom," and "the night is dark, and I am far from home." And again the same thought in other words, "keep thou my feet: I do not ask to see the distant scene, one step enough for me." Mr. Newman has voiced a great spiritual truth, that it were well to accept and magnify a little truth and wait for the greater light than to reject the little truth because it can not be seen in all its bearings and entirely.

"I was not ever thus, nor prayed that thou  
 Shouldst lead me on;  
 I loved to choose and see my path, but now  
 Lead thou me on.  
 I loved the garish day, and spite of fears  
 Pride ruled my will: remember not past years!"

In the second stanza we have recognition on the part of the suppliant that those that would be led by the Lord must approach him in a spirit of humility. Most of the stanza is made up of a confession that he had not always been willing

that God should lead. He had felt as most people have undoubtedly felt, some time or other in their lives, that they would like to do a little of the leading themselves.

“So long thy power has blest me, sure it still  
Will lead me on,  
O'er moor and fen, or crag and torrent,  
Till the night is gone.  
And with the morn those angel faces smile,  
Which I have loved long since and lost awhile.

The last stanza is a stanza of faith. The poet feels there may be many severe trials to encounter before he shall see the light again, but there is within his soul an assurance that light will be given, and that he will soon see the angel faces with their smiles. It would seem that the poet intends that angel faces shall be taken as synonymous with heaven, as heaven is the abode of the angels, and the place from whence comes light and knowledge.

The Oxford movement, 1828, that led to such confusion and distress among a group of highly gifted men of letters, as well as others, surely must lead the Latter-day Saints to think seriously, for it was not a great many years before (1820) that the boy prophet, nothing doubting, had gone into the wood to pray and had asked the Father, in the simplicity of his heart, which of all the sects was right. The confusion abiding in his mind had been dispelled by a glorious vision in which appeared the Father and the Son.

Somehow or other these men of learning did not have the power to unlock the heavens and receive answers to the questions that vexed both heart and brain; consequently there followed a series of soul tragedies. John Henry Newman wandered back into the Roman Catholic church, after having been traditionated in the thought that the Church had departed from paths of truth and righteousness. Matthew Arnold constantly spoke of something that had gone, recognized the loss of a spiritual entity, without which man is sorely conditioned, and sought soul's solace in the production of a mass of poetry so pessimistic that it is revolting to many who attempt to read it, despite its rather classic finish. Arthur Hugh Clough could see no hope, and died in doubt. Surely the scriptural statement found fulfilment, “and the wisdom of the wise shall perish.”

During this time, 1840, Parley P. Pratt was writing:

“The morning breaks, the shadows flee,  
Lo! Zion's standard is unfurled!  
The dawning of a brighter day  
Majestic rises on the world.



The clouds of error disappear  
 Before the rays of truth divine:  
 The glory bursting from afar,  
 Wide o'er the nations soon will shine."

"Lead, Kindly Light" is one of the literary gems of Christian hymnology. The religious passion or feeling is at high water mark, while the imagery is apt and most delicate. This hymn, sung at President William McKinley's funeral service, is said to have been his favorite hymn.

#### QUESTIONS AND PROBLEMS

1. Have the hymn read in its entirety to the class. Have it sung sometime during the meeting.
2. Is the word "Light" in the title used in a literal or figurative sense?
3. Select the words and phrases of the hymn that are indicative of mental struggle.
4. The terms "Church of England," "Established church," "Anglican church," and "Episcopal church" are terms used to identify the state church in England. Which terms are most commonly used in America? Have some English convert or descendant of some English convert tell the class which terms are most commonly used in England.
4. What church do people have in mind when they speak of the mother church?
6. Prove from the experience of these men that "the wisdom and the wise shall perish."
7. How did Joseph Smith obtain his knowledge concerning God and spiritual things?

#### LESSON IV

### Social Service.

(FOURTH WEEK IN APRIL)

#### HEALTH EDUCATION AND THE HOME

In Lesson III we discussed the significance of health to husband and father, wife and mother. In the present lesson we shall consider the problems of health education, or the problem of health as it concerns the prospective husbands and fathers, wives and mothers. Obviously the task of convincing youth of the significance of conserving their physical vitality and developing healthy and strong bodies is quite as important as that of educating ourselves as parents in this matter, and certainly more difficult.

## WHY YOUTH SHOULD BE TAUGHT PRINCIPLES OF HEALTH

It may not be a pleasant thing for a father to teach his son or for the mother to teach her daughter the serious responsibilities and demands which the marriage relation will impose upon them. As parents we enjoy presenting to our young people only the bright side of married life. And it is very desirable that youth contemplate a bright and glorious future. But they should, at the present time, know the conditions which make for a successful and happy home. Work is not unpleasant; it is enjoyed by the healthy man and woman; but to the person of poor health, it is drudgery. It may seem cruel for the mother to inform her daughter, who may be yet only in her teens or early twenties, of the problems before her, but it is far less cruel to do this than to permit her to live a life carelessly or ignorantly which will lessen her vitality—through improper dress, lack of sleep, and other habits common to young women of this period of life. The duties of a wife and mother are beautiful and glorious, but they become so only to the woman who is strong enough to carry the responsibilities which that life imposes. It is far better for young people to spend a few moments now and then with their parents in serious conversation on these matters than that they should spend hours later in life rehearsing their mistakes. It is quite natural for all of us to assume, when every thing appears to run smoothly, that all is well. We do not want to anticipate evil. We let the future care for its own troubles. Too often our attention is aroused only when it is too late.

## PHYSICAL CONSEQUENCES OF SIN

At the present time considerable interest has been aroused as a result of the startling fact presented to us by the government concerning the extent of the ravages of the venereal diseases. We are informed that during one year, 1919, there were more human beings injured and killed from venereal diseases than the United States lost during the entire war in France. When we realize that a large proportion of these who are thus made to suffer are innocent victims, it seems doubly important that we take every precaution to protect our homes. One of the best ways to do this is to inform our sons and daughters of the nature and consequences of these diseases. We do not want our innocent daughters to become sterile, our grand-children to be destroyed before or at birth, or to be born blind and helpless. To avoid these things, we must candidly inform our sons and daughters of the danger of intimate and free associations with men and women whose lives and character they know very little about. We do not exaggerate when we say that more suffering

after marriage results from ignorance, carelessness, and sin before marriage than from any other cause.

#### THE BLESSINGS FOLLOWING A NORMAL LIFE

But health education for home has a positive as well as a negative side. Youth should be taught the evil consequences of carelessness and sin, but they should also be taught the positive values that come from sensible living and moral conduct. We have already called attention to a number of good things which come to a healthy family, but besides these there are two blessings not frequently discussed, which are nevertheless very real and important. They are attractiveness and cheerfulness. Whatever else love between husband and wife rests upon, it is quite certain that physical attractiveness counts for something. A woman is more attractive to a man when she enjoys the bloom of health than when she does not. On the other hand, a strong, healthy man is certainly more attractive to a woman than is a physical weakling. Although attractiveness is not the only condition of love, it is one of the conditions, and one of sufficient importance to deserve a reasonable share of sensible consideration. Too often young people spend considerable time and money trying to improve their personal appearance when after all what many of them need is a little more sleep, more wholesome food, and the vigor, alertness, and charm that good health brings.

Not only does good health bring beauty and attractiveness, so essential in the relationship between husband and wife, but it carries sunshine and cheerfulness with it. It is very difficult for one whose health is poor to keep in good spirits. If the leaders of the home, those who direct in all its many activities, are not enjoying good health, they are usually not cheerful, they naturally do not radiate happiness but a spirit of despondency; and since they are the most influential members of the family group, others are sure to partake to a degree, at least, of that spirit. But we must not be unmindful, however, of the fact that there are personalities with sufficient strength and character to radiate the spirit of love and cheer even when in physical distress. The history of the homes of many Latter-day Saints reveal numerous characters of this sort. But the exception does not disprove the general rule that with good health comes cheerfulness and with ill-health comes despondency. Good health goes a long way toward making home a desirable place to be.

#### SUMMARY OF PRINCIPLES OF HEALTH

Our limited space does not permit of detailed discussion on the question of how health may be preserved, but the following

suggestions may serve our purpose: (1) Every member of the family, be he young or old, should be taught to respect his body—the tabernacle of his spirit. He should be taught the “Word of Wisdom” in its deepest significance. (2) During adolescence, the changing period of life, youth should receive from his parents a frank and honest explanation of the meaning and significance of the reproductive organs. The physical consequence of vice and immorality should be made clear in the minds of maturing youth. (3) The importance of wholesome food, proper hours of sleep, and recreation, as well as of habits of cleanliness, should be impressed upon the minds of youth. (4) Lectures, as well as articles and books on health subjects are now within the reach of the people of practically every community, and earnest effort should, therefore, be made to take advantage of these opportunities for health education. It would be a splendid thing to set apart an evening a week for one year as a family period for health study.

If these simple suggestions should be observed, it would not be long before results would manifest themselves, first in better health, and secondly, in the things that follow good health—success, contentment, happiness.

#### QUESTIONS

1. What conditions do you think render a man and a woman unfit for marriage?
2. What are some of the physical consequences of a sexual immoral life? What is the effect upon the home?
3. Why is the period between fourteen and twenty-five so important from the standpoint of health instruction?
4. Give examples of common habits among youth which tend to weaken their physical constitutions and thus render them less fit to become parents?
5. What constructive criticism can you give the high schools that will tend toward better health among our adolescent girls?
6. Does the fact that marriage and parenthood require constant work make such relations less desirable? What might we expect would be the results if these heavy responsibilities and demands for work did not accompany married life?

#### TOPIC FOR TEACHERS

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It was unanimously decided at the October Conference by the officers and members present rather than raise the price of the magazine, we would ask the agents and friends for the present to secure subscriptions without the customary 10 per cent discount.

We call your attention to the fact that more than one-half of the subscriptions received so far have had the percentage deducted, which is not in accordance with the general understanding of the Magazine management and officers present at the conference.

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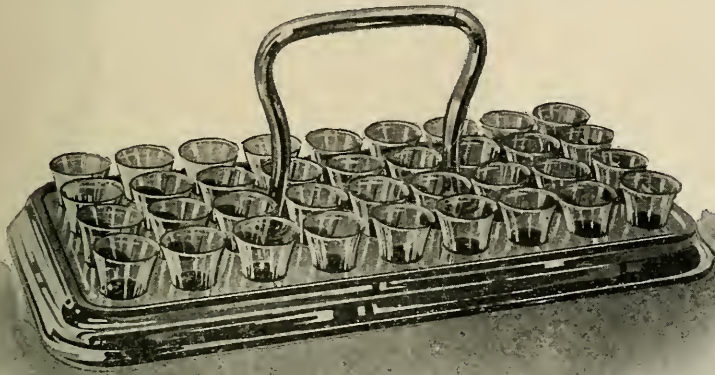
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**Relief Society Beginnings in Foreign  
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By Dean Bennion of the U. of U.

**Leadership Week at the Brigham  
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## The Character Builder for 1922

In 1922 The Character Builder will enter upon its 21st year under the present editorial and business management. Its articles on CHILD WELFARE, VOCATIONAL GUIDANCE AND HUMAN CONSERVATION in 1922 will be the best that have ever been published. Every Latter-day Saint should read them. Every home needs The Character Builder; it has now been published in Salt Lake City for twenty years. It is only \$1 a year. Send \$1 for 1922 to Dr. John T. Miller, editor, 625 South Hope St., Los Angeles, California. (If you will send \$2.50 for Dr. Miller's new book on HUMAN CONSERVATION before Jan. 1, 1922, the Character Builder will be sent you a year free.)

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THE QUESTIONS ANSWERED.

*Vera Lee Karl.*

- Twinkle, twinkle, little star!  
How I wonder what you are,  
Shining, laughing, dancing there;  
Making night so bright and fair;  
Smiling from the heaven's dome;  
Bidding us a welcome home.  
Do you God's bright message know  
That you smile the long night so?

Standing here beneath the sky  
Wondering, asking, seeking why—  
Wishing I could pierce the blue,  
Tell me, star-bright, who are you?

Laughing, dancing, darling child;  
Sparkling blue-eyes undefiled,  
Know you I am born of God?  
His hand shaped me from the sod  
Burning! glowing! fallen here  
From a higher, better sphere.  
World children can be bright  
'Tis but God's reflected light.  
Therefore, child, in all you do  
Ne'er forget his hand made you.



OFFICERS OF THE FIRST FEMALE RELIEF SOCIETY IN DENMARK,  
ORGANIZED NOV. 20, 1879.

Sitting (from left to right): Christine Holm, Johanne Christine Nordstrom, (the president;) and Anette Sofie Anderson.  
Standing: Anna Elizabeth Nielson, Marie Jensen and Christine Nielsen (the secretary).



# THE Relief Society Magazine

Vol. IX.

MARCH, 1922.

No. 3.

## Relief Society Beginnings in Foreign Lands

It is interesting to examine the old records of work done by our sisters in pioneer days, not only in Utah, but in foreign lands also. We discover from the records collected in the Historian's Office, that Relief Societies were organized in the following countries on the dates named:

White Chapel, London Conference, March 4, 1874.

Laie, Hawaiian Mission, July 6, 1875.

Copenhagen, Denmark, November 20, 1879.

Christ Church, New Zealand, August 1, 1880.

Berlin, Germany, August 23, 1881.

Berne, Switzerland, about 1886.

Amsterdam, Holland, about 1886 or '89.

### SCANDINAVIAN RELIEF SOCIETY

The following brief but excellent account of the first Relief Society formed in Denmark has been furnished the *Magazine* by Assistant Church Historian, Andrew Jenson, and we may be sure of all the facts here presented as Historian Jenson is one of the most pains-taking, fact-gathering, history-proving, men of genius produced in this Church and in modern time. Those who are familiar with his work are filled with admiration at the comprehensive and wonderful labor performed by Elder Jenson. He has collected not only ward records of the ordinary activities of the priesthood, but has as well secured every scrap of information possible to obtain concerning the Relief Societies and indeed all the other auxiliary organizations of the Church. Our debt to Historian Jenson cannot be measured in words. It is from him that we have obtained the charming old-time group of the original officers in the Copenhagen Relief Society which forms our frontispiece.

### FIRST RELIEF SOCIETY IN DENMARK

*Andrew Jenson*

On Thursday, Nov. 29, 1879, a special meeting was called in Copenhagen, Denmark, at the Saints' hall, Store Regnegade

26, to which all the sisters of the Copenhagen branch were specially invited. There was a fine turnout of sisters and the following named brethren met with them: Niels Wilhelmsen, president of the Scandinavian Mission; Carl C. Asmussen, president of the Copenhagen Conference, Andrew Jenson, president of the Copenhagen branch, and Hernan F. Thorup, another missionary from Zion. The brethren present explained that since the early days of the Church the proper place for women in connection with the great Latter-day work had been recognized by the authorities of the Church, that Joseph Smith, the Prophet, himself organized the first Female Relief Society, in Nauvoo, Illinois, in 1842, and that at the present time there were Relief Societies in nearly all the wards and branches of the Church in Zion. According to instructions received from the headquarters of the Church by the respective presidents of missions in different parts of the world it was considered wise also to organize Relief Societies in the larger branches of the Church abroad, and this already had been done in certain parts of America and Great Britain, where the English language was spoken. The movement now having become widespread it was deemed proper to organize a Relief Society in the oldest and largest branch of the Church in Denmark, as a commencement to a further move in the same direction in other branches of the mission. Consequently, the Copenhagen Branch Female Relief Society (*Kjøbenhavns Grens Kvindelige Hjælpeforening*) was organized with the following officers: Johanne Christine Nordstrom, president, Christine Holm, first, and Annette Sophie Anderson, second counselor; Anna Elizabeth Nielsen and Christine Nielsen, secretaries, and Marie Jensen, treasurer. This society has had a continued existence ever since, has done a great deal of good and is still, as far as I know, in a flourishing condition. The first president, Sister Nordstrom, in due course of time, emigrated to Salt Lake City, where she died in the 18th. Ward, a faithful member of the Church. Sister Holm, the first counselor is also dead, but Sister Anderson, the second counselor, is still alive and resides in Murray, Salt Lake county, Utah. Sister Anna Elizabeth Nielsen, one of the secretaries, died several years ago as the wife of the late Jens Hansen of Spanish Fork, Utah. Christine Nielsen, the other secretary, married Carl Victor Anderson and now lives with her husband in Cincinnati, Ohio, where Brother Anderson presides over the branch. Sister Jensen, the treasurer, died in Utah several years ago.

Soon after the organization of the Copenhagen Branch Society similar Societies were organized in the various branches of the Church in Denmark, Sweden and Norway.

Soon after the organization of the first Relief Society in

Denmark some of the larger branches in the country followed the example of the Sisters in Copenhagen. Thus a Relief Society was organized in Aarhus Feb. 11, 1880, with the following officers: Johanne Marie Petersen, president; Anna Margrethe Petersen, first, and Rasmine Christensen, second counselor; Wilhelmine Jespersen, secretary and Maren Rasmussen, treasurer. This society has perhaps been the most active and successful of all the Relief Societies organized in Denmark. The Aarhus Branch consists of a number of quite well-to-do and highly respectable families of Saints, and as their benevolence corresponded with their financial standing the contributions paid into the treasury of the society has always been adequate to take care of the poor of the branch and otherwise assist in the promotion of the work of the Lord in that part of Denmark.

A Relief Society was organized in Aalborg, Aug. 19, 1880, with the following officers: Mrs. Gjertrud Marie Jespersen, president; Line Christensen, first, and Else Kirstine Thomsen, second counselor; Jensine Martine Christensen, secretary and treasurer. This society, like the one in Aarhus, has had a continued existence since its first organization and has accomplished much good.

A Relief Society was organized in Hjørring (Aalborg Conference) Dec. 12, 1880, with Trine Jensen as president and Ane Marie Jensen and Ane Johanne Jensen as counselors. This society only existed for a few years, as the small membership of the branch was inadequate to keep up a permanent organization.

A Relief Society was organized in Odense (on the island of Fyen) May 29, 1881, with the following officers: Christine Jeppesen, president; Johanne Nielsen and Kiersten Nielsen, counselors; Mette Kirstine Hansine Nielsen, secretary, and Ane Nissen treasurer. This society is still in good running order.

A Relief Society was organized in Randers (Aarhus Conference) April 10, 1881, with Ane Marie Pedersen as president and Julie Andersen and Else Christensen as counselors. This society has also had a continued existence ever since its first organization.

There have been Relief Societies organized in some of the other smaller branches in Denmark such as Esbjerg, Silkeborg, etc., but as no records are on hand we are unable to give any account of these organizations.

#### NORWAY

The first Female Relief Society in Norway was organized by Elder Andrew F. Petersen in the Frederikstad Branch, in the fall of 1877, with Eva Constance Jacobsen as president and Oliane Larsen as first and Marie Guldbrandsen as second counselor. The

Society was more completely organized in 1880, and has had a continued existence ever since.

A Relief Society was organized in Christiania by Conference President Christian Haagensen in January, 1880, with the following officers: Caroline Haagensen, president; Mathilde Diesen, first, and Hanne Dagsen, second counselor; Pauline Christiansen, secretary. This society has been a flourishing organization ever since it first came into existence. It has ranked as one of the largest and most successful Relief Societies in the Church outside of the Stakes of Zion. It has been a great help to the missionaries who have labored in Christiania and immediate vicinity. Since its first organization the society has as a rule held 24 public meetings and 24 working meetings annually. Its benevolent work in behalf of the poor has perhaps set an example to all other Relief Societies in the world.

A Relief Society was organized in Namos (Trondhjem branch) July 13, 1880, by Elder Anthon L. Skanchy, with the following officers: Mrs. Christine Iversen, president and treasurer; Kjerstine Hassing, first, and Pauline Petersen, second counselor; Gerhardine Albrektsen and Anne C. Olsen, secretaries. This association only continued a few years, but as long as it existed it was the northernmost Latter-day Saints Relief Society in all the world.

A Relief Society was organized in Laurvig, May 8, 1881, with the following officers: Karen Christensen, president; Dorteia Nielsen, first, and Inger Andrea Jacobsen, second counselor; Grethe Christiansen, secretary.

A Relief Society was organized in Frederikshald, April 25, 1881, by Elder Andrew Amundsen, with Torine Mikkelsen as president, and Jensine Ericksen as first, and Pauline Poulsen as second counselor. This society, though small as to the number of its members, was still in existence as late as 1911.

In Trondhjem, the northernmost cathedral city in the world, a Relief Society was organized Oct. 17, 1881, with Thea Petersen as president and Bergitte Erlandsen as first and Marie Poulsen as second counselor. This society is still in existence.

Temporary Relief Society organizations have been organized in other parts of Norway, such as Drammen, Bergen, Stavanger, etc., but owing to the emigration of the members of these branches to Zion and the consequent reduction of membership, some of these societies only remained active a few years.

#### SWEDEN

In some of the branches of the Church in Sweden there were in an early day temporary organizations of sisters which perhaps in some degree performed the same benevolent labors



as the more perfectly organized Female Relief Societies of a later date. But the first regularly organized Relief Society in Sweden was organized in Stockholm (the capital of Sweden) in the spring of 1880 by Elder L. M. Olson, with the following officers: Lovisa Fagergren, president; Rosina Pettersson, first, and Sofia Lundberg, second counselors; Ebba Bjorling, secretary. This society, the largest and perhaps the most active of its kind in Sweden, has had a continued existence since 1880, and has been a great help not only to the poor in the Stockholm branch, but to the elders who have labored for the work of the Lord in that part of Sweden.

A Relief Society was organized in Malmo (Skane Conference) Sept. 14, 1880, with the following officers: Bengta Nilsson, president; Kjersti Dahl, first, and Elna Forsberg second counselor; Carolina Liljerot, secretary, and Elna Nielson, treasurer. Also this association has extended efficient help to the poor in that part of Sweden, besides assisting the missionaries to pay hall rent, etc. The society is still in good running order,

A Relief Society was organized in the Uppland Branch (Stockholm Conference) Nov. 29, 1880.

In Upsala, one of the most historic cities in Sweden, where there is a branch of the Church, a Relief Society was organized Nov. 29, 1880, with 30 members, including a president, two counselors, a secretary and four teachers.

There is and has been for many years an active Relief Society in Goteborg, and also in other branches in Sweden Relief Societies have been organized from time to time, but in the absence of records we are unable to give any detailed account of their activities.

In conclusion we may say that the good and faithful sisters in the Scandinavian countries have, from the very beginning, rendered most efficient help to the missionaries, who have labored to make the Scandinavian Mission one of the most successful missions in the whole world. Independent of the Relief Society work, the sisters have in hundreds of instances paved the way for the elders to get into the homes of the people, in order to deliver their gospel message. Scores of the young girls, who have worked for wages, have been the most punctual and faithful in paying their tithes and donations, thus aiding in the further spread of the work of the Lord. In all the large branches also the sisters have been organized into branch choirs more numerous than the brethren and thus, by singing the sweet songs of Zion, they have been the means of impressing thousands of people who after enjoying the singing remained to listen to the gospel discourses delivered by the elders.

# A Loan

*Kate B. Curtis*

As I sit looking through my school-room widow, to the green hills beyond, sweet, earthy smells are wafted in to me.

The "out-of-doors" is calling to me today. The sunshine and the green things springing up, take me back to a year ago, over at our ranch across the river, where Garrie, Val and I walked through the green grain fields, past the old straw stack and along the river where the green willows grew, then through the fence to where the mustard greens were thick.

Garrie would stop to play in the sand, while Val threw herself down on the green clover bed, to enjoy the first sweet smells of Spring.

This morning, I brought one or two of my phonograph records in, to play on the school machine. As I listened to "Birds of Spring" my thoughts went back to our Thatcher home. In fancy I saw Garrie playing on the lawn, while Val picked roses from the tall bushes by the porch. Away down the side walk I could see Val's Aunt Lottie in her blue apron and pink tatted cap, coming with her light airy tread, so buoyant with life and hope.

This Summer I'll again play the records I love, while the smell of the roses is wafted in at the window. Val will be near by, but Aunt Lottie will be so far away, she can't come in to play the piano or talk in her cheery bright way—perhaps mother will come, though.

Kathleen will roll on the rug in Garrie's place. He has gone where the flowers are even prettier and the voice of Spring calls louder. He hears the music of the heavenly choir but cannot share the joy with us—not yet.

\* \* \* \* \*

"How would you like to have a real worth-while birthday present?" I asked John, as we stood under our new arbor.

"Alright," he smiled, "but there's no such good luck."

I smiled as I considered the possibility. His twenty-sixth birthday would be in three more days. True, we had been expecting a visit from the stork for the past week, but it might delay a little longer.

Sure enough, it came on the afternoon of John's birthday. He was a proud father when he saw his little daughter for the first time, then stooped to kiss the girl-wife, who had been down into the "Valley of the Shadow."

We named her "Val" for besides being a birthday gift, she was also a Valentine.

Six years passed by before we had any prospects of another child to be a playmate to Val. But as my twenty-sixth birthday drew near, John, little thinking that his words would come true, said to me, "This time it will be your turn to have the birthday present."

He looked at me with kindly eyes, thinking of the pain and travail.

When it was all over, and he stood in the early morning light, holding his tiny son in his arms, his heart was almost bursting with gratitude and thanksgiving that his dear wife was spared—to enjoy her birthday present.

"Won't we have fun on the birthdays? Every one will be a double celebration," he told me.

\* \* \* \* \*

When Gareth, for we named him that, was thirteen months old, we went from our Thatcher home for a while, to our farm across the river.

The farm life took on new interest for John, as Garrie toddled about, trying to help papa. He loved to take his cup out at milking time, and drank the fresh foaming milk. He never forgot to feed his two cats either, often times before he himself had finished.

He amused himself while Val was at school, playing with the two cats, climbing on top of the old mowing machine, or, as he grew older, riding to the field with John, where he'd try manfully to hold the plow, while John drove the team. So well he loved to go to the field that at times he'd slip outside, and, before I knew it, be half way across the ploughed field, hunting his "Pop" as he called him.

He and Val loved each other so well, that there was seldom a cross word between them, and to offend one of them was to offend the other also. But once, in play, he bit her shoulder till she cried. Many times over she assured me that she'd just as soon play with her little brother as with Lorraine or Gladys Williams, who were girls her size.

They loved best to play "lion," with the cat. The minute they knelt on the floor, the cat, standing a little way off, bristled his back and opened his eyes wide, looking very angry, as he showed his white teeth. Then he'd lay back his ears, and jump at first one of them, then the other, while they laughed and tried to get away.

Val told him the story of all the pictures in his book. When

he looked at the one of the little boy crying, because he couldn't drive the goats out of the pasture, he'd kiss it over and over, saying, "Don't kie 'ittle boy, don' kie 'ittle boy."

As he played, he'd sing:

"Yove Pop: Yove Mom,  
Yove Tishter: Yove Kitty,  
Yove Tom Cat."

When we went to meet Val as she came from school, he'd make his kitty stay home, for fear it would get lost in the bushes by the river. But by the time we met Val, there the cat was also. In my mind's eye, I see his little blue clad figure, his rosy cheeks, and merry eyes, as he looked at the cat in surprise to think it had come after all. He'd affect to scold it, but from the twinkle in his eyes, he was secretly glad it had come.

What a happy time we had winter evenings, in front of the roaring fire with our books, and music. We learned to appreciate our phonograph in our isolated home.

Gareth's second birthday had passed, and the crisp spring days had come. We took long walks through the green fields, past the straw stack, along the river where the green things were growing, through the fence and over where the mustard greens were thick. Garrie would stop to play in the sand, while Val threw herself down in the green clover bed, to enjoy the first sweet smells of Spring. Ofttimes the children rode back on "Pet" and "Brownie" while John and I walked along at their sides.

\* \* \* \* \*

One day Garrie reached up his fat little arms to me. "Kish, Mama, kish." After I'd kissed the little upturned face, while he patted me with pudgy hands, he led me into the dining room. "See, I wite letter Pop. Pop see letter," he explained.

On the white-washed wall, opposite the dining table, he had written his letter.

In days to come, we were to read the letter many times over with brimming eyes.

It was but a few days until a new baby girl came to stay with us, and the children stood by my bed, carefully and tenderly, stroking her tiny black head.

"Mother is so proud to have three children," I told them. Val's eyes shone bluer than I'd ever before seen them, and her hair hung in wavy tendrils, around her face, as she whispered to me, "We're so glad, too, Mama!"

But this happiness and contentment could not last. The third night following, without warning, I awoke in a hard chill, and seemed freezing, then burning, by spells.



"The "Flu" epidemic had struck us! For four long weeks I lay scorching with fever, as I battled with death, so that my little ones might not be left without a mother.

During this time, John and Val had a siege of it, and as I commenced to convalesce, Garrie was stricken.

He was so ill from the very first, that I insisted, contrary to orders, on taking charge of him, although just out of bed. I wonder now how even my mother love gave me strength to drag myself around so soon after having given birth to a child, besides having the "flu" with its complications. But so many were ill at this time, efficient help was very difficult to obtain, and I could not bear to see my darling improperly nursed.

Day after day, he lay burning with fever, and unable to take any nourishment, until his beautiful little body was shrunken and weak.

We employed the best medical aid to be had, but too late, they found that he had developed diphtheria.

These were days in which we turned for help to our Father above, and pleaded with him to spare our sunny-haired child.

"Oh, Father, thou knowest that he has been the sunshine of our home, with his bright smile and merry ways, we do so want him to play again in the sunshine in his little coveralls and hat.

"Thou knowest, Father, how grateful we were when thou gavest him to us, and how we have thanked thee, over and over, for thy gift. At the same time we say, 'Thy will be done.'"

After a time, his fever left, but his heart was too far spent to rally. I heard him whisper, "Milk, hungry." As I bent over to kiss the wasted little face, he raised one hand to my face, then softly pressed a kiss on my cheek.

That was his farewell to me! His life ebbed out while his father stood over him.

"My little son, only God knows how papa hates to give you up, but he has to do it. The Lord giveth, and the Lord taketh away, Blessed be the name of the Lord."

My gift, loaned for the three short years, so packed with joy and laughter had returned to the Giver.

There lay the little red shoes he had been so proud of. No more would the little feet run to meet sister and papa. The blue coveralls I had made him, would never need replacing.

There lay his wooden doll, the one he had best loved, his doll buggy, and chair, all to remind us of the little companion who would no more go with us to the green fields.

It was now that John became bitter and reproachful. "Why couldn't God have healed our child? God is all powerful and we helped all we knew how, why did our darling have to leave us?"

We had no family prayers now, no grace over the food, no cheerful meals. John often left the table to feed Garrie's big cat when it begged at the door, then threw himself down on the bed to sob out his grief alone.

Our neighbor thought to console us.

"You have no right to grieve so over your child. God wanted him."

"Is it because God wants the little babies, that so many die in New York City every year?" John replied, "or is it because the milk supply is so impure that it kills them?"

"Well it was different with you," she'd say, "your child had the best of care."

Three days later, they brought her only little son in to her, after they had drained a reservoir to get out his body.

When I went to her, she sobbed out to me, "I thought, when I tried to offer you words of comfort that I understood, Mary, but I didn't—I didn't."

Except to ask me if she should still pray for Garrie, Val, during this time, never by word or tone referred to him, or voluntarily mentioned his absence. If I asked her a question concerning him, she'd answer me unemotionally, then change the subject quickly.

One night, as I saw her trudging home from school through the ploughed fields, I thought of the little blue-clad figure that used to run to meet her.

Leaving the baby asleep, I followed the trail around the hill, and waited for her in the willows.

She did not come.

I went on farther, and found her, lying face downward on the clover bed, shaking with sobs.

"What is the matter, my darling little girl?" I asked her as I raised her head into my arms.

"Oh, Mama, I was thinking how Garrie used to come skipping on one foot, to meet me, his little tongue showing.

"Here is where he used to look in my lunch basket to see if I'd saved him some of my lunch," she choked. "And there," pointing to the willows, "is where I broke stick horses for him."

The brave little thing had suffered alone in silence to spare our feelings!

\* \* \* \* \*

The day came, when, by sheer force of necessity, I was compelled to go to the Lord for help. Little Kathleen, my baby, was not thriving. I had not been able to nurse her since her birth, and she wasn't gaining in weight on her bottle. Our home was

desolation itself, and I, so spent with sorrow that I could not properly look after the children that were left me.

Relief came each day only through earnest prayer. One troubled night I fell asleep, after long wakeful hours.

John, Val and myself, all in Sunday attire, and I carrying my baby, walked toward a strange, magnificent building, thronged with people.

I looked at John and thinking it odd that he was not leading Gareth along as usual, I mentioned it to him. He turned and went back, as if to fetch the child.

He soon overtook us, leading Garrie by the hand. I looked the child over to see if John had properly dressed him for such a grand occasion.

"Imagine my surprise! When my eyes fell upon his feet, he wore a pair of John's Sunday shoes, instead of his own, and odder still, he did not falter or stumble but walked with a light, springing step, as if the shoes were made especially for him.

I looked questioningly at John.

"Can't you see those shoes belong on his feet?" John made answer.

After relating my dream to John, the next morning, he was very thoughtful for a long period.

At length he said to me, "Mary, I guess he was needed beyond the veil to have charge of my affairs."

This was a turning point for us. Seeing John feel better, gave me new courage. Although Kathleen had been bottle fed for more than two months, I again put her to the breast, hoping thus to restore my milk flow.

Surely but slowly it returned and today my little Kathleen is a fat, dimpled baby, fast growing a mouthful of teeth.

When she is not asleep in the room across the hall, she plays here by my desk in her big play box.

This Fall, I am teaching the Mexican school, here in San Jose. It keeps my mind occupied so that I do not have time to think too much.

I can see John ploughing in a near-by field, and here is Val, her arms filled with California poppies for us!

# Alexander Neibaur

*Susa Young Gates*

Alexander Neibaur was born in Ehrenbriestein, France, Jan. 8, 1808. It was then a part of Alsace-Lorraine, but is now German territory. The parents of Alexander were Nathan and Rebecca Peretz Neibaur. They were of the higher class of Hebrews. This is evidenced by the fact that the father was well educated, being a physician and surgeon, as well as a facile linguist. He intended his son Alexander for the Jewish ministry and had him educated for a rabbi to elucidate the Law of Moses; but when the boy was seventeen years old he decided that he did not wish this career, and chose the profession of a surgeon and dentist. He attended the University of Berlin, graduating before he was twenty years of age.

He set out on his travels immediately after leaving the University, and became converted to the Christian faith. He finally located for some time in the city of Preston, England, where he met and married an excellent wife by name, Ellen Breakel. Here the couple were found on July 30, 1837, when the first "Mormon" elders came over to open the gospel door to the British mission at the famous "Cock-pit," Preston, England.

The story of his conversion is full of interest. It was one morning very early in the city of Preston, when the misty sunshine swept down with as much ardor into the green lanes and narrow city streets of England as is ever permitted to that land of cloudy skies. The women of Preston, in common with their kind, had the custom of going out before sunrise to give their front stone steps and porticos a coat of "whitewash," as it was called. We of America see this custom kept up only in quaint old Philadelphia. It was on one of these mornings that the young wife of Alexander Neibaur was on her knees polishing to the last degree of whiteness her own steps, when a neighbor challenged her attention with the remark:

"Have you seen the new ministers from America?"

"No," answered the younger woman, still intent on her work.

"Well," asserted the neighboring housewife laconically, as befits great tidings, "They claim to have seen an angel."

"What?" rang out an abrupt voice from an inner chamber, as the young Hebrew husband sprang from his couch and put his head out of the window. "What's that you say?"

The information was repeated for his benefit, and hurriedly dressing, the young man secured the address of the American



preachers of this strange religion; and not many hours after he was in close conversation with Elders Heber C. Kimball, Willard Richards, Orson Hyde and Joseph Fielding. His was the swift conversion of spirit that demanded baptism on the spot. One of the first questions he asked, was, "You have a book?" And nothing could satisfy that eager, inspired question till he had a copy of the Book of Mormon in his own hands, for he had seen it, so he declared, in his night visions and recognized the Book on sight. He was waiting for the great message.

He was advised by the elders to wait and investigate further. Taking the book home with him, he read it through in three days. He said later that he could neither eat nor sleep till he had mastered all the contents of that wondrous volume. When he returned the book he offered himself for baptism, but was advised to wait till he was prepared. He answered, "Gentlemen, I am prepared." And his subsequent life found him always prepared. He accepted the counsel, however, and waited till the following spring.

It is related that in one of the gatherings of the Saints in Preston at this time, he heard the gift of tongues exercised. He arose and interpreted the tongue, telling the congregation afterwards that he did not do this by the gift of the Spirit, but naturally, as the former speaker had used the Hebrew tongue, which was, of course, the language of his birth.

Brother Neibaur's wife could not see the gospel so quickly nor so easily as did her husband. He sat long evenings reading the Book of Mormon to his wife, and she enjoyed it, she said, as it was a "pretty story;" but she could not see what it had to do with religion or with the Prophet Joseph Smith as such. The final conversion of the mother came after a remarkable manifestation which was vouchsafed to her. She saw, in a dream, the sky covered with small clouds the size of a man's face, each cloud formed around and repeating the face of one man. After gazing at this peculiar phenomenon for some time, the clouds all dropped down to earth; and with that she awoke, filled with wonder and amazement, for it was the face of Willard Richards who was one of the second company of elders to carry the gospel to England. She knew at once the significance of this dream and was filled with the spirit of testimony. The gospel message was clear and beautiful to her ever after that, and she was ready to listen to its teachings and to go forth in the waters of baptism.

His baptism occurred on April 9th, 1838, under the hands of Elder Isaac Russell. This step was not taken without many sacrifices and trials. His new friends and former associates were indeed bitter and relentless in their opposition to the further conversion of this brilliant young Hebrew. He had made his

friends through his business associations as well as through the genial manner and the honest nature of his life and dealings. He was of considerable promise, and all who knew him deplored the step he had taken and tried to dissuade him from wrecking his life.

Alexander Neibaur was a Jew, and he was the first of his race to accept the gospel; but he was also of that small and courageous company who heard the first gospel message borne to Great Britain by President Heber C. Kimball, Willard Richards, Orson Hyde, Joseph Fielding and Isaac Russell.

There is a story told by the family concerning the father of Alexander which well illustrates the invincible character of his family and of his race. Nathan Neibaur, the father, was a physician and surgeon in the French army under Napoleon Bonaparte; and indeed, Dr. Neibaur was closely associated with that great soldier of fortune through his own brilliant powers as a linguist and as an interpreter. When the First Empire was at the point of decline, Napoleon visited the home of his former attache in Ehrenbreitstein, endeavoring to induce Dr. Neibaur again to enter his service, this time as a spy. Great sums of money were added to other inducements offered to Dr. Nathan Neibaur to come out of his retirement and use his gifts to assist the waning fortunes of the great Emperor. But the spirit of the Jew was as relentless in its own purpose as was that of his proud imperial guest, and it was Napoleon who was defeated at this private encounter of wills.

Such was also the spirit of his son, Alexander Neibaur. When he was convinced of the mission of Jesus as a Savior, he left his father's roof-tree to become a soldier of the cross; and thus when the gospel star shone upon his horizon, he hesitated not in following its course, though it led him across the sea, into dangers manifold, and swept from him all former friends and associates. His was the spirit that followed Moses and Joshua, and across his fireside altar he might well have inscribed, as did Joshua of old—"As for me and my house, we will serve the Lord."

In the spirit of dauntless courage and unshaken purpose, the young Hebrew made his careful preparations to join the second company of Saints that took the ship from a foreign land to emigrate to Zion. He sailed from Liverpool, Sunday, February 7, 1841, in the ship *Sheffield*, under the leadership of Hiram Clark, with a company of 235 Saints on board. He was a student well aware of the value of history and record keeping. He began a daily journal with the sailing of that ship in which he faithfully set down the events, both great and small of that historic voyage,

where the men and women in the steerage crowded together with little classification or regard to comfort and where the passengers in that section of the vessel were obliged to carry and cook their own food.

Arriving in Nauvoo, Brother Neibaur was welcomed by his former friends, Heber C. Kimball, and Willard Richards. Under the hands of Willard Richards and John Taylor he was ordained to the Priesthood, January 18, 1843, and ordained a seventy in 1844. He was honored with the friendship of the Prophet Joseph Smith, and was fired with the same passionate zeal for the gospel and the fearless Latter-day Prophet which characterized the leaders and other faithful members of the Church. He had the extreme pleasure of becoming instructor to the Prophet Joseph Smith in the German and Hebrew languages, and treasured all his life the blessedness of that memory and association.

Asked by one of his daughters in later life how it was that he came to accept the gospel, he replied that he was converted to the mission of Christ long before he ever heard a Latter-day Saint elder preach. He added that subsequently he had been visited in dreams and visions and had seen the Book of Mormon brought forth in vision; also that he had become familiar with the endowment ceremonies in the same mystic manner. On this point he once had a conversation with the Prophet Joseph Smith, and told the Prophet many things that had been manifested to him in his early youth. The prophet put his arm affectionately around Brother Neibaur's shoulder and said,

"You are indeed one of us, Brother Neibaur."

Elder Neibaur was industrious and frugal, one who owed no man and who hewed with justice to the line, while he sunk the plummet of honesty to its foundation in his own soul. He practiced his profession of dentistry when there was a chance, which was not often in that pioneer struggling community. But he could and did work at other things which brought him sufficient to care for his rapidly growing family without assistance from any man. He was as austere in his pride of good birth and clean inheritance as were any of his famous ancestors, but the gospel mellowed this severity and gave softened lines to a character that might otherwise have been cold and intense.

With the martyrdom of Joseph and Hyrum Smith, he was as deeply bereft as any man who suffered that matchless blow. His children still tell the tale of that dreadful morning when they heard the messengers ride through the streets of Nauvoo, crying out their loss to the stricken inhabitants of Zion. Bowed to the earth, the family of Elder Neibaur had unusual occasion to fear

the clouds of persecution which gathered so swiftly over the fair city of Nauvoo; for the mother was about to bring another soul into the world, and they were troubled.

The atmosphere that brooded over the stricken city of Nauvoo was intensely gloomy and all the people were filled with apprehension. It was a time to try men's souls. Many of the leading elders were drawing off, and the spirit of apostasy and rancor filled the air. Alexander Neibaur hated a traitor. He was not a large man, but he was fearless and outspoken in his character. He had sound convictions and the spirit of discernment; so that he knew the wolfish eyes even when the skin of the sheep hung down over the ears of the traitor.

One day William Law met him in the streets of Nauvoo shortly after the martyrdom. Law was vicious in his attacks upon those who criticised his own actions, and when he held out his hand to shake hands with Elder Neibaur, it was a brave thing for the Hebrew elder to withhold his hand and say firmly,

"William Law, I never give my hand to a traitor."

On another occasion he went into the store to buy some vinegar; he had his little stone jug with him. Within, he found a man cursing and blaspheming the name of the Prophet Joseph Smith. Instantly the stone jug was slung into the face of the blasphemer by the swift hand of the Hebrew, and as it crashed and broke on his skull, the fiery young Jew demanded,

"What do you know about the Prophet Joseph Smith?"

On still another occasion Elder Neibaur was working at his profession of dentistry at a small town called Farmington, Iowa, securing means to carry his family out into the wilderness and away from the murderous mobs in Missouri and Illinois. On the table of the room where he was at work, his client had deposited his pistol. As Elder Neibaur rested for a moment from his work, the man in the chair began to blaspheme in the most awful and bloodcurdling manner the name and memory of the Prophet Joseph Smith. Elder Neibaur rebuked him sternly and rigorously defended the character of the Prophet. The black-guard jerked up his pistol and threatened to shoot Elder Neibaur if he did not hold his peace. Suiting the action to the word he raised the pistol and snapped off every barrel in the face of the elder, but for some strange reason, not one took effect. The brother of the blasphemer came in from an adjoining room, and picking up the revolver he emptied each barrel outside the door in the air. He turned to his brother and asked what could have ailed his hand. Brother Neibaur told him that he guessed his guardian angel must have interfered to prevent his own blood from being shed.



Elder Neibaur worked on the Nauvoo house as well as on the Nauvoo Temple, but he was not a laboring man by nature or constitution; and he was ill many times during his enforced heavy physical labor. On one occasion, he was so reduced that the Prophet himself came to visit him, and promised him help and gave him his blessing. Several days afterwards, Elder Neibaur accompanied the prophet to visit the Church-farm, then in charge of Father Lot.

"Can you spare Brother Neibaur one bushel of corn?" asked the prophet of Father Lot.

"No, sir, we cannot possibly spare one bushel."

"Then, Brother Lot, let him have two or three bushels of corn, for he has got to have it." And Brother Neibaur got it.

It was while living in Nauvoo that Elder Neibaur wrote some of his best poetry. He was his own severest critic. And with the modesty of a truly genuine poet, he was loth to advertise his work. One of his poems, now printed in our Hymn Book is the famous "Come, thou glorious day of promise."

No lovelier nor more engaging hymn is found than this voice of hope and promise from the pen of a baptized Jew. Another hymn not so frequently sung yet inspiring and poetic in all its tuneful strains:

"Let Judah rejoice in this glorious news,  
The sound of glad tidings will soon reach the Jews,  
And save them far, far from oppression and fear,  
Deliv'rance proclaim to their sons far and near."

It is related by one of his daughters that one day he was singing hymns, as was his frequent custom, and some question was asked of her father concerning this hymn, who repeated it for her.

"Yes," he admitted, "this was written by your humble servant." When asked why his name did not appear attached to it, he replied that he had taken the poem to Brother Parley P. Pratt, who had edited it in some places. And this small assistance caused the sensitively honest soul of Elder Neibaur to shrink from asserting his authorship.

Another exquisite piece of rich Jewish poetry is the Lamentation written at the martyrdom of the Prophet and Patriarch.

After the martyrdom, the Neibaur's, in common, with all other Saints, were extremely anxious to get away from the mob-infested spot—Nauvoo. But the wife was too near confinement to leave until her time was over. Elder Neibaur was ordered out with the militia just before the battle of Nauvoo; but he told the brethren of the situation of his wife. Accordingly, as soon as she

was confined, he left her, and was absent for two weeks, in the midst of the danger and uproar of that terrible encounter. The wife was sick as well with chills and fever as with her natural confinement. Only once did the husband come home during the silent watches of a stormy night to have prayers with his loved family.

What a scene! The mother sick in her bed with shaking ague still very faint and ill from her birth-sickness, and the little children crying about her with hunger and fear. Who was to comfort, and who was to succor? But this devoted family had learned their lesson of faith and trust, even though life itself were upon the altar.

A terse extract from Elder Neibaur's journal at this point shows the conditions of that time and place:

1846, Sept. 1. "Mob advanced towards Joseph's farm—fired three cannon shots at night.—

"Quartered at Squire Wells.—Mob moved towards William Law's field firing thirty-five cannon balls.— Myself being placed in a cornfield opposite Hyrum's farm to spring a mine.— Two forts erected in the night.—On the 12th mob makes an attack to get into Nauvoo.—Brother William Anderson and his son, belonging to the 5th Quorum of Seventy being shot. Mob repelled—with a number wounded."—

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The Neibaur's lived in the outskirts of the city of Nauvoo. To them came one day a body of the state troops, and down the streets they marched. Into the green, fresh garden of the Neibaur's they turned their horses, breaking down the fence without leave or license, and the labor of a year was trampled out of sight in a few ruthless hours. But the Lord preserved the helpless family and they still prayed and hoped.

The day after the battle of Nauvoo, another division of the army came down upon them, and the leader who was a tall, massive soldier rode up to the Neibaur house with his drawn sword in his hand.

"Were you in the fight of yesterday?" he asked of Alexander Neibaur who stood in his doorway keeping his helpless family behind him.

"Yes, I was," answered he.

"Have you a gun?" again rang out the questioning challenge.

"Yes, I have."

"Bring it to me. The general wants every gun that was in that fight."

"Find my gun, if you want it," replied the sharp voice of Elder Neibaur. The officer looked grimly into the fearless eyes of the young Hebrew.

"Take me to your general," said Neibaur. "I am quite willing to see him." And as he spoke he offered the Masonic sign for he was a Mason of high degree.

Instantly the officer turned, dropped his sword, and after a few more ineffectual words he swung away, his men filing up the lonely street after him.

Then followed the Exodus from Illinois. Ah, the farce of those bargainings of Nauvoo homes; for men who had good homes and thrifty farms sold them for a horse, a wagon, a cow or even for a harness to complete a scanty outfit in which to escape to the great untrodden West. Young Neibaur had a wagon all finished but the irons, and he was trying to complete his work in the midst of the turmoil.

Very shortly after this the Neibaur family crossed the river with their scanty effects in company with the other refugees and camped on the other side. The storms beat down upon that assembled host with merciless fury; the water soaked so slowly into the ground that there was a perfect ooze of wet and deep mud everywhere. The young mother with her babe only a fortnight old was taken by courtesy to the tiny tent of a neighbor who agreed to let her sleep under the partial shelter of their own drear canvas roof. During the day she sat under the bows of the wagon which Elder Neibaur had just completed when he was driven out of Nauvoo. And covered as these bows were with old carpets, it was even more shelter than many had on that dismal march. But the chills which had so long afflicted the young mother, took their flight, and she began to mend. This they all felt was a special dispensation of Providence. From here David Fullmer took them up to the Grove.

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In common with a portion of their fellow refugees, the Neibaur family spent the winter of 1846-7 in Bonaparte, Iowa: in the spring of 1847 they moved to Winter Quarters. When the pioneers who had been to Salt Lake Valley returned, and word went out that the first company of 1848 would make ready to move westward, the soul of Elder Neibaur was wrought up within him. He had spent some time working and had secured sufficient food-stuffs and other materials to go to the Valley, but he had no wagon or oxen. He was advised to return to his work across the river and wait till he had a complete outfit, but he said,

"Brother Brigham, I never turn back after I have put my hand to the plow. Besides, my wife is sick and if I don't get her out of this place, she will die. I have plenty of other materials but need wagons and teams."

"God be with you, Brother Neibaur, I wish I could see every Latter-day Saint show the same determined spirit. You go to Sister Knight and tell her to let you have her wagons and teams and then you can send them back to her with the returning elders in the summer. You can pay her by giving her a good cow or whatever trade you may both agree upon."

When he visited the widow Lydia Knight she was loth to give up her own plan of going to the Valley, but when she knew that President Young had advised it, she said, "Yes, certainly," and thus it was arranged.

There was still another yoke of oxen required, and this was obtained from Joseph Young. Thus the teams were made up of one good yoke of oxen as wheelers, a yoke in the lead consisting of one cow and one ox, while a yoke of cows went in between. It was a good outfit, and out of the six cows owned by Elder Neibaur, he paid two, one to Joseph Young and one to Sister Knight on their coming into the Valley. And thus they came, the unaccustomed hands of the Jewish scholar holding the whip which guided the great oxen, while his wife trudged along holding the rope which went over the cow's horns, and carrying a baby in her arms. The pity and the glory of such epics of pioneer travel!

When once in the Valley, Elder Neibaur shared the toils and the privations of pioneer life here. He was not fitted for hard or difficult labor, but he was industrious and he did as did his associates, made the best of all his opportunities. He did not go in'o debt nor was he a burden to any one. He taught his family to honor the God of the Former and Latter-day Saints. He taught them lessons of morality, of frugality, and of honesty and independence.

Elder Neibaur made the adobes for his own house which was the crude one-roomed, mud-roofed affair of those very primitive days. He added a log lean-to afterwards. Then as his fortunes mended, he later built him a good adobe house on Second South and Second East where he reared his large and industrious family.

He was the pioneer dentist of Salt Lake City, he was also the pioneer match manufacturer. He made good matches at a time when such things were the luxuries of the rich, for the poor or the very frugal lighted their candles with twisted lighters or a coal from the fireplace. Elder Neibaur was also engaged each winter for some years in teaching German classes. He was himself an accomplished linguist. He spoke seven languages. English, he mastered, of course. He read Latin and Greek and of course spoke and wrote Hebrew fluently. Then he had some knowledge of Spanish and knew French well, so that he was



often consulted by the early Utah students and writers of those days.

Elder Neibaur married two good women. He lost his first wife December 14th, 1870, she being the mother of all his children. Four sons and seven daughters grew to manhood and womanhood, and reared large families. Elder Neibaur himself lived till the 15th of December, 1883. He died in Salt Lake City, Utah. He was the father of fourteen children, eighty-three grand-children and thirteen great grand-children. Today his flock numbers four hundred and twenty-seven. Surely he was like David of old, blessed beyond men, for his quiver was filled with his descendants.

Shortly before his death his son said to him,

"Father you have been telling us of your long and hard experience, and we have listened with intense affection and interest. But let me ask you, is it worth it all? Is the gospel worth all this sacrifice?"

The glow of testimony and of truth lighted the torches in the dimming eyes of that ancient Hebrew prophet and poet and he lifted his voice in firm and lofty assurance as he said:

"Yes! Yes! and more! I have seen my Savior. I have seen the prints in his hands! I know that Jesus is the Son of God, and I know that this work is true and that Joseph Smith was a prophet of God. I would suffer it all and more, far more than I have ever suffered for that knowledge even to the laying down of my body on the plains for the wolves to devour."

Elder Neibaur was paralyzed for three weeks before his death and yet his mind was not dimmed. A short time before the end, his face suddenly lit up and his countenance brightened. He cast his eyes upward as if he could see far into upper distant spaces.

"What do you see, father?" they asked. The dying man murmured clearly,

"Joseph—Hyrum—" then his weary eyes closed to open in the heavenly home of the Saints and prophets.

With the burning testimony of truth on his lips he closed his life mission, laid down his body, and his soul went to meet and mingle with the redeemed of God. He was a soldier of the Cross, and his armor was never removed, only concealed under the common vesture of a toiler among men. He had lived for truth, had struggled and contended for that precious heritage of liberty so long denied his race, and he was prepared to carry on his work of teaching and instructing his kindred dead in the glorious realms of Light and Truth. Who can say what work he has not already accomplished? Who can declare the results of his labors or the weight of his perfect testimony. Of such is the kingdom of heaven.

## A Mother's Plea

Louise Gulbransen

For twelve long years I was a wife  
With mate to shield me from all strife,  
Blest with the gift of motherhood,  
The greatest gift bestowed by God,  
Those rosy, bright-eyed boys and girls,  
To cheer me with their wiles and curls.

Then came a tempter to our home,  
Upon destruction bent,  
And called to aid some fiends on earth,  
And willing hands they lent.  
Without remorse they planned and fought  
To overrule what God had wrought,  
And knowing this, there still are some  
Condone the work that they have done.

No friend unto the rescue came,  
As undisturbed they played their game,  
Love, honor perished, reason died,  
As my companion left my side.  
Crushed, wounded, friendless, then alone,  
The fiends at last had wrecked my home,  
And satisfied they then returned  
To steal from me the prize I'd earned.

And years of sacrifice I spent  
On treasures thus from Heaven sent  
Yet without mercy they have torn  
Those gifts with suffering I have borne.  
Mercy and justice God gives men,  
Deny them this, what happens then?  
Can this be justice? will you say  
That now there is no other way?  
Then you this measure must receive,  
Since you deny me in my need.

Shall motherhood be thus denied,  
Her love of offspring cast aside,  
Did Jesus only die for some,  
Denying others what they won?  
Unfeeling souls, *restore to me*  
Those gifts by Heaven decreed to be  
Mine for time and all eternity.

Or must I suffer still and wait?  
If so, what then will be your fate?  
Have God's commandments come to naught,  
His teaching in your life forgot?  
The greatest law you put on shelf,  
'Tis "love thy neighbor as thyself."

# Bubbles and Troubles

*Ruth Moench Bell*

## CHAPTER V.

Rhea went home and was glad to be hustled off to the coast. It was plain that if her father and mother had talked things over they had arrived at no amiable conclusions.

Her father's sarcastic disapproval of all her mother said or did, the mother's sneering indifference, the fact that her presence was almost totally ignored, combined to make the few meals and few minutes spent together almost intolerable.

Her father, usually so affectionate and proud of his daughter, seemed to have allowed his resentment against his wife to sour or chill his regard for his only child. This was, indeed, the hardest phase of this new condition for Rhea.

"I'd rather go back to Aunt Edith's," she pleaded with her mother. "She needs me. They will have to take such good care of Ralph and Ruth for weeks yet."

"Your future is at stake," Mrs. Leslie replied haughtily. "If I left you out there you are just at the impressionable age and very soon you would be falling in love with some common person and ruin your chances for life."

"But Marjory's beau, gentleman friend, I mean, the young man she steps out with, is not common. He is good and kind and honest. Anyone can see he worships Mugs."

Mrs. Leslie turned on her daughter. "Do you mean to tell me that infant, Marjory, is actually 'stepping out' with a young man? Why, she is barely eighteen."

"But what is the difference if he is a good man and they love each other?"

"It may be all right for Marjory to settle down in that stuffy little town and become narrow-minded and—"

"But Aunt Edith is not narrow-minded," Rhea defended. "If any one is open-minded enough to learn and see things in a different light one is not narrow-minded."

"I want you to have a chance to meet the world," Mrs. Leslie cut the argument short.

At parting, Rhea's papa gave her a brief, absent-minded kiss. He did not even glance in the direction of his wife; but deposited their bags and left the train abruptly. Rhea longed to clasp her arms about his neck and kiss the vexed, worried look from his face but dared not. She watched him leave the train and walk

across the platform to their car. Her eyes smarted with tears when he started the car off without a backward glance at her.

"I can't bear it, mother," she cried.

"Oh, he's no business acting so," Mrs. Leslie snapped. However, she, too, seemed gloomy till the train was in motion. Soon people began making themselves at home for the long trip. Greetings were exchanged and soon Mrs. Leslie was her usual charming self.

Rhea, looking on with thoughts only for her father and their broken home life, commented to herself as she saw her mother chatting over the little train commonplaces every traveler indulges in. "Mama is lovely socially. She has so much charm and social tact. I don't wonder every one loves her. Every one except papa. And other men seem to find her so charming."

One of these other men, when they reached the coast, seemed to find Mrs. Leslie so charming that Rhea, in alarm, made a little plan of her own.

"I know all about women," this blase young man of perhaps thirty-five years, remarked caustically. "I know all their tricks. They can't fool me any more."

Rhea was an exotic in this artificial setting and she took the dare. Before Mrs. Leslie was aware that Rhea, too, had charm and a certain saucy piquancy with youth and a distinction all her own, Barney Graham, who knew all the tricks of the sex and hence was vulnerable to none, was trailing Rhea about dazzled and fascinated, completely under her spell.

"It's got to cease," Mrs. Leslie remonstrated after an evening of coquetry in which the young girl had shown herself an apt pupil of the set about her. "I'll take you home at once unless you leave him entirely alone."

To Mrs. Leslie's amazement, Rhea drew herself up with a hauteur which matched her own. "It is too late, Mamma," she observed quietly. "I can't leave him alone. I love him. Don't look so, Mama, I only meant to jar him a little. He was so sure of himself. And I wanted to get him away from you for papa's sake. I can't bear to see other men pay you attentions and see you dance with them, half-dressed as you women are, especially when papa isn't here. And now I love him myself, Mama. He's had such a sad life. False women have made him feel that all women are false. I want to make up to him for all the happiness he has missed."

"Rhea," Mrs. Leslie exclaimed, as she sank helplessly onto a chair, "he is thirty-five or more. He is already grey about the temples, and only a vaudeville actor, the most uncertain profession in the world. You shall not have him. I shall forbid him to speak to you again."



"It is too late, Mama. We are already engaged to be married. And he has already left on one of his trips. He will meet me in Utah if you won't let him come here. And we are going to do a vaudeville act together if we can get it accepted."

"In vaudeville! You in vaudeville!"

"He says he knows I have talent. And we have rehearsed our act several times."

"Rhea! I'll wire your father tonight."

"Oh, by the way, there is a letter from papa's attorney. It came while you were out."

"From his attorney!" Mrs. Leslie went white. She read the missive with shaking fingers. Then she covered her face with her hands and moaned.

Rhea flew to her side. "What is it, Mama! What is it?"

"Divorce proceedings," Mrs. Leslie cried in dull tones.

"Divorce!" Rhea shrank from the word as if it were tainted. It was an ugly word like murder, and perjury and theft. Words she had never figured into her world.

"Oh, Mama, Mama," she exclaimed, "we musn't let him do that!"

"We can't stop him now. I should have taken warning before. All we can do is to hurry home and keep him from cutting us off without a penny."

"Oh, the pennies," Rhea shivered, remembering her papa's troubled face as she last saw it. "Is that all papa means to you? Some day will Barney be to me only a meal ticket?"

"Surely you will stop that nonsense now," the mother appealed. "You won't give me that trouble, too."

"Oh, Mama, Mama, I would do anything for you and papa. But I can't give him up. Papa would not ask it if he knew I loved him. Barney is all there is in the world for me now. Home wouldn't be home without papa. I'll have to make a new home for myself now. Oh, Mama, why have we left papa home alone all these months? Why didn't we stay and do as he wished and try and make him happy? Surely papa was entitled to that much when he made the living for us. A little visit away from home once in a while would have been all right. But papa has been at the steady grind ever since I can remember with never a holiday, scarcely."

"Other women of means spend their winters in California," Mrs. Leslie cried. "There is no reason why we should stick in that poky, little town. Others can make a living in California. He could, too, if he tried."

"I wish I had got off the train and gone back with papa as I longed to do," Rhea burst out. "I've hated to be taken off like this spending money papa works hard to get, while he is home

lonely eating his meals at restaurants and coming home weary to an empty house. I wish I had done as I felt and gone back. Oh, then I'd never have met—"

"Yes, then you'd never have met Barney Graham except across the foot-lights."

"Mama." Rhea exclaimed indignantly. "You've chased bubbles so long you can't see how real Barney is to me or how real papa's wishes and troubles are. And all these people who purr around you now and whom you try to be like wouldn't nurse us through a fever if our lives depended upon them. They wouldn't lend us five dollars if we were starving. It is all pretense and sham. They are just playing at living. All papa has wanted was a real home. And I'll see that Barney has one when we earn enough money that we can settle down."

#### CHAPTER VI.

Mrs. Leslie gave up her flat and began paying bills. An early date had been set and she knew she must hasten home to combat the divorce or to see at least that she was granted suitable alimony.

Outstanding bills were much more numerous than she had supposed. It became necessary to part with furs and jewels. Even then after she had turned into cash everything for which she could be paid cash, there was not enough to take Rhea and herself home on the train even though they traveled in the day coach and ate nothing. She must raise twenty-five dollars more for their tickets.

To endure the humiliation of attempting to borrow from friends was the crowning bitterness for Ethel Leslie. To attempt and fail, as Rhea had predicted, was even more humiliating. The three most intimately devoted friends were approached and declined with deepest regret. They all were, or professed to be, short of funds just then. What should she do?

Finally after days of despairing chagrin she received a letter from her husband with a small check, sufficient, however, to see them through. He had been too tender to allow her real suffering or perhaps it was on account of Rhea that he sent it.

Once at home, Rhea flew directly to her father to plead with him to desist. He was not living at home but with his mother. He was glad to see her, though not as warmly affectionate as had been his wont. Rhea could see that he was worried and preoccupied.

"Divorce and suicide have always seemed weak and unnecessary," Rhea cried.

"Not always, daughter. I've tried everything else. There

seems no other way to check your mother's extravagance and bring her to her senses. One month of such drains as her expenditures in California and the business would go to the wall. I may have waited too long now to save it. As long as your mother can draw on me she will do no differently. She is determined to hold her own with that set of millionaires who can afford the pace. Besides what have I to lose?" he added bitterly. "Five months in the year she is at the beach. The rest of the time our home is turned over to bridge luncheons, or dancing parties, or a few friends are in to tea. At such times I am allowed such bird-cage diet as the function leaves out on the kitchen table. If there is nothing going on here she comes home way after the dinner hour from some 'select' affair, and I am tossed out some warmed up canned stuff or any thing the cook feels like giving me, or I am supposed to don a dress suit and dance till one o'clock with people who can sleep the next day while I am trying to deal with business men naturally shrewd and rested, besides, from a good night's sleep. I'm tired of it, that's all. I've tried for years to change things but they have gone from bad to worse steadily."

Rhea could see that her father's mind was made up and nothing would change it. She wanted to tell him of her lover but felt shy and reticent.

Mrs. Leslie was neither shy or reticent about the matter. She was determined that her husband should know about "the unfortunate affair," as she termed it, feeling confident that he would use his efforts to stop it. She hoped, too, to re-kindle his love for herself and so prevent the divorce. But she soon saw that the latter hope was futile. He was as cold and formal as with an utter stranger. She plunged, therefore, at once into an account of Rhea's lover.

"What can you expect?" he rapped out. "Place a young, impressionable girl in an unnatural atmosphere like that and she does an unnatural thing like falling in love with a man fifteen years her senior."

"Aren't you going to prevent it," Mrs. Leslie asked in dismay.

"What can I do to undo what you have done? It is already too late. It is Rhea's nature to give herself whole-heartedly to some one whom she thinks needs her. If she fancies herself in love, nothing but time will prove to her whether she was really in love or just thought she was. No one is to blame but yourself. Unfortunately Rhea may pay the price."

"Surely we needn't give up yet? Surely something may be done?"

"A visit to a real home might help. Better send her up to her Aunt Edith's till the divorce proceedings are over."

Aunt Edith won Rhea's heart at once by lack of opposition. Aunt Edith meant to try other tactics.

"I like his face," Aunt Edith decided when she gazed at his photos. "The disparity in years will give you more concern later than now. It is the uncertainties of his profession I deplore."

"Oh, I shall enjoy that," Rhea declared. "He says sometimes they have plenty and sometimes neither food or a place to eat. At times they are the darlings of the public and then again no manager will consider them at all. It is the uncertainties I dote on. It will be so romantic and thrilling to pawn your watch for a meal or your coat for a place to sleep. It will be as exciting as a game to put all your stakes just on a meal and lose and have to go hungry to bed."

"That might be all right for youth," Aunt Edith conceded. "But when you are older, certainties will appeal to you more, I imagine. But there is no hurry. Just as well take plenty of time to test your feelings and his."

"There would be no hurry if I had a home but that is all broken up now, so we have planned to be married right away," Rhea smiled sadly. "Oh, I don't want you to think I am sad because of marrying Barney. I'm sad on account of papa and Mama. It's going to be wonderful to marry and go right on the stage."

Marjory listened in rapt attention. The daring and enthusiasm of youth were in Rhea's tones. It seemed almost prosaic to Marjory to just wed a boy she had known all her life, her first and only beau, and rent a few rooms and keep house and be sure of every meal and always come back to the same place. No adventure in it at all.

Aunt Edith, however, listened in some alarm. Was the week Rhea had spent in her home following the children's accident, a revelation of the real Rhea? Or was this flighty bit of fancy Rhea? Was Rhea growing to be like her mother, and would her marriage end in disaster also?

*(To be continued.)*



# Uncommon Honesty

*By Milton Bennion*

People generally do not steal from their neighbors or other individuals, but many people of good repute will steal from a public service corporation as often as opportunity affords. This is so customary in railroad passenger service that conductors are surprised to find half fares and full fare paid voluntarily in accordance with ages. This is illustrated in a remark once made by a conductor to the head of a family, "You are pretty well ticketed, aren't you?" "I do not want to cheat the railroad company," was the reply. "Well," said the conductor, "You're one in a thousand, you ought to be in Congress."

To carry through such a graft, it takes a lie to come to the support of its twin sister, theft; for innocent children must be trained to lie about their ages, in case the question is raised—so trained by the same parents and guardians who are responsible for training them in honesty and truthfulness.

A somewhat more common form of the same sort of stealing is the traffic in streetcar transfers, indulged in both by adults and children; most of whom are wholly unaware of the fact that they are violating a contract between the public and the streetcar company. While the money value in each case is small, it is upon the accumulation of just such small values that the success or the failure of the company depends. This, however, is quite secondary to the fact that this illicit traffic involves the essential elements both of lying and stealing. The receiver is as guilty as the giver. Is not one's sense of honor worth more than seven cents?

In case of the so-called "white lie," this lie may be customary in polite society, but from a moral point of view it is not different in color from other members of its species. This does not mean that in polite society, or any where else, people are morally bound to reveal bluntly all the brutal facts they happen to know. It is well to be polite and tactful, but this need not be at the expense of being truthful. Neither are people under obligation to proclaim confidential knowledge committed to them, or other matters of a personal and private nature. Such matters may remain secluded in the consciousness of those concerned. There need, however, be no attempt to conceal them with lies.

Who has not received pleasant promises in response to a request, only to find later the giver of the promise had no other intention than to be momentarily agreeable? Yet

this is the habit of some people even in very responsible public places. Insincere promises and studied flattery, as means of securing the goodwill of others, ultimately react to the discredit of the one who adopts such methods. It does not pay, to say nothing of being dishonest.

How often does it happen that unwelcome callers are met with feigned welcome and insincere affability, followed, after their departure, with expressions of quite the reverse nature. What may the children of the household think of such an exhibition on the part of the mother, whose business it is to teach them honesty?

Do children reason? Much more than we give them credit for. Also they are more responsive to example than to precept. If uncommon honesty is not essential to their parents, why should children conform to the requirements of honesty at all?

## I Am Going Back to Father

*Marie Jensen*

I met a youth on the road of life,  
 Who had journeyed far from home;  
 He had longed to see the busy world,  
 He had always longed to roam.  
 But his heart grew sad, as his youth went by,  
 And he sighed for his place of birth,  
 As he said, "I'm going home to father  
 'Tis the dearest spot on earth."

An old man bent with the weight of years,  
 Was toiling along life's road;  
 His youth had faded, his step was slow,  
 As he bent beneath his load.  
 But he carried its weight, as he climbed life's hill,  
 With a heart of faith in God.  
 He was going back to his Father  
 When he had passed beneath his rod.

There are many today with hope struggling on,  
 They feel not the load they bear,  
 They accept what God doth send them,  
 Be it pleasure or bitter care;  
 They carry life's ill with a happy heart  
 And try to forget its pain,  
 For they know when its struggle is ended  
 They will all go home again.

*Basalt, Idaho*

# Hotel Utah Food Combinations

*Louis J. Theu—Chef*

## COMBINATION CHAFING DISH ; UTAH

Take fresh vegetables, such as peas, asparagus tips, cauliflower and spinach, place same in a sauteuse and heat in oven. Put a medaillon of sweet breads in center of mound of peas fitting the chafing dish, and a border of scrambled eggs, around same place. The vegetables, in the space around the sweet breads and scrambled eggs. Pour hot brown butter over and serve.

## FINNAN HADDIE—MY FANCY

Take the thick part of half finnan haddie; remove all skin and bones; parboil it by putting it into a pan of cold water, and let it come to a boil, remove it. Place in a baking dish and put some nice round sliced potatoes all around it, add enough double pure cream to cover the fish, sprinkle with fine grated swiss cheese and a little paprica, put the dish into a hot oven and bake until the top is a nice light brown.

## THOUSAND ISLAND DRESSING A LA UTAH

To two pints of Mayonnaise add and mix well, two chopped hard boiled eggs; chopped boiled beets, olives and tea spoonful Worcestershire sauce; two cups of chilli sauce, salt and pepper to taste.

## SOUFFLE—VANILLA

Put two ounces of butter into a pan. When warm add two ounces of flour, mixed well, then add one and one half pint of milk and two ounces of sugar; let it come to a boil, then add the yolks of six eggs, stir the milk until the eggs have thickened (must not boil) add one spoonful vanilla flavoring, beat the white of six eggs, very stiff, mix slowly with the latter pour into a buttered baking dish, bake slowly in a moderately hot oven for fifteen minutes. When baked must be served at once.

Any other kind of flavoring can be used instead of vanilla.

## AU GRATIN POTATOES—DAUPHINAISE

Rub an earthenware baking dish with garlic, spread some soft butter all over, place a layer of raw potatoes sliced thin, and a layer of grated swiss cheese, season every layer with salt and pepper, to a quart of milk or cream, beat two raw eggs and pour enough over the potatoes to cover. Add a few small pieces of butter and bake about 35 minutes in a moderately hot oven.

# Women and the Disarmament Conference

*Nancy A. Leatherwood*

We have passed through auspicious days, since last November eleventh. What an appropriate setting was that sublime Arlington ceremonial over the Unknown Dead for a Disarmament Council, when hundreds of thousands of people from the hillocks and valleys around Arlington, led by their President, repeated the Lord's Prayer in which the listening thousands of New York City joined.

The Disarmament Conference opened amid the prayers of the world. Much has been accomplished and more is expected. Secretary Hughes placed before the Conference a definite plan of limiting armament, which had been derived from exact scientific calculations. One man said he had worked sixteen hours a day for six weeks to get one fact for Mr. Hughes' plan. Other nations had to make their calculations, each country for itself, and this took time.

Then great compromises have to be made, which go to the very soul of nations' ideals and aspirations. This Conference is not one of aggrandizement but of giving up for humanity's sake. Delegates have to pause and get instructions from their governments before they can agree to give up national hopes. There are factors in all the countries which are using every means to arouse popular discontent and opposition to the Conference. The forces which live and prosper by war and human suffering are powerful, and will not willingly see navies and armies decreased. These elements in all countries say "nothing is being accomplished." They misrepresent facts and distort truths, and attempt to create discord between the nations in conference.

Americans must hold fast to their desire for peace. The good women of America must not cease their prayers and labors. They should continue to send letters to the President, congressmen and senators. Let them know that you are not faltering, that peace is as dear today as on November eleventh. Western civilization is on trial. If disarmament fails, the white race is doomed.

For a century our greatest interest in science was its inventions of destruction. We hailed each infernal device as a triumph and gloated over our armament. If the white race and



western civilization is to exist we must turn our thoughts to a reasonable reduction of armament and of building life preserving institutions. If attaining peace is the ideal of the nations, peace will come. Here comes the work of the women. They are the moulders and perpetuators of ideals.

The women of our land are hard at their task. The four conspicuous women who were placed on the Advisory Council have worked eight hours a day on their committees. Each woman was placed on a committee. Mrs. Thomas G. Winter and Mrs. Bird are on the General Information Committee. Papers, magazines, bulletins, and so on, were reviewed each day, and the clippings which related in any way to the Conference or its problems were catalogued for use. Another woman is on the Land Forces, another on the Far East, and Navies.

Aside from these women, hundreds of women from all parts of America, have been working and planning so as to bring the women of the different delegations together in the ways which shall establish friendships and eliminate prejudices. They have earnestly striven to bring the foreign women to understand the American, and to realize what our purposes and ideals are, and above all to make them realize that the American people are friends to all other peoples.

So well has that been done that when one of the Chinese delegates addressed the Congressional Club, some of the Chinese delegates said to him, "Now is your chance to appeal to the wives of the Congressmen and Senators and they will bring the men in line for China." The speaker replied, "You are mistaken, the American women are already our friends."

There are large numbers of newspaper women who are exerting a great influence on popular opinion. There are scores of feature writers from every place. Most of these women are giving kindly, helpful aid to all who are working for the success of the Conference, through their bright interpretations. To be sure there are a few women writers who are knocking and being prophets of gloom.

There is another class of writers who are inconspicuous but very useful. No man of prominence can write all the statements and greetings, etc., that he is asked for and do his work also; hence, many of them call a clever woman whose research work is accurate, whose conclusions are reliable, and whose interpretations are clear and true. She takes the man's ideas if he has any, and develops the article. Many of the outside speeches and talks are prepared in this way by scholarly writers who are little known to the world.

Among the interesting writers is Mrs. Hopkins, of Virginia,

who is doing special story work about women. I met her yesterday at a luncheon at the League of Pen Women's Club House. I was a guest of Mrs. Susie Root Rhodes, a former Utah woman, who is on the Washington Board of Education and one of the women writers of Washington. She will be remembered as the author of President Lorenzo Snow's biographical note, which was used by the American press at the time of his death.

Mrs. Rhodes is trying to help solve the complex educational problems of Washington.

Another delightful woman, who is greatly interested in the Conference, is Madam Peter, the charming wife of the Switzerland minister. A few days ago, she said to me, "Oh, I like your beautiful Salt Lake City. We had a very enjoyable visit there." Another foreign woman present said, "O, I have heard of that beautiful, clean city."

So the women of the world are coming to know all our land, and such organizations as the General Federation of Women's Clubs, The Association of University Women and Pen Women's League, are establishing international committees to promote mutual understanding between the lay women of all lands, for the cause of peace and human good.

## Sunshine on the Peak

*Nina B. McKean*

The storm brooded low o'er the valley,  
 Enveloped my soul as a shroud:  
 The city was covered with shadows,  
 Close crept round my spirit the cloud.

But e'en as the rain clouds grew blacker,  
 Round my heart grew still thicker the pall,  
 I lifted my eyes to the mountains,  
 To the peak reaching highest of all.

My heart leaped high with rejoicing,  
 For there on the calm mountain sod,  
 Was a patch of most radiant sunshine:  
 And I called it a token from God.

And ever in memory I see it,  
 When my heart falls again in despond,  
 That sunshine that lay on the mountain  
 Brings a promise of light from beyond.

# The General Procession

*James H. Anderson*

In India, the insurrections became so general in January, as to be of extremely serious concern to the British government.

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An Irish world conference assembled in Paris, France, in January, being not only Irish but radically anti-British.

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40,000 "bootleggers" were arrested in the United States in 1921, and 600,000,000 gallons of intoxicating liquors seized and destroyed.

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The Irish parliament ratified the treaty with Great Britain on January 7, thereby constituting the south of Ireland the Irish Free State.

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Banditry in the United States at the opening of 1922 had assumed larger proportions than ever before known in the nation's history.

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Numerous incendiary fires throughout the United States in January indicate a deliberate policy in some quarter of destroying property, especially that of public corporations.

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The Seventh-Day Adventists are to hold a conference in San Francisco, Cal., May 11 to 30, at which 110 states and nations are to be represented.

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The new revenue law in the United States is highly favorable to men with families, in lightening the burden of taxation, by exemptions.

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France and Great Britain developed their differences to a material extent in January, from distinct points of view over the German situation.

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Germany and Russia had diplomatic conferences in January, thus exciting western Europe to the view of a possible alliance against the latter.

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European nations at war in January were Greece with

Turkey, Russia with the Karelians, and Spain with the Moroccans.

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Standard Food grains were less in quantity in America in January than for several years, while the European supply had increased greatly.

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Scotland was being agitated in January, over the question of that country separating from and becoming independent of England. There were no violent outbreaks.

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Dr. Fritjoff of Nansen, of the Russian relief commission, reports in January that from twelve to fifteen million people in that country would starve to death this winter, despite all means of relief.

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The Juarez Stake L. D. S. academy, Mexico, did not suspend its operations during the recent disturbances in Mexico, statements to the contrary taken from Salt Lake papers being incorrect.

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Viscount James Bryce, former ambassador from Great Britain to the United States died on Jan. 22. He was well known by many Utah people, to whom he was a staunch friend.

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Pope Benedict XV, supreme pontiff of the Roman Catholic church, died at Rome, Italy, on January 22, of pneumonia. During his control, the interests of the Catholic church were enhanced materially.

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Egypt was troubled in January with a serious upheaval against the British protectorate, and several hundred lives were lost at Cairo. Egypt probably will be given independence from Great Britain.

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Strikes of great extent are threatened in the United States in April, many of those who are urging workmen to strike also being quite free in declaring their purpose to "Russianize the United States."

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Italy and Spain were at strained relations with France in January, even more so than is France with Great Britain. Their difference has a religious rather than an economic phase.

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In London, England, in January, a rule was adopted provid-



ing that children under 16 years of age could not attend moving picture shows unless accompanied by mature guardians.

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William W. Riter, one of Utah's pioneers, who has been a pillar of strength in the financial, industrial, and educational affairs of the state, died in Salt Lake City on January 17. He came to Utah in 1847, then a young man.

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Rev. D. S. Tuttle, head of the Protestant Episcopal church in America, publicly declared in January that diplomatic world conferences would not bring international peace; his statement was that "pure Christianity is the only force which can attain the desirable end."

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In France, in January, the ministry of Aristide Briand was overthrown and a new ministry formed under Raymond Poincare, former French president. Thus far, the change has not improved the peaceful outlook for Europe.

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The ninetieth birthday anniversary of President Charles W. Penrose, of the First Presidency of the "Mormon" Church, and a remarkably capable and diligent preacher of the gospel, was generally observed on Sunday, February 5, by services throughout of the various stakes of Zion, under the able direction of the Genealogical Society of Utah.

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At Washington, D. C., on January 28, the roof of the Knickerbocker moving picture theatre collapsed with the heavy weight of two and a half feet of snow, killing 112 people and injuring 141 others. One of the killed was Guy S. Eldredge of Salt Lake City, brother-in-law to Senator Reed Smoot.

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At Jerusalem, on December 9, 1921, for the first time in more than 20 centuries, the Jews issued from there a proclamation of a joyous character, calling attention to the great progress in the "homeland" in the preceding four years, and noting the rapid course of events, as compared with the previous epochs of Israel's history.

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The *National Geographic Magazine* for February, 1922, in a series of interesting articles on America ancient and modern, commences the opening article with this significant statement: "During the first millennium before Christ, while yet our own forebears of Northern Europe were plunged in the depths of barbarism, there developed somewhere in Middle America, prob-

ably on the gulf coast of southern Mexico, a great aboriginal civilization called the Maya, which was destined to become the most brilliant expression of the ancient American mind."

*What Women are Doing*

A woman's bank has been organized at Cleveland, Ohio, all the employes and officers, from janitor to president, being women.

The wedding dress of Princess Mary of England is made of cloth of gold from India, the material having been obtained by her mother several years ago.

In figuring the length of time used in an average life in personal dressing, Dean Inge, of St. Paul's church in London, England, computes the time taken by women at ten years and by men at two years.

Mrs. Margaret Reuff, an American society girl of New York, who married Andre Reuff, a prominent Frenchman, has issued a warning to American girls to "beware of foreigners as husbands."

Mrs. Marx E. Oberndorfer of Chicago, national music chairman of the General Federation, has started a vigorous and persistent crusade against "jazz" music in schools and other public institutions.

In Japan, at the present session of parliament, the question of equal suffrage has become markedly prominent, with the probability that the granting of suffrage to women will be deferred for several years.

Miss Frances Nikawa, a young woman of the Cree branch of the Blackfeet Indian tribe, Canada, created somewhat of a furore in London, England, in January, by her remarkable dramatic talent in theatrical performances there.

Mrs. Harding, wife of President Harding, made an impressive address to a large audience of women in New York on January 14, urging "effective and unremitting efforts at organization, education and civic training among women."

Dr. Clara S. Seippel, the eminent woman specialist of Chi-

ago, Illinois, in a public announcement made in January, says that "the sturdy type of American womanhood is becoming extinct through too much candy and a too flimsy garb."

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Dr. Amy Kankonen, 23, mayor of Fairport, Ohio, and the youngest mayor in the United States, "cleaned out" the numerous "bootleggers" in her town in a vigorous crusade in October, November and December by keeping at it relentlessly.

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Mrs. Thomas Wintringham, the first British-born woman elected to the British parliament, made her maiden speech there in January, on the subject of economy with public funds, giving a particularly strong showing of facts and logic. She has a clear, pleasant voice, and maintained the attention of her educated and critical audience.

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Mrs. Mary McFadden, mayor of Magnetic Springs, Ohio, 80 years of age and the oldest mayor in the United States, is meeting with success in driving "bootleggers" and male "vamps" out of the town. As to paucity of female wardrobe, she says that "if the girls come to wearing belts, they must wear wide ones."

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Miss Inez Chang, a Chinese young lady who has received a liberal education in a New York university, left for China in January. Her coming there is a topic of general discussion, for the reason that she is making a notable innovation in Chinese customs by engaging in the export and import business, ideas which she gained by practical experience in America.

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Evangeline Booth, national commander of the Salvation Army, in a public address at San Francisco, Cal., on January 25, gave much sensible and practical advice to women in the western part of the United States, saying among other things that "skirts should be five or six inches above the ground," and that "too many women today destroy their true womanliness by immodest dressing, and have only themselves to blame when their characters are questioned."

# Notes from the Field

*By Amy Brown Lyman*

## LEADERSHIP WEEK AT THE BRIGHAM YOUNG UNIVERSITY

Leadership Week at the B. Y. U., January 23 to 27 inclusive, was most interesting and inspiring throughout. The attendance was remarkable, there being registered during the week between 1600 and 1800 stake and local leaders, from the adjacent stakes and wards. This gratifying response to the opportunity extended by the University, gives evidence of the desire on the part of stake and local Church workers, to raise the standard of the work of their organizations, and it also shows an earnest desire for spiritual and educational uplift.

Such a feast of good things was offered that one was almost bewildered at the outset. There were general sessions where topics of interest to all were discussed by some of our ablest speakers; there were regular department meetings or classes where specialized instruction was given, under direction of the college professors; and there were delightful social entertainments, consisting of get-acquainted parties, musicals, theatricals, pageants and band concerts. Each day a delicious luncheon was served in the cafeteria, where most of the service was given voluntarily by the charming young women of the institution.

The distinctive feature of Leadership Week was the spirited and faith-promoting address by President Heber J. Grant on Wednesday the 25, in College Hall. For over an hour the vast audience listened to him in breathless silence. His earnestness, sincerity, and convincing testimony, touched and thrilled the hearts of all who heard him, and they went away strengthened in determination, in faith, and in testimony. Many who came for this special occasion were unfortunate in not being able to secure seats or even standing room in College Hall, and it was necessary to arrange for an overflow meeting which was held in the Library.

There were nineteen departments in all, including a department for each of the Auxiliary Organizations of the Church. They were as follows: Priesthood, Relief Society, Sunday School, M. I. A., Primary, Religion Class, Teacher Training: Pre-Adolescent Section, Adolescent Section, Adult Section; Genealogy, Social and Recreational Leadership, Scout Leaders, Bee Hive Leaders, Home Making, Public Speaking, Business Administration, Missionary Course, Pageantry, Health Work, Music, Pre-



siding Officers. In the meetings of the auxiliary groups the regular work of each organization was presented by both lecture and open forum, the latter providing excellent opportunity for discussing pressing and perplexing problems, as they were presented by local workers. It was necessary to hold many of the department meetings simultaneously. Special effort was made, however, by the University authorities to avoid conflict between departments where subjects were closely related.

The Relief Society Division was in charge of Dean John C. Swenson, and General Relief Society President Clarissa S. Williams. President Williams was assisted and supported throughout the entire week by her counselors, Mrs. Jennie B. Knight and Mrs. Louise Y. Robison, both of whom attended every session. Other board members in attendance were as follows: Mrs. Amy B. Lyman, Mrs. Emma A. Empey, Mrs. Susa Young Gates, Miss Sarah M. McLelland, Miss Lillian Cameron, Mrs. Annie Wells Cannon, Mrs. Lottie Paul Baxter, Mrs. Julia A. Child, Mrs. Amy W. Evans, Mrs. Ethel R. Smith. Mrs. Gates was present as the senior member of the Board of Trustees and assisted Professor Partridge in the very excellent and crowded sessions of the Genealogical Department.

Aside from the instructions and inspiring remarks by members of the General Board, the following definite course of lectures was outlined: Introduction to the Course, Bishop C. W. Nibley, President Clarissa S. Williams; Background of Relief Work, Dean Swenson; Right to Live, Standards of Living, Problems in Community Welfare, Mrs. Amy B. Lyman, General Secretary Relief Society; Qualifications of Charity Worker, Mrs. Inez Knight Allen, President Utah Stake Relief Society; What to Do and How, Mrs. Annie D. Palmer, Counselor in Utah Stake Relief Society and Executive Secretary of Community Welfare Department of Utah Stake; Essentials of a Happy Home, and The Boy and His Gang, by Dr. E. E. Erickson, University of Utah; Open Forum.

It was regretted very keenly by Relief Society workers that Presiding Bishop C. W. Nibley, who was scheduled to give the opening address of the convention, was unable to be present. He was out of the state at the time and did not return until the end of the week.

President Williams, in her addresses, emphasized especially the importance and necessity of close cooperation in relief work between the Bishop and the Relief Society Ward President. Out of her rich experience as a ward president, in which capacity she served under three different bishops, Mrs. Williams learned conclusively that the most effective work and the best results obtain where the Bishop and the Relief Society President have a thor-

ough understanding and unity of plan and purpose in family welfare work. Mrs. Williams also emphasized the importance in family work of going into all situations carefully and prayerfully before treatment of any kind is given, including permanent relief.

Dean Swenson, who is a specialist in sociology and related subjects, was at his best at all times, emphasizing those necessary and fundamental elements upon which successful family and community life are built.

In point of attendance and interest no other group outclassed the Relief Society. There were registered in this department 212, representing the following stakes: Utah, Alpine, Nebo, Wasatch, Deseret, Tintic, Ogden, Sevier, Juab, Jordan, North Sanpete, Parowan, South Davis, Juarez, Uintah.

Of the special entertainments given during the institute, none were more interesting and appealing, particularly to Relief Society women, than the three-act play "Saza" written by Mrs. Annie D. Palmer and staged by Mr. Earl Pardoe, professor of Dramatic Art of the B. Y. U., with students of the institution in the roles. The play is a thoroughly modern problem play with a good plot well wrought out. It is the story of the rehabilitation of a family. The message is put over without being preachy or monotonous, and the interest maintained to the end. The best features of the play are the problem itself and the excellent dialogue which is snappy throughout.

The success of Leadership Week at the B. Y. U. is a great tribute to Dr. Frank S. Harris, the new president of the institution. The Church and the School are both fortunate to have in this position one so well trained, so vigorous, and by nature so well equipped to direct the affairs of this great Church educational institution. Dr. Harris' enthusiasm and inspiring leadership were felt in every department and in every exercise. Those in attendance were deeply grateful to President Harris and his faithful assistants and to the Church itself for providing this excellent opportunity for them to gain valuable knowledge and information, and more important even than this, for the opportunity of being caught up, as it were, where fields of vision and possibilities were opened to them.

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#### *Nebo Stake.*

The free clinic work that has been accomplished under the direction of the Nebo Stake Relief Society Presidency, is worthy of special note. Through their untiring efforts, a number of children have been operated upon for diseased tonsils and adenoids, who otherwise would not have been attended to. Much credit is also due local physicians for the interest they manifested

in this movement. The doctors, together with their nurses and members of the Stake Board, who assisted in caring for the children after they were operated on, made it possible for thirty children to enter school last fall in a better condition to take up their school work, than ever before. There are a number of others who will be treated in the near future under the free clinic, through the kind cooperation of the doctors with the stake Relief Society presidency.

At the beginning of the fall work, the Nebo Stake Relief Society Board gave a social in the Salem Ward meetinghouse for all the ward officers and teachers of the Relief Societies of the Stake. A splendid program had been arranged by a special program committee for the occasion. Mrs. Martha A. F. Keeler of the Utah Stake was present and gave a very interesting and helpful talk to the teachers. Refreshments were served to about 450 Relief Society workers and a very enjoyable time was spent in a social way. Those who were present will look forward to this annual occurrence.

#### *Taylor Stake.*

Since the visit of President Clarissa S. Williams to Taylor Stake, ward conferences have been held in all the wards. The Priesthood very kindly permitted these conferences to be held in every instance, on Sunday evening. Stake officers were present at the different meetings. The programs were excellent, each ward reported the various phases of its work and what it has accomplished. In some of the wards the Relief Society choirs did the singing, and in some instances, all the solos, duets, and choruses were taken from the Relief Society Song Book. Literature lessons on the L. D. S. Hymns and Theology Lessons were given and talks on the Social Service Work. The stake officers feel that these conferences were very successful and helpful and some of the ward presidents have reported that their attendance has been increased as a result.

Beginning with the year 1922, the Relief Society of each ward in the stake will be asked to furnish two musical numbers every fourth Sunday of each month for sacrament meeting.

#### *Millard Stake.*

Ward conferences in the Millard Stake Relief Society have just been completed. Through the courtesy of the stake presidency and ward bishops these conferences were held Sunday afternoons at the regular time for the Sacrament meeting. The bishops presided until after the sacrament was administered and then turned the service over to the Relief Society. Very interesting and instructive programs were given. In some of

the wards in this stake, 100% of the Relief Society teachers are visiting. In one ward, every married woman in the ward is enrolled in the Relief Society. The stake officers have offered a prize to the ward getting the largest percent of subscriptions to the *Relief Society Magazine* for 1922.

#### REORGANIZATIONS

##### *Woodruff Stake.*

At the monthly stake Priesthood meeting held Friday, November 18, 1921, Mrs. Zina L. Taggart resigned from her position as president of the Relief Society of the Woodruff stake. Mrs. Taggart was honorably released, and immediately after the evening meeting, the Relief Society stake board entertained those present at a social in compliment to her. A short, spicy program was rendered, after which the stake board served delicious refreshments. Mrs. Taggart was presented with a beautiful token of love and esteem from the officers of the stake board, and she will take with her to her new residence, Utah, many fond memories of pleasant associations with Woodruff stake. Mrs. Esther Thomas, of Evanston, Wyoming, has since been appointed president of the Relief Society of the Woodruff stake. She has retained the stake counselors and all of the former board members.

##### *Tooele Stake.*

The Tooele Stake Relief Society was reorganized on October 23, 1921. Mrs. Alice R. Roolley, who had served for twenty years as stake president, was honorably released on account of ill health, and Mrs. Maggie W. Anderson was appointed to serve in her place.

##### *Jordan Stake.*

On November 17, 1921, Jordan stake was reorganized. Mrs. Hilda H. Larson, who had served faithfully and well for many years, resigned her position on account of failing health, and Mrs. Elfleda Jenson was appointed to succeed her. Mrs. Larson has served twenty-two years on the Stake Relief Society Board, and twenty years as president. In honor of Mrs. Larson and the retiring board members, a social in the nature of a testimonial was given by the new stake officers and board members, when the following program was given: Singing; Invocation, President William D. Kuhre; Address of Welcome, Mrs. Mary B. Fitzgerald; Song, Mrs. Eunice Nelson; Rhymes for retiring presidency and board members, Electa Nelson; Community Singing; Remarks, President Soren Rasmussen; Presentation of gift to the retiring board by Mrs. Mania Goff; Remarks, President, Clarissa S. Williams, Counselor Louise Y. Robison, Amy B. Lyman, and Sarah M. McLelland.



# EDITORIAL

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*Motto—Charity Never Fails*

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## RELIEF SOCIETY MAGAZINE

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## PRAYER

Everybody in this Church, and most people outside, accept the principle of prayer as a saving grace. We read about it and talk much about it. But there is a lack of actual practice by members in good standing in this Church. In the majority of our homes there is a more or less (rather less than more) regular habit of holding prayers once a day. Sometimes family prayers are held in the morning, just before breakfast, or in the evening just before dinner or bedtime. How many families do you know who have regular family prayers twice a day?

If we kneel once a day in family prayers, most of us let it go at that, and our private prayers are said while on our feet, or in snatches of thought while at our daily tasks. We justify my brother sin against me, and I forgive him? Till seven cere desire, uttered or unexpressed," from the well-known hymn. So it is; but the Lord did not intend to have all our praying done that way or he would not have given us the explicit instructions and admonitions we find in the Scriptures, ancient and modern. Twice a day, at least, we should appear on bended knees, in private prayers before the Throne of Grace. How many of you pray secretly twice a day?

Then there is the pitiful neglect to train—train, I said—children to pray secretly twice a day. If such habits are not formed in childhood it is next to impossible to adopt the praying habit in adult life. Boys and men are especially neglected and

neglectful in this matter. How many mothers do you know who gather the little children round them, listening to the morning and evening prayer from lisping lips? Do you know any? Any grandmothers who lift this daily task from the burdened young mother's shoulders, lovingly fastening this best and most profitable habit on the souls and characters of the growing children? Are you thus helping?

Prayer is not only a good and simple subject to study about, it is a living principle of life and soul growth. It is next to impossible for men and women to grow and progress in this Church without daily, regular, secret and family prayer. You will often find this neglect at the very root of the indifference and gradual apostasy of both men and women. Some who seem to shoot up like meteors in our religious sky and then fade and fall away into dim forgetfulness, often do so because of the pride, selfishness and overweening self confidence which saps the very roots of sure testimony and reliance upon God. Man cannot save himself; he can be saved—only and wholly—by leaning upon Christ and the Father in real acknowledgment of human weakness and human inability to save itself.

Prayer is the pressure of our hands upon the button which connects the line between us and our Father. There is the illuminating radiance, the help and sustenance waiting, waiting for the pressure of our hand upon the communicating button. It is our fault if we fail to touch that source of power, releasing thereby the divine forces of love and comfort, of actual help and physical assistance which are ours to command.

Do you pray?

## BOOK NOTICE

*The Isolation Plan*, by William H. Blymyer is one of many charming good books. It is published by The Cornhill Company, 2 a Park Street, Boston, Mass., and the price is but \$2. The following gives a brief outline of this excellent book:

“Disarmament is the topic of the day in all nations, and in this notable book, Mr. Blymyer sets forth a plan for an international convention under which the nations would simultaneously cease their military and naval activities and institute compulsory arbitration under the sanction of isolating any nations that refused to submit or to comply with an award until conformance.”

# Guide Lessons for May

## LESSON I

### Theology and Testimony

(FIRST WEEK IN MAY)

#### FORGIVENESS

Forgiveness is the mental cancellation of a debt or obligation, incurred through wrongdoing. It is accompanied by self-control and generosity and mercy. The most striking example of forgiveness known is the prayer of the Redeemer on the cross, and one of the most apt illustrations of the folly of unforgiveness is found in Matthew 18:23-35.

*What Humanity Says:*

"I pardon him, as God shall pardon me."—*Shakespeare*,  
"Richard II."

"To revenge is not valour, but to bear."—*Shakespeare*,  
"Timon of Athens."

"Not to relent is beastly, savage, devilish."—*Shakespeare*,  
"Richard III."

"To err is human, to forgive divine."—*Pope*.

"But to have power to forgive  
Is empire and prerogative:  
And 'tis in crowns a nobler gem  
To grant a pardon than condemn."—*Butler*.

"Virtue is not malicious; wrong done her  
Is righted even when men grant they err."—*Chapman*.

"But, thou art good, and Goodness still  
Delighteth to forgive."—*Burns*.

"Young men soon give and soon forget affronts;  
Old age is slow in both."—*Addison*.

"The kindest and the happiest pair  
Will find occasion to forbear;  
And something every day they live  
To pity and perhaps forgive."—*Cowper*.

"Being all fashioned of the self-same dust,  
Let us be merciful as well as just."—*Longfellow*.

"Forgive! How many will say, "forgive" and find,  
A sort of absolution in the sound  
To hate a little longer."—*Tennyson*.

"There is an ugly kind of forgiveness in this world, a kind of hedge-hog forgiveness, shot out like quills; men take one who has offended and set him down before the blowpipe of their indignation and scorch him and turn his faults into him, and when they have kneaded him sufficiently with their fiery fists, then they forgive him."

*What Divinity Says:*

"I the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death.

"My disciples, in the days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened.

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned before the Lord, for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men, and ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."—*Doctrine and Covenants*, 64:7-11; 98:40-48; *Gospel Doctrine*, pp. 421, 422, 423.

"And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses, when he says that he repents, the same hath brought himself under condemnation."—*Book of Mormon*, Mosiah 25:31.

New Testament: "Forgive, and ye shall be forgiven."—*Luke* 6:37.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—*Matt.* 6:15.

"Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? 'Till seven times?' Jesus saith unto him, I say not unto thee, until seven times, but, until seventy times seven."—*Matt.* 18:21-22.



Old Testament: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7:14.

"And our Father Adam spake unto the Lord and said, Why is it that men must repent and be baptized in water? And the Lord said unto Adam, Behold, I have forgiven thee thy transgression in the Garden of Eden."—Pearl of Great Price, Book of Moses, 6:53.

The withholding of forgiveness in the face of repentance is unmistakable evidence of sinfulness in the one from whom forgiveness is sought. He is in a worse state than the repentant sinner from the fact that he has no promise of repentance; indeed, he is face to face with the divine declaration that God will not forgive anyone who is in an unforgiving state of mind.

The unforgiving is not only in a state of theological sin, but is guilty of psychological folly. His heart is hardened and his mind is blinded by the bias of selfishness. Hate always hurts the hater more than it does the hated. Of all holdings, that of grudge holding is the most unprofitable, even family pouting never pays.

Apology, which is the simplest form of expressing repentance, will be accepted just to the extent that culture has made its way into the household. At the apex of adolescence, the utmost care should be taken to avoid the exaggeration of the consequences of failure, and strong emphasis should be placed upon the glory of success. This is the age where the imagination may reach over into conscientiousness, and magnify mistakes into sins, and sins into crimes, and the fear of perdition sometimes not only befogs but literally obscures the light of hope. This accounts for the fact that this period is the one in which despair claims more suicide victims than at any other period in life. It is the period when soul-sickness is most prevalent, and the soul then needs more than anything else the tonic of forgiveness in theory and in practice.

Forgiveness, however, should neither be taught nor practiced to the exclusion of a high sense of responsibility, resting upon self-respect and the respect for others. The boys were made weaklings, if they were not wicked, who could steal oranges from a fruit stand, eat them, go around a corner into an alleyway, pray God for forgiveness, and start on another raid with their consciences perfectly at ease so far as the former theft was concerned. And yet, religious training concerning God's forgiveness may be carried on counter to ethics, in a direction

exactly opposite to ethics, and produce results just such as this case indicates.

*Heart Forgiveness and Lip Forgiveness:*

When forgiveness is whole-hearted, it becomes everlasting, like God's forgiveness, and the offense, if it cannot be buried in forgetfulness, is kept in the tomb of silence, and nothing short of its identical repetition will be permitted to be resurrected in the presence of the forgiven offender or revealed to others in his absence.

With the Lord's forgiveness comes the pledge that the forgiven sin shall be held no more in his remembrance, and if the forgiven sin of another fall within the range of one's remembrance, both justice and mercy require that it be not seized and held up by the hand of unkindness. The carrying of other people's faults and the confessing of other people's sins is a self-imposed task that bends us away from the line of spiritual uprightness.

*Taunting:*

Domestic taunting makes of fireside forgiveness a sort of social mockery, and should be fought to a finish by faith and works.

QUESTIONS AND PROBLEMS

1. Discuss the proposition: Grudge-holding is the most unprofitable of holdings.

2. If the Lord had pursued the petulant policy of refusing to speak to the transgressor even before repentance, what would the first prayer have amounted to?

3. Discuss the cultural and religious value of the habit of apologies and their acceptance in the family prayer?

4. Apply this couplet to the necessity of self-forgiveness:

"Arise, if the past detain you,  
Its sunshine and sorrow forget,  
No chain so unworthy to bind you,  
As those of a vain regret."

5. Give a practical illustration of Doctrine and Covenants, 64:11.

6. Show that the person who is unwilling to forgive cannot consistently partake of the bread in the sacrament service.

## LESSON II.

**Work and Business.**

(Second Week in May)

## LESSON III.

**Literature.**

(Third Week in May)

## HYMNS OF ALEXANDER NEIBAUER

Alexander Neibaur, a Jew, born in Ehrenbriestein, in the noted Alsace-Lorraine country, added to the noble training of the Jews the knowledge of the Messiah, and also the knowledge that the gospel had been restored through the Prophet Joseph Smith. He was acquainted with the Prophet Joseph, having been his instructor in Hebrew and German for a season. He was the first Jew to join the Church.

The greatest of all books is the Bible; judged from a purely literary point of view, it is in a class by itself. When the youth who wrote "Thanatopsis" was asked how he obtained his exalted style, he said, from reading the Bible and listening to my grandfather pray, who employed much of biblical phraseology in his prayer.

A casual reading of the hymn, "Come, thou glorious day of promise," page 246 of the hymn book, will disclose one of two things at the outset, that its author was either a Jew, or that, through natural aptitude and intensive training, he had caught the spirit of the Jew. The diction and imagery of the hymn breathes the spirit of the Hebrew scriptures, partaking of their high literary and poetic quality.

The first line is to the point, "Come, thou glorious day of promise." To no other people does the word "promise" connote so much as to the Jews. Their great forebear, Abraham, was led by the Lord to the Land of Promise; they are very frequently referred to as a people of promise, and their future depends on the fulfilment of the promises of the Lord unto them. In other lessons and at other times we have alluded to the fact that Jewish people frequently pay the high tribute to the United States of America of calling it a "Land of Promise."

Nothing could be more thoroughly natural than that the burden of this song should be a prayer to God to hasten the

day when the scattered sheep of Israel shall no longer go astray, when the anger of the Lord shall be turned from his chosen people, and the time of their unbelief and misery be brought to an end. In this prayer the poet was true to the tradition of his fathers, and true to the revelations of the Prophet Joseph, looking toward the time when Israel shall be gathered from all nations, the Ten Tribes come forth, the Lamanites rise from darkness and degredation, and the Jews gather to Jerusalem, the Holy City.

This fervent prayer, this great hope, has been lifted into the realm of poetry through the medium of great feeling, such feeling as is deeply reverent, and a choice of words rare in their appropriateness and beauty. The word "sheep," as used by Elder Neibaur, is preferable to any other word possible, for the Messiah had said, "My sheep know my voice," and the great psalmist had characterized his Lord as a shepherd who leadeth his sheep into green pastures. "Hosannas" is a word that comes resounding from the past, carrying with it the flavor of the Hebrew scriptures. The same thing is true of such phrases as, "Thy wrath forever burn," "Thine ancient Israel, their transgressions from them turn." The use of the word "Jacob" is particularly good in a hymn of prayer, pleading for the redemption of Israel. So, too, the word "Messiah" is the favorite word of the Hebrew.

The hymn reaches a grand climax in the lines: "Prince of Peace, o'er Israel reign." The consummation of all of Israel's hopes and indeed the hopes of all humanity will be realized when the Prince of Peace shall reign o'er Israel. Peace is the theme of the hour, it has occupied the first thought of the world's greatest statesmen for nearly a decade, there is no theme that people of every nation will attend to so quickly as this same theme of peace. Surely, even though the hour be delayed, the time is not far distant when the Prince of Peace shall reign o'er Israel.

"Come, thou glorious day of promise" is a poem, meeting the standards set for poetry. The thought content is lofty, the emotion adequate and reverent, the diction appropriate, the imagery apt and beautiful, while the entire composition arouses memories of the holy prophets and the Messiah who came forth from the hand of God to bring redemption to the world.

No estimate of this hymn can in any way be complete that neglects to mention its metrical qualities. There is beauty and dignity in the verse movements and the music of the lines, which adds to its charm and causes it to linger in the memory.

On page 299 of the hymn book, we have a hymn lamenting the fate of the Jews and rejoicing in the fact that "The days



of the mourning are near at an end," "When Messiah will come" their "Redeemer and friend" "To cheer thee and bless thee and dry up thy tears," etc.

This, like "Come, thou glorious day of promise" is born of Jewish sorrow, accumulating through centuries of suffering, and lightened, too, as the first one, by the knowledge that the Messiah cometh, and that soon, with healing in his wings.

Alexander Neibaur is the author of the hymn, "Let Judah rejoice," but his name does not appear as its author because, having made a few changes suggested by Parley P. Pratt, he appears to have been too modest to lay claim to its authorship.

#### QUESTIONS AND PROBLEMS

1. Have some person read, "Come, thou glorious day of promise" in its entirety to the class.
2. Why is it especially appropriate to use the word "Jacob" in speaking of Israel?
3. Go to the dictionary and find the meaning of the word "connote." How does its meaning throw light on words as used by the author of this hymn?
4. Select from "Thanatopsis," written by William Cullen Bryant, lines whose language reminds you of the language of the scripture.
5. Have some one in the class read the hymn, "Let Judah rejoice."

### LESSON IV.

## Social Service

(Fourth Week in May)

#### INTELLECTUAL LEADERSHIP IN THE HOME

"The glory of God is intelligence," said the Prophet Joseph. And also, in revelation, we are given the commandment to "Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich; behold, he that hath eternal life is rich."—Doctrine and Covenants 11:7.

"Know the truth," said the Master, "and the truth shall make you free." The Jews, to whom Jesus was speaking, answered and said, "We are Abraham's seed, and have never yet been

in bondage to any man: how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin, and the bondservant abideth not in the house forever; the son abideth forever."—St. John 8:32-35.

Thus intelligence means freedom, riches of eternal life, the "Glory of God," whereas ignorance means bondage, sin and death. Our experience bears out in every respect this truth. Light and intelligence makes for righteousness and freedom, ignorance leads to sin and bondage, and is the cause of untold misery.

#### INTELLECTUAL RESPONSIBILITIES IN THE HOME

The home is required to radiate truth and intelligence.

"But I have commanded you to bring up your children in light and truth." And this means, of course, first of all, moral and spiritual truth, the "doctrine of the kingdom," but it also means general information that can be obtained from "the best books" "Of things both in heaven and in the earth, and under the earth; . . . things which are at home, things which are abroad, the wars and perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries and of kingdoms." Doctrine and Covenants 88:79.

The ideal home is one that is broad enough in its interests to discuss and direct in all lines of general information. This does not imply that the family should know all about science and art, history, religion and government. That would be impossible. Nor does it imply that the father and mother must have a high degree of scholarship. What is wanted is an intellectual spirit that will stimulate a desire for truth, a spirit of learning that will radiate to every member of the family group. It implies, also, that there be enough knowledge of the attainments of our civilization along lines of science, art, literature, history, etc., at least to introduce the younger members of the family to the blessings of God's revealed truth, scientific as well as religious.

#### INTELLECTUAL FACILITIES IN THE HOME

Every home should have a library which covers the field above indicated. It need not be a large one. The average home cannot afford many books, but it can afford a few good ones. In fact, twenty five books well selected may cover in a general way the world of knowledge, as it is now attained in our civili-

zation. The principal of the local school, or some well-read man in the community, may be able to offer excellent suggestions to a family planning or developing a home library. One or two good magazines dealing with current questions, such as the *Literary Digest* or the *Atlantic Monthly*, besides the publications of our Church, should serve to keep the members of a family well informed concerning the great questions of the day. In the selection of library books and magazines due regard should be taken of the various members of the family. The immature minds with their simple interest in pictures and stories should not be neglected. A recent bulletin of the University of Utah, written by Professor J. H. Paul and published by the Deseret Book Company, entitled *Six Years of Home Reading* contains a list of books, recommended by the author for the various ages and degrees of intelligence as we have them in the home. The book recommended covers a great variety of subjects.

#### ADVANTAGES OF AN INTELLECTUAL HOME LIFE

It is a common expression among school teachers that they can detect in school children the intellectual life of the home. Some children come to school with a rich world of information from which they can draw in their study of the problems of nature, of history and science. These children also have a keen interest in the study of the many problems presented in school life. They are the first to lead out in discussion. Other children have no such background and consequently they lag behind in nearly every subject that calls for wide intellectual experience. What is true in the school room is true in every relation of life where our children come in contact with people. The home training always comes forth for good or for ill.

#### OPEN-MINDEDNESS MUST BE TAUGHT IN THE HOME

And lastly, the attitude of the home towards a free and open discussion of all vital questions is sure to give the child a tremendous advantage in his later investigations of scientific, political, economic, and religious truths. One of our greatest leaders of thought, in modern times, John Stewart Mill, attributes his attainments to the training he received from his father in intellectual honesty. He was always taught to let the facts and principles revealed in his study govern his conclusions. In short, he was taught to be open-minded. This is the true spirit of the gospel. We are always open to truth. We adhere to the commandment: "Seek ye out of the best books words of wisdom, seek learning even by study and also by faith."

## QUESTIONS

1. What scriptural evidence have we to show that to seek intelligence is a divine law given to man?
2. Does the commandment to seek "knowledge and truth" extend beyond that of seeking religious truth? Do we have scriptural evidence of this?
3. What is the meaning of the expression: "The bondage of ignorance?"
4. What facilities does the home afford for intellectual training?
5. Is intellectual home leadership necessarily confined to father and mother?
6. Do you think that it weakens the influence of father or mother if a high school son or daughter should assume intellectual leadership in the home along certain lines of science?
7. State the advantages that come to children reared in intellectual homes.
8. Place the following in the order of their importance from the standpoint of the welfare of the child:
  - Healthy homes.
  - Moral homes.
  - Homes with spiritual atmosphere.
  - Wealthy homes.
  - Intellectual homes.
9. What is the meaning of open-mindedness? How strongly do you think this principle should be advocated in the home?

*References:*

Doctrine and Covenants, 88:77-80; 117:122; 93:24-48; 109:7; 130:18-19.

Deuteronomy 11:19.

The following two books contain good supplementary material for the lessons on the home: Cope: *Religious Education in the Family*, published by the University of Chicago Press, Chicago, Ill.

Mosiah Hall: *A Practical Sociology*, published by Charles Scribner's Sons, Chicago, Ill.



## To the Agents and Friends of the Magazine who are Taking Subscriptions

It was unanimously decided at the October Conference by the officers and members present rather than raise the price of the magazine, we would ask the agents and friends for the present to secure subscriptions without the customary 10 per cent discount.

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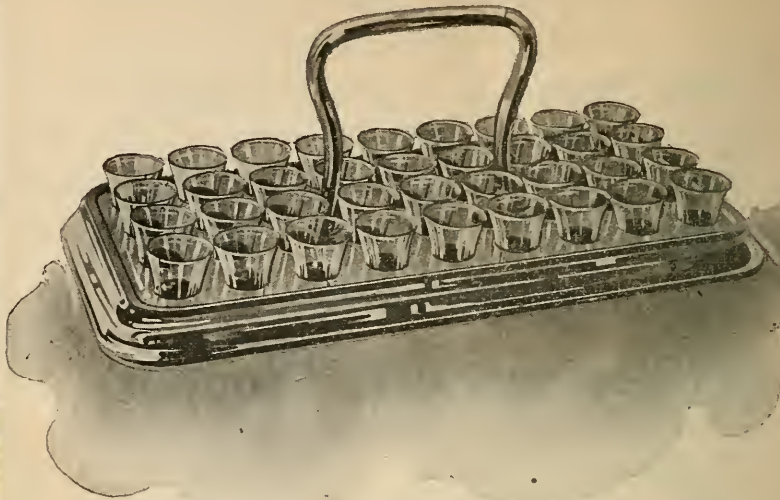
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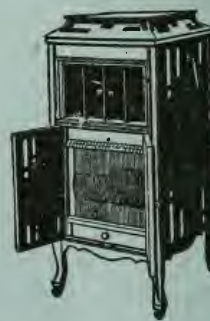
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## RELIEF SOCIETY WORKERS

*Mina Madsen*

They asked me if I'd add my mite,  
To chink in 'tween the heavy parts;  
The text must not be long or weighty,  
Some cheer to gladden mother hearts.  
And as I delved for gladsome thoughts,  
That I might not be stamped a shirker,  
Just one great theme surged in my brain  
"Praise for the R. S. Worker."

I tried to thank some sisters once  
Who came to help me as a mother;  
"What would life be," said one to me,  
"If we could not help each other?"  
And so they go, it matters not,  
If grand or low the residence,  
These noble sympathetic souls;  
"Relief Society Presidents."

They feed the hungry, clothe the poor,  
And bring relief to weary mothers;  
Their own welfare they think not of  
For they are taking care of others.  
Each day they cheer some lonely heart,  
Or take some lost one by the hand;  
So all who know them often bless  
"The Great Relief Society Band."

Bless't are those numbered in this band  
So willing, tireless, steady;  
Who, like colonial minute-men  
By day or night are ready;  
A call may come of grief or pain  
Some heads bowed low by "Death, the Lurker,"  
No matter what, she'll always go,  
Blest "Relief Society worker."

And when she goes to her reward,  
As all must do sometime or other,  
She'll find a crown bedecked with stars  
By those who loved her as a mother.  
The Father'll say, "This mansion bright  
We kept for those who never shirk;  
The faithful sisters here reside,  
Who did Relief Society work."



Mrs. Elizabeth Snow Ivins, former President of Mexican Mission Relief Society, mother-in-law of Professor P. V. Cardon; Thomas B. Cardon, Lucy S. Cardon, parents of Professor Cardon; Mrs. Cardon was Stake President of Cache Relief Society for many years.



THE  
**Relief Society Magazine**

Vol. IX

APRIL, 1922

No. 4

## Why I am a "Mormon"

A SIMPLE STATEMENT, NOT DOCTRINAL BUT  
SINCERE

*By P. V. Cardon*

It has been my good fortune to travel extensively in the United States, engaged in professional work for the U. S. Department of Agriculture and different State Agricultural Colleges and Experiment Stations. Ordinarily, while traveling, the subject of religion was not discussed, except as an after-dinner topic on the gallery of a plantation home, in the lounging room of the club, in the Pullman, or in the parlor of a farm home in this county or that parish. Occasionally, also, the monotony of a long automobile trip would be broken by a discussion of religion.

Such a conversation would begin in any of a number of different ways, but usually it would involve one or both of two simple questions. If my religion was unknown to the other party to the conversation, he would ask, "What's your Church?" or words to that effect. If he knew my religion, he would inquire about as follows: "Cardon, why are you a 'Mormon'?"

I have been asked these questions many times, by representatives of the more common churches in this country, as well as by non-believers, even atheists, so called. My answer to the first, always has led to the second question; so, regardless of how the conversation opened, I almost invariably have had to state my reasons for being a "Mormon."

Early in my experience I was prompted to reply to this question with quotations of scripture and an exhaustive review of the facts leading to the establishment and development of the Church of Jesus Christ of Latter-day Saints; but I soon learned that I was not qualified to reply effectively along that line. I found that my boyhood indulgence in religious work had served

to satisfy my own desires, but had failed to prepare me for making the kind of reply which always struggled for expression on such occasions as these. Moreover, I lacked the familiarity with scripture and Church doctrine that comes to the sincere missionary. The privilege of serving in the missionary field had been denied me. I had responded favorably to a mission call, but President Smith decided later that the agricultural work in which I was engaged at that time was missionary work of a highly acceptable type, so I continued the investigation of temporal instead of spiritual affairs.

Not being qualified from a doctrinal standpoint, therefore, I decided to answer the question, "Why are you a 'Mormon'?" from a common-sense standpoint wholly satisfactory to myself, at least. And why not? Being a "Mormon," should I not be able to say why? If my reasons were not doctrinal, what were they?

I have spent a great deal of time trying to answer that question. It is not an easy thing to do. But I have answered it, in my own way, and my answer satisfies me. I am a "Mormon" for the reasons given below, and, to me, they are sufficient reasons for my remaining a "Mormon," aside from any consideration of scripture, doctrine or covenant.

I am a "Mormon" because (a) I could never have been born anything else; (b) "Mormonism" created for me a home environment that made me able to approach the problems and assume the responsibilities of life, fearlessly; (c) "Mormonism" has filled my cup with happiness; and (d) my simple belief has eased my thoughts of death, making it possible for me to look to the future with equanimity.

To be able thus to state my reasons I had to begin back in the 17th century, when my paternal ancestors, who were Huguenots, probably were "forced out of France by the Edict of Nantes, in 1685, which deprived them of all security and rights so long as they clung to their religion." They settled in the Piedmont region of northern Italy; and it was there, about 158 years later, in 1843, that Thomas Bartholomew Cardon, my father, was born. When he was a mere boy, his family, including both parents, four sons and a daughter, emigrated to Utah as converts of the "Mormon" Church. Later he went to war, serving as a bugler in the Army of the Potomac. Being severely wounded in the Battle of Gains Mill, he was sent to the rear and finally was discharged from the convalescent camp near Washington, D. C. By some means he found his way to Harrisburg, Penn., where, as an apprentice, he learned the photographic art which enabled him at last to get back to Utah.

There he met and later married Lucy Smith, my mother.

She had come as a girl from England, her parents having been converted to "Mormonism," and when eighteen months old she had crossed the plains, arriving in Utah in 1854.

Now, it is clear that, from a biological standpoint, if from no other, I should never have been born had it not been for "Mormonism." My father doubtless would have lived his life in Italy, whereas my mother probably would have remained in England. Because of "Mormonism," however, I was born; and I am now duly appreciative of my inheritance.

Happily, the natural inclinations of my parents prompted them to maintain wholesomeness in the home; and it is likely that they would have done so had they been of any other faith than "Mormonism." Reflection on this point, however, has convinced me that their peculiar faith caused them to be unusually solicitous when considering the welfare of their children. To them, every child was a gift of heaven, sent to them by the grace of God. The spirit of that child before being sent to earth, had lived in heaven; and it was sent to earth to enable it later to enjoy eternal life, according to the great plan of salvation. My parents, therefore, looked upon me as something holy that had been placed in their keeping. Nothing should be left undone that would be conducive to my eternal glory. The responsibility rested with them, as my parents. What a tremendous responsibility! Yet, what an incentive to proper homemaking!

My recollections of my father are few; I doubt if I could now recall his face were it not for his photographs, to which I have frequently turned to refresh my memory. Yet, there are two events in his life which I shall mention because they have a bearing upon the question I am striving herein to answer. Both of these events illustrate the sustaining influence of the faith of my parents.

The first was a result of the panic of '93. I do not recall the exact date of the event, nor does it matter. The important thing is that I see myself standing in a forlorn family group, watching the parade of cows, horses, wagons, buggies, machinery, etc., that passed, under the direction of the sheriff, from our home to the county court house where our goods were to be sold at public auction. One thing, I remember, was left—a phaeton, which was used for many years subsequently by my mother in her Relief Society work! I do not know the circumstances that forced that sale, but at the time there were rumors that it might have been avoided, if certain men of the same faith had not permitted their avarice to dominate their religion. Be that as it may, the only comment from my parents was to the effect that human failings could not affect the truth of "Mor-

monism." That was my first lesson in the importance of always clearly distinguishing between the acts of men and the purpose of any organization they represent. That is practical religion, call it by whatever name you may.

The second event to which I have referred was at the death bed of my father. The date—February 15, 1898—was doubly impressed upon my mind, because my father died within fifteen minutes of the explosion that destroyed the battleship *Maine*! I was nine years old. In my mother's family there were six children older than I, and one younger, a baby. Out of the sorrow of that occasion, the thing which I have carried most vividly in my memory is the remark of my mother, made when we youngsters were gathered about her in sympathetic grief. I recall how we younger boys were quick to express a determination to help her carry the great burden now resting upon her shoulders—the burden of eight children and a mortgage on the home! Her remark embodied the assurance that father was happy and that if we lived as he had taught us to live we should all see him, and be with him, as a happy family, in the next world!

What a promise! Could I ever forget it? "Honor thy father and thy mother" had not only been taught us; we had been given every reason to honor them! We honored them not because God had so commanded, but because their lives had been such that we could not do otherwise than honor them. You see, our parents had sensed their full duty—they had honored their parents by so living that their own children could, in turn, honor them. And the promise of being re-united in eternity with such parents could not fail to appeal to the best there was in me.

What did it mean to live as he had taught me? Briefly to live as he had lived; for he had lived his religion, just as my mother is living her religion to this day. It meant a righteous, Christian life of faith, hope, charity—with emphasis on the greatest of these. It meant a proper observance of the laws of health, intellectual advancement, and fair dealing with men. It meant that I should be prepared always to assume my full responsibility in this life that I might be worthy of the next.

That promise of reunion was made again by my mother, sixteen years later, when she pressed her lips upon the cold brow of her oldest son and murmured, "Goodby, my boy, for a little while."

What faith! Is it surprising that I share it? Would it not be surprising if I did not share it? I have talked with men who believe differently, with some who think death is the end of all; I have worked in close association with men who consider such faith a pitiful remnant of man's primitive existence; I number



among my best friends men who are willing to tolerate that faith in me because, happily, I possess something else which to them off-sets my "weakness;" but I thank God, nevertheless, that nothing I have seen or heard or read has ever appeared worthy to replace my faith in the future my mother has promised. Though it prove to be wrong, it is my faith; and it remains unshaken by my increasing knowledge, as I study the laws that seem to govern life on earth.

The religion which made possible my life, thereby made me an American citizen, entitled to all that this government means to a man who loves it and helps to preserve it. That religion, also, is what led to the marriage of my wife's parents, thereby making possible her life; and, for the same reason, she honors her parents, as I honor mine. Further, the same religion united us and thereby made possible the lives of our children; and it is prompting us to live that we, too, may be honored as parents. Is it an exaggeration, therefore, when I state that this religion—"Mormonism"—has filled my cup with happiness? It would be wholly wrong to say that it has done less.

In view of what I have already stated, it follows naturally that I look serenely toward the future. I look upon death as a mere passing from this life to a greater one. An occasion for sorrow, certainly; but also one for rejoicing. An abiding faith in a future existence—in more than that, an eternity, with loved ones—makes it possible for me to approach death, as I am approaching it every day, experiencing a kind of thrill in the adventure of it all. In such a faith, the only fear I could have would be a fear that I have failed to live as I should live to be worthy, and thereby help others to be worthy, of what lies ahead.

And what might that be—that which lies ahead? What has "Mormonism" taught me of that? Golden stairs, harps? Nothing of that sort! It is an opportunity for still greater service—a life of greater usefulness. A sphere in which to apply all I have learned and may yet learn on earth—a sphere in which to learn still more and more of the wonderfully fascinating laws which govern all life! Is it not inviting?

[*Note.*—The writer of this article is now the head of the Cedar Branch Agricultural College. He spent twelve years in government service in various parts of the U. S. as an agricultural expert before returning to his home state to accept the position he now occupies.—S. Y. G.]

# Relief Society Beginnings in Utah

*Susa Young Gates*

The dramatic quality of Utah history is equalled only in directness, simplicity and pathos by the conquest in Canaan. Practically every individual member of the Church left tragedy behind while facing the drama of constant and swift re-adjustment which the desert valleys of Utah made essential. Few of the women escaped the historic possibilities of the changing scenes and daily environment which the settlement of Utah demanded. Developed with their other adaptable qualities, acquired or inherited, came that unusual faculty in women—humor and a sense of balance. In their labor as well as in their hours of recreation these women lightened toil and lifted burdens through the perpetuation and repetition of quips and repartee, lightening the seriousness of sewing-bees with impersonal jest and personal gossip; while even the half-hour wait before religious service in ward or tabernacle was a more or less fluttering hour of pleased greeting and vocal exchange, half subdued because of time and place, yet still vibrant with good comradeship. How like the customs of their New England forebears!

The Relief Society was not forgotten although its continuance had been broken into by the long trip across the plains and the difficult conditions; still not only the memory of it lingered with those who had known it best but also the consciousness of the powers that it evoked and the freer atmosphere enjoyed through specialized spiritual activities remained with the women who had taken part in the Relief Society work in Nauvoo, and who, through experience, knew its value.

The Utah pioneer women for the first winter were exceedingly busy with home-making in the rapidly built but thick-walled fort on Pioneer Square which was divided into three enclosures with the log rooms facing inward and the mud roofs leaking streams of water whenever a rainstorm occurred. They kept the provisions, these women, under the careful shelter of buffalo skins. Over their beds the husbands and fathers strapped buffalo hides or tenting to keep them from actual suffering. By the second summer, homes of one or two rooms, built of logs or the newly discovered adobes sprung up like magic, in the quarter acre lots already surveyed and apportioned to any and all applicants.

By 1852 the Utah pioneers had planted orchards and garnered crops; there were built or building a council house, a tithing

office, and a social hall; and twenty-six other towns in the surrounding region were surveyed and founded. The territory was organized with Brigham Young as its first Governor. The cricket plague had passed with the miraculous intervention of the gulls. Gold had been discovered in California by the Mormon Battalion boys and thousands of gold-seekers passed through the new territory. All trades were represented; men could be shod, clothed, shaved, fed; trade and barter carried on between farmer and tradesman with exchange of commodity as money's equivalent. The corner-stone of the great Salt Lake Temple had been laid amid solemn ceremonies and with transcendent faith.

Emigrant trains of the Saints bore through the canyon's mouth in constant relays during the spring and summer months. These emigrants must be housed, fed and ministered to until they, in turn, could erect shelter and provide foodstuffs for themselves and families. Here then each Latter-day Saint woman found her unorganized yet highly concentrated Relief Society efforts developed to fullest expression although publicly unregulated and wholly individualized.

The first organized efforts of women looking to the carrying forward of the Relief Society work proper was instituted in the early 50's by a number of women in the Second ward of Salt Lake City. They have left no record of officers or members, but there is a modest mention of their sewing meetings which is found in the Ward history itself.

One of the first organizations in Utah was semi-informal and effected in 1853 with Mrs. Amanda Smith of Haun's Mill fame as the first president. The sisters met in the Social Hall. Mrs. Priscilla C. Stains was secretary and treasurer. President Emmeline B. Wells attended this meeting. At this time, 1854, an Indian Relief Society was formed. But it deserves a chapter by itself. It was formed in the Thirteenth Ward Meeting House with Mrs. Matilda Dudley as president, and Martha J. Coray, as secretary. It continued in active operation for three years, and has bequeathed to us complete minutes, roll and financial reports. We will treat it in full in a subsequent chapter.

Among the very early organizations was the First Ward Relief Society. That intrepid pioneer and gifted organizer, Lydia Goldthwaite Knight—herself one of the first teachers in that corps of teachers organized by Counselor Elizabeth Ann Whitney in Nauvoo—this pioneer widowed mother organized the First ward Relief Society in 1854. The record says: "The First ward Relief Society was organized in 1854, with Mrs. Lydia Goldthwaite Knight, president, and Mrs. Douglass, first counselor; Mrs. Brim, second counselor; Miss Aurelia Hawkins, secretary." There was no records preserved and the Society was

broken up during the move south. It was re-organized by Sister Eliza R. Snow, March 24, 1870, with Mrs. Miriam G. Chase, president; Mrs. Julia A. Adams, first counselor; Mrs. Sidney Thayne, second counselor; Mrs. Sarah J. Bennett, secretary; Mrs. Mariam Hawkins, treasurer.

Next came the Sixteenth ward Society which was organized on the 10th of June, 1854, by Bishop Shadrach Roundy. He named it the Benevolent Society, perhaps in memory of the Prophet in giving that title to the Relief Society. The Bishop named Mrs. Pattie Sessions, as president, Utah's most famous midwife, who safely delivered over 2,000 women in childbirth and who was herself set apart in Nauvoo by the Prophet Joseph Smith for this work. Her associate officers were: Mrs. Mary Pulsipher, first counselor; Mrs. Judith H. B. Tait, second counselor; Mrs. Mercy R. Thompson, secretary; Mrs. Betsy Roundy, treasurer. January 27, 1855, a reorganization took place when the name was changed to the Relief Society, and on June 15, 1857, according to instructions from President Brigham Young, Bishop Kesler and counselors effected the following organization: Mrs. Sophia Burgess, president; Mrs. Rozana S. Tripp, first counselor; Mrs. Olive Walker, second counselor; Mrs. Eliza Gibbs, secretary.

In 1854, also the Seventh ward Relief Society was organized with Mrs. Elizabeth Vance as president, Mrs. Abigail Leonard as first counselor, Mrs. Dicey Perkins as second counselor, and Mrs. Patty Perkins as secretary. Later Sarah A. Snider was chosen second counselor and Mrs. Abigail A. Lees secretary. January 4, 1868, a permanent organization was effected with Mrs. Elizabeth McLelland, president, Mrs. Margaret Harrington, first counselor, Mrs. Elizabeth Huffaker, second counselor, Mrs. Mary Alice Lambert, secretary, and Mrs. Maria Thorn, treasurer.

The history of the Fifteenth ward Relief Society deserves a chapter by itself, for here resided that remarkable leader, Mrs. Sarah M. Kimball, and although she was not the first president of the Society, very soon thereafter there was a reorganization and she was made the head of that Society, continuing until the day of her death. The facts given in history are as follows concerning this Society: "Fifteenth ward Relief Society, organized in 1855, by Nathaniel V. Jones.

"Lydia Granger, president, Susan W. Moore, secretary, Rebecca W. Jones, treasurer.

"Reorganized February 8, 1857, by Bishop Ben. F. Mitchell.

"Sarah M. Kimball, president, Mary Brown, first counselor,



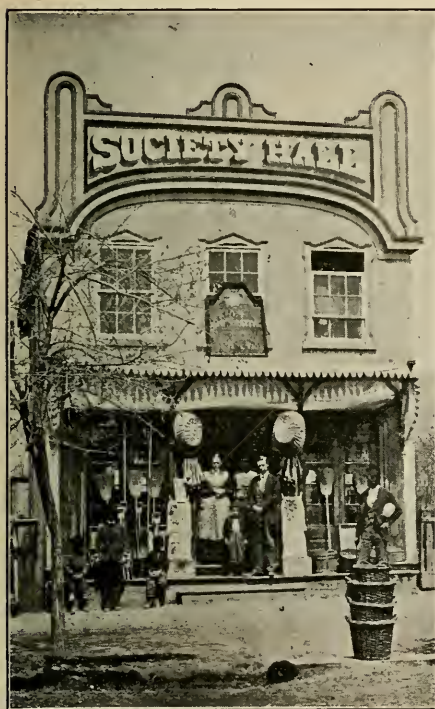
Mary A. Empey, second counselor, Susan M. Moore, secretary, Lovina Mitchell, treasurer.

"Society broken up at time of move south. Reorganized January 2, 1868, by Bishop Robert T. Burton.

"Sarah M. Kimball, president, (which office she filled up to the date of her death, 1899). Mary Brown, first counselor, Rebecca M. Jones, second counselor, Harriet Jones, secretary, Maria Burton, treasurer, May 21, 1868."

Sister Sarah M. Kimball did not come to the valley until 1852, and her youngest son was born in 1854. Sister Kimball taught school for eight years and was always an active force in public work. She set about, immediately on her arrival, gathering and distributing charitable funds, holding sewing meetings, varied by personal testimonies; and not content with making a success of the regular work of the Relief Society she began collecting funds to erect a Relief Society house. On November 13, 1868, she had the honor of laying the corner stone of the first Relief Society hall erected in this dispensation, and the

first building erected in modern times to house women's public activities, using a silver trowel and mallet furnished by a master mason who assisted her in this ceremony. The hall was completed in 1869, and dedicated August 5, 1869, by President Daniel H. Wells. The building was a two-story frame building, about 20 x 30 feet and cost \$2,631. The ward store occupied the first story July 22, 1869, bringing into the Society a perpetual revenue; while the ward Relief Society hall was in the second story, fitted up with cheerful rag carpets, comfortable benches, stoves, tables and bright flowers and curtains graced the windows of the quaint hall.



Fifteenth Ward Relief Society Hall

Mrs. Sarah M. Kimball was essentially an or-

ganizer. Many Relief Society enterprises were conceived by her fertile brain and afterwards adopted by that wise leader, Eliza R. Snow. Mrs. Kimball started the Deseret costume movement; she often advocated the printing of a woman's paper, and was the acknowledged head of the suffrage movement in the Church. She was a fluent speaker, an excellent writer, a clear and deep thinker, unusually philosophical, always logical, and was in short, a polished shaft in that eternal Pantheon where the modern queens among women have been enshrined.

The Thirteenth ward organization was also famous in early pioneer history. Mrs. Susan Townsend was the first president when the Society was organized in 1855, but in that later whirlwind of organization undertaken by Sister Eliza R. Snow in 1868-9, Rachel R. Grant was chosen president and she, too, left her indelible mark upon the pages of Utah history. She was another of those queenly women whose dignity, wisdom and lead-



#### PIONEER OFFICERS OF THE 13th WARD RELIEF SOCIETY

Sitting: left, Mrs. Margaret T. Mitchel; center, Mrs. Rachel I. Grant; right, Mrs. Bethsheba W. Smith; standing: left, Mrs. Emmeline B. Wells; center, Mrs. Elizabeth H. Goddard; right, Mrs. Mary W. Musser.

crship set them apart in the highest niches of famous heroines. Deaf for many years, her spirit was yet so active, so keenly attuned to light and intelligence that few suspected her ailment, and she often picked up the thread of thought and conversation in the assemblies of social gatherings of the Saints and voiced her own conclusions so appropriately and so ably that her associates marveled afresh at the keenness of her spiritual comprehension—a supernatural keenness.

The early records of the Fourteenth ward Relief Society—that famous germinal woman's organization which was organized in 1855—have been lost or destroyed; but Mrs. Phoebe Woodruff—another pioneer stalwart—was made president in 1857, and the following history from the *Deseret News* indicated the activity of that excellent organization:

“Fourteenth ward Relief Society, organized in 1855, but no records kept. In the *Deseret News*, May 20, 1857 a quarterly report was published showing Mrs. Phoebe W. Woodruff, president, Mrs. Keziah D. Pratt, treasurer.

Receipts of Society for one quarter .....	\$200.00
Paid out to the P. E. Fund .....	126.00
Charity .....	10.44
Balance .....	63.56
	<hr/>
	\$200.00

“Permanent organization, Dec. 12, 1867, by Bishop Abraham Hoagland, Mrs. Mary Isabelle Horne, president, Mrs. Wilmarth East, first counselor, Mrs. Susan Wilkinson, second counselor, Miss Jennie Seaman, secretary, Mrs. Elmina S. Taylor, treasurer. May 26, 1868, Miss Jennie Seaman resigned and Mrs. Elmina S. Taylor was chosen secretary (which office she filled for over thirty years). Mrs. Martha T. Cannon, assistant secretary, Mrs. Laura M. Miner, treasurer.

“In the Fall of 1869, the Society held a fair and it was voted to be the finest of the kind yet held in Salt Lake City, took a prize for the best display of useful and ornamental articles, the proceeds was used for the erection of a hall for the Society. In 1870 a commodious brick building was erected, 32 x 32, two stories high, lower part occupied by ward store bringing in a permanent revenue, cost \$2,500, amount being raised by the Co-operative Association and the Relief Society, dedicated by Daniel H. Wells, Dec. 16, 1870.”

The organization of the Third ward occurred in January, 1856, and the following brief account is given in their ward records: Third ward Relief Society was organized, January, 1856, with Mrs. Margaret Turner, president, Mrs. Ann Murdock,



first counselor, Mrs. Jacobina Williams, second counselor. Re-organized by Bishop Weiler, January 13, 1868, Mrs. Elizabeth Weiler, president, Mrs. Ann T. Wright, first counselor, Mrs. Jacobina Williams, treasurer.

The Sixth ward Relief Society was organized, April 15, 1857, by Bishop Hickenlooper, with Mrs. Sarah Hickenlooper, president, Mrs. Isabella West, first counselor, Mrs. Rhoda A. Fullmer, second counselor. The Society included members from the Fifth ward. After the move south, the Society was re-organized on the 18th of December, 1867, by Bishop Hickenlooper. The officers were: Mrs. Rhoda A. Fullmer, president, Mrs. Sarah Thompson, first counselor; Mrs. Annie Hickenlooper, second counselor and secretary; Sarah W. Hickenlooper, treasurer. In 1868 Mrs. Mart T. Davis was chosen secretary. Later she resigned, and on March 4, 1869, Mrs. Catherine M. Anderson was made secretary.

The Eleventh ward Relief Society was organized April 4, 1857, by Bishop McRae with Mrs. Sarah Bowman, president, Mrs. Jane Black, first counselor, Mrs. Margaret D. McMaster, second counselor, Mrs. Louisa R. Taylor, secretary, Mrs. Ann Coulam, treasurer. After the move south this Society was re-organized March 3, 1868, with Mrs. Eunice McRae, president, Mrs. Sarah Bean, first counselor, Mrs. Margaret Hoggan, second counselor, Mrs. Ann Coulam, secretary, Mrs. Elizabeth D. Lee, assistant secretary, Mrs. Margaret D. McMaster, treasurer.

Early in the fifties Mrs. Sarah Woodard, Mrs. Coleburn, Mrs. Ann McGregor, Mrs. Sarah Smith Wheeler and others felt the need of taking care of the sick and needy in the ward, so held sewing meetings for that purpose, but left no record, and in 1858, when the move south began, they divided all they had on hand among those in need.

January 11, 1868, a Relief Society was organized by Phineas H. Young, with Mrs. Nicoline Olsen as president, Mrs. Ann McGregor as first counselor, Mrs. Annie Marie Jensen as second counselor, Mrs. Margaret Ann Woodard as secretary, and Mrs. Ann Corbett as treasurer. In September of the same year the Society was visited by Eliza R. Snow and Zina D. Young, when all the officers were set apart.

The Fourth ward Relief Society was organized February 8, 1868, by Bishop Thomas Jenkins. The officers were: Mrs. Mary Goodsell, president, Mrs. Elizabeth Preece, first counselor, Mrs. Mary Mosley, second counselor, Mrs. Susan Davey, secretary, Mrs. Mary Goodsell, treasurer. There were six teachers and twenty-one members.

There was no Fifth ward organization then, as they met with the Society of the Sixth ward.



The Ninth ward Relief Society was organized February 4, 1868, by Bishop Samuel A. Wooley. The officers were: Mrs. Catherine A. Woolley, president; Mrs. Sarah A. Groo, first counselor; Mrs. Sarah B. Gibson, second counselor; Mrs. Maria L. Woolley, secretary; Mrs. Mary J. Groo, treasurer.

This is a remarkable showing of organized effort, when one remembers the untoward conditions, the daily struggles with the elements, the constant influx of emigrants with resulting hospitality of the most personal and taxing character. The women were awake. Only time and a leader were needed.

Not all of the early work was done by the women in Salt Lake City. Down in Nephi lived one of the Church heroines, Mrs. Amelia Goldsbrough, staunch in her integrity, dignified in her thought and manner, a born leader and organizer, she effected the organization of the Relief Society, under the charge of the bishop, on the 23rd of June, 1858: Mrs. Amelia Goldsbrough, president; Elizabeth Kendall, first counselor; Jane Pixton, second counselor; Amy L. Bigler, secretary; Frances Andres, treasurer. Thirty teachers were selected as a visiting committee. Number of officers and members, 144.

Unquestionably there were other circles and organizations centered throughout Salt Lake City itself and the cities and towns located by this time throughout the valleys of the mountains, and we have the record of at least twelve branches of the Society organized before the first decade of the settlement of these valleys. Yet the organizations so formed and the work accomplished was largely local in scope and more or less limited in fulfillment. President Brigham Young and his associates were engaged in founding cities, establishing industries, providing homes and occupation for the thousands of incoming emigrants; the men were planting crops, watching Indians, and providing for the education and amusement of the children and their parents, so that the organized labors of the women had not yet received full attention.

The woman to whom the Prophet, no doubt, and the angels of heaven had committed the carrying forward of the complete designs for the full fruition of woman's public activities, lay sick, first in the log row and then in the Lion House, where Brigham Young made homes for the noble women of his household. Eliza R. Snow was suffering from the results of exposure and persecution and was an invalid, confined to her bed for over ten years. That other lovely and spiritual mother in Israel, Elizabeth Ann Whitney, who had been first counselor in the Relief Society of Nauvoo, although possessed of tender sympathy and wide reaching humanity, which qualified her eminently to act as counselor to a leading spirit, was not a natural leader.

Therefore, she, too, with the women of the Latter-day Saints unconsciously awaited the recovery of Eliza R. Snow, wife of the Prophet Joseph Smith, counselor to Brigham Young in all matters pertaining to women and children's interests, definitely appointed leader, organizer, writer, poetess and woman. Sister Eliza was too modest and too full of the Christ spirit to assume, even in her own thought, honor to herself or to be tainted with selfish ambition and love of worldly display; for ten years 1848-1858 this good woman lay patiently suffering, apparently in the last stages of consumption.

The work of a general reorganization was to come about in due time. Meanwhile, other great and noble women—queens in their own right, heroines as they were—made homes, taught school, cooked, sewed, made candles, carded, spun and wove, and were Latter-day Saints, full of charity and without guile. These thousands of women ministered to one another's necessities, both in organized and unorganized capacities, always comforting themselves and one another by ministering the ordinances of washing and anointing for sick children and for confinement when needful or desirable. They attended Sabbath meetings faithfully, meeting occasionally in little home testimony meetings, as well as joining vocally in the testimony meetings of the Saints held the first Thursday in each month in every ward meetinghouse, where men and women alike kept the spirit alive by the renewal of faith and testimony from week to week and from month to month.

Thus passed the first decade of Utah history—thus labored and toiled men and women, side by side, working one for the other and all for the common good. Each individual contained a world in himself, yet each Saint recognized that the good of the whole is more important than the interest of any one individual, and thus communal and individual forces united in both sexes for the spiritual and temporal evolution of the Latter-day Saints in the valleys of the mountains.

In 1857, July 24, occurred the picnic in Big Cottonwood, that never-to-be-forgotten episode when the men and women of Salt Lake City were gathered round the shores of Silver Lake celebrating the tenth anniversary of their entrance to the valley. In the midst of the festivities came two messengers, A. O. Smoot and Porter Rockwell, travel-stained and anxious to bring the startling tidings that the United States had sent an army which was then upon the borders of the territory, to crush out the "Mormon" people. Brigham Young, with characteristic coolness, kept the news from the party until such time as himself, and council had thoroughly decided upon their plans. Then he bade the people quietly to complete their day's pleasures and to return as quietly to their homes.

How did the women receive this news? As women always have, and as women always will, when they are animated with an unselfish love of freedom, leavened with that same grasp of human emotions which comes from the exercise of self-control and trust in God. There was no excitement, not even a tearful eye, the women had perfect trust; first, in their God; second, in their leader, Brigham Young; and always in their husbands and themselves to meet any new conditions. The curtain had been raised on the second act of Utah's drama, and these—the consummate life-actors took their places without haste and without personal fear.

History describes for us the preparation of the soldier boys who were sent out to prevent the army from entering the valley in the winter by the careful hands of mothers and sisters who knitted home-made socks and long, thick-knitted comforters which were the only overcoats known in those pioneer days.

The following spring President Young decided to make a strategic move into Utah county, withdrawing all the women and children from their comfortable city homes which dotted the wide expanse of the ten-year old city, leaving within these same houses, piles of brushwood guarded only by a few dauntless men who were instructed to set fire to the whole place if the soldiery showed any disposition to deface or appropriate the property of the Saints.

One dauntless and lovely woman, Mrs. Priscilla C. Stains, when questioned by the United States commissioner who later came to adjudicate matters, replied: "Sir, I would myself set fire to my home and all that it contains rather than permit the depredations I have seen committed in Nauvoo and other places where our people have been mobbed and driven." That was the spirit of those "Mormon" heroines.

For one year, or practically so, the people dwelt in and about Provo, crowding in to the rude log or adobe homes there erected, sometimes three families in one room surrounded by wagon-box bedrooms or tents, making of the one room a general kitchen and living room. In the spring of 1858, the people returned to Salt Lake City, and again the work of the Relief Society here and there was resumed, but as yet there was no definite head to the movement. It was left with bishops and such women of the ward as desired to take it up.

When the people returned from Provo, it was to find a new condition in their beautiful city. Camp Floyd had been planted out in Cedar Valley and soldiers came and went upon the road. A saloon was established by a non-"Mormon" on Main street which thrived and flourished apace. With this influx of strangers came many of the conditions which might be expected to follow. Attracted by the brass buttons and military bearing of the soldiers,



no less than by the worldly-wise manner of the soldiers who accepted a double standard of virtue as part of life's meaning, a few of the "Mormon" people absorbed more or less of the worldly atmosphere, and some became very restless and finally drifted into the camp itself. Considering, however, the nature of the temptations, and the lack of sympathy and understanding between the two classes of people, it was very surprising that there was so little defection and so few girls who were lured away. Soldiers brought their own camp followers with them naturally, and such vice and drunkenness as were practiced did not penetrate the closely-guarded circles of the "Mormon" youth.

A few brethren, among whom was Oliver W. Huntington who then lived in Springville, became alarmed over the presence of these soldiers, and the snare which it constituted for the young girls of the county. These brethren visited President Young and asked if it would be possible to build stockade walls around the cities to prevent the soldiers from coming in at night, and the girls from going out. President Young listened to their tale and replied sagely, "You cannot build a wall high enough to keep men out who want to come in, nor to keep girls in who want to go out. Teach them correct principles as the Prophet Joseph taught us, and they will learn to govern themselves. Those few who have gone away from their homes will come back some day and be glad to eat the crumbs from their fathers' tables." Such were the elements of tragedy which were woven like dark threads into the web of life during the next decade of Utah's history.

The education of women at this period was necessarily empirical to a degree. Girls went to the Primary schools and received, as in Nauvoo, equal advantages with their brothers. The further development of education for girls will be treated in a separate chapter. The social life of the new territory was patterned minutely after the splendid simplicity and companionship of the Kirtland and Nauvoo communities. Protected for a period by their isolation from practically both fear and temptation men and women developed community life to its highest and most glorious achievement.

Balls, where dancing and feasting were interspersed by songs and religious exhortations, broke the monotony of the long winter months. Picnics for the whole community varied the strenuous labors of the summer season. Particularly popular were day excursions into City Creek canyon and into Pleasant Valley vale where tents and huge hampers of picnic, games of quoits, Copenhagen, and rope-jumping sped the hours away. Who could ever forget, that ever got up at dawn and found mother's clothes-basket filled with layer upon layer of molasses cakes, "service-berry" pies, roast chickens, salt rising bread, and chokecherry jelly—could



forget the start in the early morning, the ride in the hay-filled wagon box, with other laughing, roistering children or young people, the feel of wine in the air, as the canyon breezes fanned the faces, and the rush of City Creek canyon which struck a full chord of sylvan joy? The marquet tent would be there with cooks and waiters, boxes or dishes, piles of food and mothers busy preparing for the three hearty meals which were to punctuate the day's festivities. The exercises would begin, as always, with the morning prayer, and close with the evening benediction before camp was broken. Music and laughter, hill climbing, and pin-hook fishing, graced the day's program.

Afternoon quilting and rag sewing bees furnished opportunity for frequent visiting among the women, and if there was a bit of pioneer gossip exchanged as the needles flew, what wonder! Far more frequent were the cessation of all labor just an hour before supper to permit a little "experience" or testimony-meeting to lift the overburdened spirits of the women into a rarified spiritual atmosphere.

Theatre entertainments were also frequent. Most towns had their own theatrical company, and while Salt Lake boasted its pioneer Dramatic Association other such associations duplicated it in all the large centers of the territory. The characteristic "Charcoal Burner" and the "Rough Diamond" rubbed shoulders on the theatre program with the "Marble Heart" and "Richelieu." In all of these festivities women bore their usual share and more; for such freedom of thought and action had been begotten, through the attrition of the Nauvoo Relief Society activities and the subsequent labors of other such societies scattered throughout the territory, that it was impossible for women to retreat into the background of silence and inattention to public affairs.

Perhaps one of the most remarkable phases of the community's development, both for men and women, was the absorption, by the constantly increasing trains of European emigrants, of American ideals, sweetened and mellowed for "Mormon" people by the deeper note of universal service which permeated every social and domestic activity. "We must act upon principle" was so often upon the lips of women in this foundation-laying time that the rough edges of a too-quickly acquired American independence of word and deed were mitigated for the European emigrant by hearing that oft repeated slogan, "act upon principle." Emigrants who came from foreign countries many of whom had never owned a foot of land, who had labored for a pittance, and whose views were circumscribed by poverty and dominated by class prejudices, these emigrants, when of the blood of Israel, quickly absorbed the germinal principles of liberty and equality of opportunity which is the keynote of this Government and this

Church, so that the second generation were not only an improvement upon the parents but oftentimes an unbelievable improvement upon the nation from which they sprang.

The allurements of the world drifted gradually into the new Territory of Utah, not only through the soldiery, which finally moved from Camp Floyd, but which were later bivouacked at Camp Douglas, but also by the constant influx of gold seekers' trains, who made of the territory a half-way house between Missouri river and the Golden Gate.

These influences had little effect upon the women who had chosen courageously to enter the Church of Christ, in spite of the opposition of friends and the persecution of the world, but always there were those in whom the seed of truth had found only stony ground, or whose extreme youth and inexperience permitted vanity and selfish desires to blow away from the surface of their souls the scantily sown seed. Growing up, too, was an army of young women who, because of their isolation and solid community environment, had little occasion to put forth courage or initiative in devoting themselves to religious duty. For these always the older and sounder women felt and exercised a great maternal care.

The Relief Society was organized not only to feed the hungry, and clothe the naked, minister to the dying and robe the dead for their last resting place—it was also organized by the Prophet Joseph Smith, as he distinctly explained, to watch over the souls of women and girls when natural weakness of character rendered such guardianship necessary. And so the years sped on, and the non-“Mormon” element increased in the midst of the people, while the increasing emigration of poor Saints from the old countries made it imperative for President Brigham Young to consider the re-habilitation of the Relief Society in a great general movement.

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A piece of rubber tubing will be found a most desirable addition to the kitchen equipment, especially if you have running water. A piece three-quarters of an inch in diameter will fit over the faucet in the sink, and it will be easy enough to siphon the water into the wash boiler on the back of the stove, thus eliminating many trips and the lifting of heavy bucketfuls of water. The water can be siphoned from the boiler to tubs or from boiler or tubs to the sink. The tube must of course first be filled with water, and a thumb placed tightly over each end of the tubing to prevent the intake of air. Many other uses will be found for it once the tubing is tried out.

# Pageant—"Come, Come, Ye Saints"

*Written for the Wasatch Stake Relief Society*

## CHARACTERS AND COSTUMES

*Brigham Young, William Clayton, "Dying Man," Three Pioneer Women, Two Children, Five Pioneer Men, Eight Indian Girls, One Indian Man, Two Squaws, Two Indian Children.* Dress as near as possible to represent characters as they really were.

*The Spirit of the Desert.* Dressed as a witch with gray cap and long, gray cape. In last act this garb is thrown off showing her dressed in a costume to represent a rose.

*"Faith, "Truth," Sacrifice."* Young girls dressed in white Grecian costumes, each having a wreath of flowers, representing the faith, truth and sacrifice of the Pioneers.

*Jim Bridger.* Trappers' costume.

## EPISODE I.

Pageant reader reads prologue:

### PROLOGUE

We earnestly pray to thee, our Father dear,  
To shed thy Holy Spirit upon those assembled here,  
That this night our hearts may be attuned  
To that Spirit which prompted the boy Prophet to utter his first  
prayer,

This simple prayer, asked in faith believing,  
Which has brought to man salvation's plan.

For he came as a herald of truth,  
Proclaiming the way of life.

May we in song and in words

Give praise to the man who communed with Jehovah,  
And who brought forth the truth in the last dispensation,  
And praise those who, staunch and true, by their prophet stood,  
Doing all that mortal could.

With the call of, "Come, come, ye Saints,

We'll find the place that God for us prepared,"

And with one accord we'll flee to our mountain retreat  
Where the Saints will be blessed.

For sacrifices bring forth the blessings of heaven.

Help us, Lord, to realize  
 The great atoning sacrifice;  
 And we ever pray that strength be given us  
 To do our part and to do your will.

"If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him."

Quartette sing, "O how lovely was the morning," while Joseph Smith is shown in attitude of prayer. (Lights) *Curtain.*  
*Out in front of curtain male voices sing, "Praise to the man who communed with Jehovah."*

*Story of transfiguration is told. Brigham Young gives revelation to all the Church. Have all characters on stage at this time.*

*Brigham Young gives first revelation to them. (Read Sec. 136 Doc. and Cov.)*

*Then calling William Clayton to him (Brigham Young) says: "Brother Clayton, I want you to write a hymn that the people can sing at their campfires in the evening; something that will give them succor and support, and help them to forget their troubles and trials of their journey."*

*William Clayton: "Very well, President Young, with the Spirit and help of the Lord, I will do so."*

(All leave the stage except Elder Clayton; he kneels in attitude of prayer. All lights are out except a flash light thrown on Elder Clayton while in prayer and while writing the song, giving idea of "Light of inspiration." He writes about two minutes, then President Young enters. Elder Clayton gives his song to him, and while they are pretending to read it, the quartette sings the four verses of "Come, come, ye Saints." The quartette is behind the scenes).

#### *Curtain.*

*One of the pioneer women tells the following story, in the first person:*

The bugle call for courage, "Come, come, ye Saints," was given as we set out to make that long journey of fifteen hundred miles over trackless plains, sandy deserts, and rocky mountains. We knew not where we were going, still the bugle call—"We'll find the place which God for us prepared, far away in the West." I wish to relate an incident that happened as we were traveling on our journey.

*(The incident referred to is given on page 60 of the January, 1921, Relief Society Magazine. When she finishes the line "He had been quite sick," etc., the curtain rises and the "Dying*



*Man*' accompanied by Brigham Young and William Clayton, who support him enters, sits down on a rock by camp fire and sings, in sweet clear voice the last verse of the song. All pioneers weep, but do not join with him, as usual. After he sings he rises and exits.)

*Curtain*

INTERLUDE II

*Pioneer lady finishes story.*

EPISODE II

*Scene I.*

(Desert scene to represent the Salt Lake Valley, before the pioneers came. Have stage as desolate as possible. Have skins of animals hanging around, bones, sagebrush, etc., the Spirit of the Desert stands at right front of stage, in witching attitude, Indians give dance. Jim Bridger stands at left, back of stage waiting and watching the dance.)

INTERLUDE III

(Use your own material.)

*Scene II.*

(Curtain rises, same as scene I, of episode II with stage empty. President Young and two pioneer men entering, inspecting everything. All pioneers come in looking around. All have disappointed, discouraged look.

*One lady says:* "President Young, I would rather travel another thousand miles than stay here."

*President Young:* "No! This is the place. I have seen it all before."

*Col. Bridger enters, left front of stage and says:* "I am Col. Bridger, I would like to talk to the leaders of the pioneer band."

*President Young steps forward:* "I am President Young, the leader of this band of Pioneers."

*Col. Bridger:* "Mr. Young, I have traveled all over this inter-mountain country and all over the valley of the Great Salt Lake, hunting and trapping, and I do not think it would be prudent for you to continue immigration here until you ascertain whether grain will grow or not. Why! I would give a thousand dollars for the first bushel of grain grown in the Valley of the Great Salt Lake."

*President Young:* "We have been led here by the power and inspiration of our heavenly Father, and I am entirely satisfied

with the appearance of this valley as a resting place for the Saints, and feel amply repaid for this journey."

*Curtain*

INTERLUDE IV

*Song—"The Desert shall blossom as the rose." Tune, "Utah, Queen of the West," composed for this occasion by Mrs. H. L. McMullin.*

"Oh, those brave honest hands,  
 Who have come from many lands,  
 Truth and loyalty were burning in each breast,  
 They were led o'er the road,  
 By the Prophet of God,  
 To the Rockies, far out in the west.  
 'Mid those mountains so grand,  
 In this God-favored land,  
 They found freedom from all of their foes;  
 With their thrift and great care,  
 And in answer to prayer,  
 They have made the desert blossom as the rose."

*(Have someone read "High on the mountain top," or sing the hymn. Also, "Utah, my country" instead of "America, my country.")*

EPISODE III

"Desert Shall Blossom as the Rose."

*(Have stage set with a bed of flowers, and as beautiful as you can make it. Curtain rises with, "Faith, Truth and Sacrifice" on stage. They give a fairy dance. The music they dance to was, "The Gospel Message." Spring song, page 132, "Relief Society Song Book." They exit after dance. "Spirit of the Desert," centers, walking very slowly, and stooped over. As she enters trio sings behind scenes Stephens' anthem, "The Desert shall blossom as the rose." As she gets to front of stage, she stands erect throwing cape off, and sings "The desert shall blossom as the rose." All characters enter and all sing, audience also, "Come, come, ye Saints." Brigham Young and Pioneer man enter stage.)*

*President Young:* "We have been accused of being disloyal to our country, America, favored above all lands, in so much that God has called it the promised land. In this valley we will unfurl the flag that is dear to our hearts, as a sign to the world that we are loyal to our country and flag."

(*Flag is unfurled and audience stands and sings, "Star Spangled Banner."*)

*Epilogue*: In song and in words has the story been told of the restoration of the gospel in the latter days. How the Lord chose Joseph Smith to be the instrument in bringing forth the light through the veil of darkness. We have heard from the very beginning how the work of the Lord in the last days met with opposition, and Satan's efforts to prevent the upbuilding of Zion and the establishment of the Church. Amid all these hardships and persecutions the Saints showed their true worth by heroically carrying on the divine work.

To the Rocky Mountains these pioneers fled for refuge and religious freedom. They desired to worship God according to the free dictates of their conscience and to live clean, honorable lives. A finer, nobler type of people couldn't be found than the "Mormon" pioneers.

The history of the pioneers is full of experience, bitter and sweet, and of glorious achievements and success.

But what of the future? It is full of life and hope. The destiny of the future is in the hands of this generation. If the youth of Zion remain faithful, the glory of the future is assured. Our only means of living true to the faith is through the glorious ideals and principles with which our parents and grandparents have endowed us. By taking an active part in the Church, and fulfilling all duties and responsibilities cheerfully, and truly living our religion, we may take advantage of every opportunity that comes our way to spread the gospel both at home and abroad. May our actions speak louder than words.

Sing "Doxology."

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### NO RETURNING.

Remember, three things come not back:  
 The arrow sent upon its track—  
 It will not swerve, it will not stay  
 Its speed, it flies to wound or slay;  
 The spoken word, so soon forgot  
 By thee, but it has perished not;  
 In other hearts 'tis living still,  
 And doing work for good or ill;  
 And the lost opportunity  
 That cometh back no more to thee;  
 In vain thou weepst, in vain dost yearn—  
 Those three will nevermore return.

*From the Arabic.*

# Jerusalem Redeemed Through the Law of Tithing

One of the most interesting developments in the efforts making by the Zionist organization to redeem the ancient land of Jerusalem and Palestine is shown in the recent announcement that they shall adopt the law of Tithing or as they term it "Maaser." Contribution to the Zionist fund both in Europe and America has been necessarily spasmodic and very uncertain for any business proposition or financial enterprise. The Zionists are trying to conduct Hebrew schools. They have instituted a hospital, a medical unit; they are building houses and financing the poor and ragged emigrants who pour into that land by the thousands every month. Modern machinery for agriculture and associated trades costs a great sum of money. Irrigation is necessary and the Zionist authorities find themselves seriously handicapped by the uncertainty of their contributions from generous-minded patrons. In consequence of this, they have prepared a little book, the details of which we illustrate on the opposite page.

The weekly newspaper published by the Zionist organization in New York in its issue of January 27th has the following article:

## "THE MAASER BOOK"

*"Israel Will Not Be Redeemed Except Through the Power of Maaser"*

This little book will serve as a record of your devotion to the Jewish people in the greatest moment of its history. Preserve it in your family to show your children and your children's children that you have helped in the rebuilding of Palestine as the Jewish Homeland.

These simple but touching words greet the recipient of the neat little Maaser book which is being issued by the Keren Hayesod Bureau for America to Maaser prayers. In its formal or mechanical aspect the little book serves as a record of Maaser payments. In its emotional and historic aspect it represents one of the noblest and most ancient Jewish institutions revived and dedicated to the rebuilding of the Jewish Homeland in Palestine."

## WHAT IS MAASER?

Time was when the word Maaser was as familiar to every Jew as the Ten Commandments or the "Shema." The Keren



Hayesod is again making Maaser a familiar thing, a Jewish institution:

Maaser is the ancient Jewish tithe or ten per cent tax on income. It is as old as the Jewish people.

Its purpose, in the past, was to provide the means with which to maintain the Jewish national institutions and the Jewish Kehillahs (communities); in the present its purpose is to provide the means with which to rebuild the Jewish National Home in Palestine.

Its method, in the past, was the levying of a ten percent tax by the Jewish state or Kehillah upon the income of every individual; in the present, it is a tax self-imposed by each individual on his or her income.

The task which the Jewish people must accomplish in rebuilding Palestine is so immense that without Maaser it cannot be accomplished. With Maaser, Palestine is sure to be rebuilt to the credit and glory of all Israel.

THE MAASER "SCALE"

In November, 1921, there came together in New York City some 400 delegates representing Keren Hayesod workers in the United States. One of the things the conference did, the most important perhaps, was to interpret the principle of Maaser and embody it in definite rules and formulas. A minimum Maaser scale was formally adopted. It enables every individual to figure out what his Maaser should be. The scale is as follows:

Maaser of incomes \$2,000 or less .....	\$ 25.00
Maaser of incomes between \$2,000 and \$3,000 .....	50.00
Maaser of incomes between \$3,000 and \$4,000 .....	100.00
Maaser of incomes between \$4,000 and \$5,000 .....	150.00

Persons whose income is in excess of \$5,000 are required to pay Maaser, 10 per cent, upon that amount which is subject to the United States Income Tax.

The figures, of course, are minimum figures, the least a man or woman must pay to be enrolled as a Maaser payer and receive the Maaser Book.

In answer to a question, Mr. Peter J. Schweitzer, who heads the growing list of Maaser payers in the United States, replied:

"Yes, it is a difficult thing to make people Maaser payers. That is quite true. Rebuilding the Jewish Homeland is a difficult undertaking. Not so many years ago the whole thing looked like a dream. It was a very difficult thing to get people to subscribe to the idea. Today, how many Jews are there who will not subscribe to it?

"And Jews will become Maaser payers. They will pay because

המקשר  
MAASER-BOOK

איז ישראל נאלין אלן  
ביכות המעשר

Serial

KEREN HAYESOD BUREAU  
50 Union Square  
New York

ה'סוד



THE moment has arrived for the concentration of Jewish efforts on the upbuilding of the Jewish National Home in Palestine

"The purpose of the Keren Hayesod is to bring about the early settlement of Palestine by Jews in steadily increasing numbers, to enable immigration to begin without delay and to provide for the economic development of the country.

"The Keren Hayesod must take the form of self-taxation inspired by the noble Jewish tradition of Maaser or Tithe.

*Ch. Weizmann*

From Manifesto Establishing  
The Keren Hayesod in the  
United States of America.

המקשר

איז ישראל נאלין אלן  
ביכות המעשר

Serial

לשפת קרן היסוד  
50 יוניון סקוור  
ניו יורק

they must, because there is no other way—because their honor and their future are pledged to the rebuilding of the Jewish Homeland.”

The little Maaser Book resembles a great deal the ordinary bank pass book. Maaser payments are entered as they are made. It is issued only to those who have paid in the minimum sum of \$25.00 to the Keren Hayesod. It contains part of Dr. Weizmann's first manifesto to the Jews of America in behalf of the Keren Hayesod. Its keynote is the quotation from the Talmud: "Israel will not be redeemed except through the power of Maaser."

## Bubbles and Troubles

*By Ruth Moench Bell*

### CHAPTER VII

Several months passed and save for enthusiastic cards from Rhea and her husband, there was little of note from them. They were on the circuit and seemed to be "making good." "It is the dream of my life," Rhea wrote. She loved Barney more every day. And he seemed to grow fonder of her, if that were possible. He was devotion itself.

They had been side-tracked a time or two and been without funds. One night they had gone into a corn-field and helped themselves to the corn. Then gathered rubbish on the outskirts of town, scrubbed a tin can and cooked the corn and ate the stolen meal to save going supperless to bed. Her act was taking well, now.

Marjory, also, had married though only a trifle over eighteen. The Leslies had been divorced. She had been granted alimony and the big home in the fashionable district, also the tiny cottage they built when they were first married. Her alimony was enough to keep up appearances in the big house. But not sufficient for her to do any entertaining whatever, and food and clothes would have to be purchased with the most rigid economy.

Soon, however, word came that Leslie's business was going down at such an alarming rate that no alimony would be possible. Then Ethel sent for Edith to come and see her.

"What shall I do," she wailed. "Not another cent of alimony can I hope for. The two houses are mine, but I can't keep up this big place on the small rent from the little one.

Edith longed to say: "How about Mitchell Leslie? How is

he getting along? He has neither home nor income nor a sympathetic companion." But very wisely she said nothing of him.

"Why not rent this big place and live in the little one. The rent from this would keep you in food and clothes."

"But what about my pride?" was on the point of Ethel's tongue to say. She checked herself and only remarked, "I suppose I'll have to. Since I've had to give up entertaining, scarcely anyone comes to see me or invites me out any more. I'll have to swallow my pride and go back there, I suppose."

Edith refrained from comment. She remembered when pride was not the dominant passion in her sister's life. Or rather she remembered when pride over that same tiny cottage had been a dominant passion in Ethel's life, dominant over everything but love, her love for Mitch, as she called him in those days, before he became "Mitchell" or my husband, "Mr. Leslie."

And somehow this particular afternoon in the beautiful home so luxuriously furnished as to seem almost oriental, Ethel still so richly and fashionably dressed for she had apparently sacrificed food for clothes, was all less real than a certain afternoon some nineteen years ago.

Ethel, a newly-wed had undergone an operation to have her tonsils removed, and had taken ether. The operation seemed so slight she had not deemed it necessary to wait till her husband should return from a business trip he was on so he could be with her. Edith had always regretted that he had not heard Ethel's ether murmurings. The real feelings and character of a person is so often revealed at such times. And Ethel's cries had all been for her husband.

Edith had tried to sooth her, but she had only begged for "Mitch." "Where is Mitch?" she would cry, "Oh, won't you send for Mitch?" And once she had cried so pathetically, "I once was Mitch's wife," as if that were the greatest honor a woman could know. "I once was Mitch's wife! Who am I now?" It was these words that rang in Edith's ears now. She remembered how the doctors and nurses had felt as they heard Ethel call so insistently for her "Mitch." Every one who heard the cry had felt how beautiful was such a love.

And now she had released him without a thought, apparently, except for alimony. She was going back to the little cottage in which they had been so happy, and going with never a thought save for her wounded pride and the loss of superficial friends. Apparently, of course, for who can judge?

The following year brought little change save in the affairs of Rhea. They gave up vaudeville temporarily and her husband accepted a position with a motion picture company.

"But I want him out of it," Rhea wrote to Marjory. "None



of these people take marriage seriously. None of them understand or could respect our beautiful love. They would only scoff or think it fun to get him away from me."

Soon came news of the arrival of a daughter to Rhea.

"She is a love child," Rhea wrote. "We call her Betty. She is so tiny, so dainty and exquisite, all soul and love in a beautiful body. She seems to be a lovely angel that has floated into our arms to nestle there and love us and be loved. But I must go back to vaudeville, Marjory. I am jealous of these women who act with Barney. They are so careless of their caresses. And while Barney does not seem to notice them and thinks only of Betty and me I must get him away and keep him away."

Marjory, safe in the shelter of her home with her baby boy, read the next letter written nearly a year later, with vague alarm.

"Betty is nearly a year old, now," Rhea's letter announced. "And we are going back to vaudeville. Our act has been accepted and we are booked right through to Chicago. We are looking forward to seeing you soon."

"Mother," Marjory exclaimed, "how can they? Who will take care of the baby? One year old and eating at hotels and cafes! Oh, how will she stand it and summer coming on?"

Neither Marjory nor her mother were surprised a few weeks later, when Rhea almost stumbled into the house. In the go-cart outside, lay a thin wisp she called Betty.

"Aunt Edith, can you take her? I've only an hour or so to catch the train and get to B—— for my act. I can't take her to mother. I can't bear that any one should have her that would think of her as a burden and not want to be bothered with her. She is all love and I want her loved. And mother still feels hard toward Barney and me. I hope Marjory never has to go through what we have endured. She has had summer complaint and I've had to wheel her into alleys back of theatres and leave her there, vomiting and covered with flies, while I ran in to do my act. Once I hailed a Greek woman I'd never seen before and asked her to stay with Babe while I ran on to do a bright, dancing act in gay costumes. Sometimes we have had dates canceled and been without funds. Several times we have spent the day in public parks with nothing for us to eat and only a bottle of milk for baby. Oh, it isn't all roses, Auntie. But we love each other and we must make a living. I dare not take her on to Chicago! Will you take her?"

"Gladly," Aunt Edith responded heartily. "On one condition: you must sit right down and have a good, square, warm meal while I take care of Betty. Ralph wasn't here for dinner so I put his in the oven and I want you to eat every bit. The

two of you look starved. Marjory can drive you across the valley in our car so you'll get there in good time and the ride in the open air will be good for baby."

"So you have a car, now?" Rhea asked as she helped herself gladly to Aunt Edith's home-cooked meal.

"Yes, we decided that poverty was a thing of the mind. That we had just given up to it instead of using our brains to get out of life a few of the good things."

"A few little luxuries needn't demoralize any of us. Now don't worry one bit about Betty!" Aunt Edith continued as she busied herself feeding the delicate child. "We'll have her as plump and rosy as a baby should be. It is surprising how quickly they respond."

In the car, Rhea chatted with relief and the joy of being with her own again.

"Its a strange life, Mugs," she cried. "We see them on the stage, all glitter and show in their magnificent costumes and bright, lively acts. But behind the scenes, what they go through! I know of one baby that was wheeled up and down before the theatre all one day with nothing but crackers to nibble on. One woman laid off to have her baby. It was born dead. She paid the bills out of her savings. Over \$300 it cost her. Then as soon as she could be up at all she went back to the old life, so weak she could scarcely stand, she danced through to make her living. And the conversation is pitiful. 'My God' every other breath. And such slang and coarseness and misery and evil! Oh, of course, some are refined and fortunate, but they are in the minority. It makes me shudder to think of the others."

"You won't always go on like this?" Marjory implored.

"No, a few months and our bills will be paid. Then we must make other plans. Oh, do help Aunt Edith to love my babe," and Rhea was off.

(To be continued)

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The Dearborn *Independent*, Henry Ford's paper, says the great Chicago fire of 1871, one of the most disastrous in the history of the country, was not started by a cow kicking over a lamp, as has been so widely published, but by tobacco smokers; that the only living newspaper man who covered the story has confessed that the reporters made up the story; that the real cause of the fire was the smoking of three or four drinking men in a hayloft of the cow-stable where the fire broke out; that the high south wind swept the flames to adjoining property and soon the city was burning—all from the smoking of tobacco.

# The General Procession

*James H. Anderson*

Prohibition is steadily gaining ground in Great Britain.

Mexico's population in 1921 is estimated at 14,000,000.

In Japan, on February 4th, 110 people were killed outright in a railway collision.

A coal mine explosion at Gates, Pa., in February, killed 25 miners.

In Paris, France, during 1921, over 400 persons were killed in street accidents.

India was giving Great Britain less trouble in February than during January, with practically a cessation of violence.

Russia has begun an increase in its military forces, with a prospect that they will be directed against the Japanese.

Fires in the United States increased in February over January, many of them being of supposed incendiary origin.

At Washington, D. C., the collapse of the Knickerbocker moving picture theatre, resulted in the death of 98 persons.

German political prognostications now are that within the next five years Germany will assume the form of a liberal monarchy.

Palestine authorities captured several shipments of arms and ammunition which were being smuggled into the country in February.

Mobs in Plymouth, England, followed "Mormon" missionaries in the streets after a meeting, jeered and threatened them, but did no personal injury to any.

Japanese immigration into South America is being discouraged by the Japanese themselves, who are turning the tide to the Asiatic mainland.

In Belfast, Ireland, during February, more than twoscore murders were committed by Sinn Feiners before quiet was restored. The victims included women and children.

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Albania has such an unstable government that it is regarded by adjoining nations as a menace to Europe's peace, unless the discordant state of affairs there can be remedied.

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The *Roma*, an airship built in Italy for the United States, met with disaster in a flight in Virginia on February 21, 34 of the crew being killed and the airship destroyed.

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Heavy wind and snowstorms in the north central portions of the United States did an unusual amount of damage in February, and took a toll of more than a score of lives.

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Egypt is to be released immediately from being under Great Britain as a protectorate. The probability is that after disturbances are quelled the Islamic Arabs will come into actual control of the country.

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The American Congress has before it a bill to divide the year into thirteen months of 28 days each, the extra month to be called Vern, and the extra leapyear day would be a holiday sandwiched between the present June and July.

---

The ceremony of placing on the head of Pope Pius XI of Rome the tiara which is symbolic of the pope's sovereignty over the world powers, on February 12, contained these words: "Receive the tiara adorned with three crowns, and know that thou art father of princes and kings, ruler of the world, vicar of our Savior Jesus Christ."

---

The latest Palestine project is a canal from Haifa to the Jordan valley just south of the sea of Galilee, and another from the Dead Sea to the Gulf of Akabah, thus making a waterway across Palestine from Haifa to the Persian Gulf, filling the Dead Sea basin to the level of the Mediterranean, and practically replacing the Suez canal route to India.

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"Angels communicate by telepathy," and "the Father has no physical organs of speech," is an announcement now being made by certain Pennsylvania preachers. Since the gentlemen admit that they have neither seen nor heard the parties whom they are describing, their credibility is questionable.



*What Women are Doing.*

A woman's volunteer fire company has been organized at Wilmington, Delaware.

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14,834 girls between the ages of 15 and 16 years were married in the United States in 1921.

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The woman's suffrage amendment to the American Constitution was definitely upheld by the United States Supreme Court on February 27.

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Miss Inez Reyntiens, a Catholic, of Belgium, was married on February 27, at Brussels, to Hugh Gibson, American minister to Poland, by a special dispensation from Pope Pius XI.

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The women deans of universities in Kentucky, Ohio, and Chicago, issued public statements in February, denouncing the growing social habit of smoking by girls as "a vile, nasty fad."

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Mrs. Margot Asquith, wife of the noted English statesman, says she likes American men better than American women. The latter generally look upon the loquacious Englishwoman in the same way.

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Viscountess Windsor, twenty years of age, has been elected to the British parliament from the Ludlow division of Shropshire, England. She will be 21 before taking her seat in the august body.

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Dr. Bigelow, formerly prominently connected with the Boy Scouts' association, says that between the ages of 10 and 15 years girls are braver than boys, as his extensive experience has demonstrated.

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Factory girls in Great Britain are said by the temperance societies there to have given themselves over to excessive drinking of wine and liquor, since the war, and the temperance workers are combining to combat the evil. The case seems strongly put, for many of the factory girls are equally as good as those of other classes.

# Notes from the Field

By Mrs. Amy Brown Lyman

## *Annual Membership Dues.*

The General Board is very much gratified with the promptness in which the stakes are sending in annual membership dues. These seems to be a greater desire than ever before that these dues should be 100%. Up to date of writing (February 27) the following stakes have sent in 100% annual membership dues for 1922: Idaho, Salt Lake, Blaine, Boise, Cottonwood, Union, Wasatch, Oneida, Benson, Franklin, Panguitch, Ensign, Taylor, Liberty, Weber, Tintic, Hyrum, Cache, Logan, Uintah, Beaver, Pocatello, Shelley, San Juan, North Sevier and Big Horn. Other stakes may have sent in 100% without indicating the fact.

## *Morgan Stake.*

A short time ago the Morgan County Farm Agent asked the Relief Society stake board to assist in putting on some extension work in home economics in the county, and arranging for a permanent organization along that line. Mrs. Otte, of the Utah Agricultural College, spent three days in the stake and five demonstrations were held in different parts of the county on the cleaning and pressing of clothing. Since that time an organization has been perfected, to be a part of the Farm Bureau.

The Relief Society has also been invited by the stake presidency to furnish speakers to talk to the high school girls occasionally. Mrs. Mamie Heiner, a stake board member, has given a talk on "Retrenchment," and Mrs. Millie Hopkin, also a board member, has spoken on "Morals."

## *Uintah Stake.*

All of the wards in the Uintah stake are completely organized and doing effective work. Six of the wards own their own Relief Society halls. The Vernal Second ward recently sold their Relief Society hall and turned in \$2,000 toward the erection of a new ward chapel. Stake officers visit the different wards at least three times a year. During the past year, the Relief Societies of the stake instituted a campaign against the tobacco evil. The question was discussed in all of the ward organizations by able speakers.

Great effort is being put forth to raise the standard of the work of the visiting teachers. Topics are used by the teachers which have previously been discussed in the teachers' department

meetings, which are held once a month. Much good has resulted from the special effort put forth to improve the work of the teachers.

*Duchesne Stake.*

Duchesne stake has instituted the following monthly report, with the idea of checking up the attendance at prayer meetings and weekly meetings:

No. officers prayer meetings held.....	Number of meetings held.....
No. officers in attendance..1st wk..2nd wk..3rd wk..4th wk..5th wk...	
No. officers in attendance punctual..1st wk..2nd wk..3rd wk..4th wk..5th wk..	
No. visiting teachers in attendance..1st wk..2nd wk..3rd wk..4th wk..5th wk..	
No. visiting teachers in attend., punctual..1st wk..2nd wk..3rd wk..4th wk..5th wk..	
No. class leaders in attendance..1st wk..2nd wk..3rd wk..4th wk..5th wk..	
No. class leaders in attend., punctual..1st wk..2nd wk..3rd wk..4th wk..5th wk..	
.....	.....
Secretary	President

*Union Stake*

The past year has been a very successful one for the Relief Societies of Union stake. Two Relief Society ward conferences have been held in each ward of the stake. These have done much to encourage the officers and help the weekly attendance at meetings. Relief Society women assisted the local Neighborhood Club, at a bazaar which was held for the purpose of raising money to make a "Victory Driveway," with trees planted in honor of this country's soldiers who were in the World War, many of whom made the supreme sacrifice. With a quilt and rug booth, the Relief Society raised \$253.14 for this cause. Then, too, recently the LeGrande ward, assisted by the North LaGrande and Perry branches, held a bazaar at which nearly \$600 was made to aid in the erection of a Relief Society Hall for the North LaGrande branch. This hall will also be used by the Primary and the Religion class. The stake board has placed copies of the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, and one year's subscription to the *Relief Society Magazine*, in the Public Library of LaGrande. The temple fund in the stake, for 1921, was \$250. During the month of July the stake board made arrangements to have the children of the stake come to LaGrande for medical examination, and treatment, if necessary. Four days were devoted to this work and successful operations were performed upon forty-three children. President Evelyn Lyman generously converted her home into a temporary hospital and several experienced women were present to lend assistance. Two very able specialists performed the operations and they marveled that everything went along so smoothly. However, it was not hard for the mothers to understand, as every one accompanying her child, and every attendant, fasted and prayed

for the success of the operations. There was a splendid attendance (56) at the last union meeting held in connection with the priesthood meeting. The Relief Society stake officers served sandwiches and pumpkin pie to all attending priesthood meeting (250), the largest ever held.

#### *Bingham Stake.*

With a view of expressing appreciation for the work of Mrs. Margaret Shippen and Mrs. Mary Ann Holden, a testimonial was recently held by the Relief Societies of the First and Second wards, in the auditorium at Idaho Falls. Before there was a division, and when these two wards were one, Mrs. Shippen was an indefatigable worker in the old ward. For thirty-five years she was associated with the work, and for twenty-three years she was the president. Mrs. Holden has been a secretary for about eighteen years. Words cannot express the magnitude of the work that these two good women have accomplished, and the esteem in which they are held by the people of Idaho Falls. Mrs. Shippen, although 76 years of age, is well and active, and is now serving as a member of the stake board.

The Bingham stake board recently held a social at the home of the president, Mrs. Mayme Laird, in honor of the local officers of the stake. Invitations were issued and fifty-two ladies enjoyed the hospitality of the board. The afternoon was spent in music and social games. At five o'clock a dainty three-course luncheon was served, and all voted the affair a decided success. The first stake president of Bingham stake, Mrs. Bennett, now of Salt Lake, was a special guest on the occasion. The stake board expect to make this an annual affair.

#### *Wasatch Stake.*

Near the close of the year 1921, the Relief Society stake board arranged for a course of four lectures on health, to be given in Heber City by Miss Charlotte Dancy, R. N., of the Agricultural College of Utah. Four hundred eighty-eight people attended the lectures.

#### *San Juan Stake.*

Readers of the *Relief Society Magazine*, who have enjoyed the verses written for the magazine by Mrs. Hazel S. Washburn, of Blanding, Utah, will be grieved to learn that her husband, Francis Washburn, was accidentally killed, in November, a few miles from home. He was alone at the time and was found later by a neighbor. Mrs. Washburn, who is a great granddaughter of Newell and Lydia Knight, is left with six small children.



*Alpine Stake.*

In each ward throughout the stake, November 27, 1921, was set apart as Relief Society ward conference day, and stake board members were each assigned a ward to visit, when the following general program was carried out: The general, stake, and ward officers were sustained; financial and statistical reports for the nine months past were read, and verbal reports of welfare work given. Reviews and lesson work by class leaders, songs, readings, and instrumental selections were given by members of ward Relief Societies. The reports of the ward workers along welfare lines were most gratifying to the stake board members.

In the early part of last year, existing conditions made the board feel that an increase in funds would be needed to meet the emergencies that might come during the year. They therefore, encouraged the raising of funds in the different wards. The result was that hundreds of dollars were raised during the summer months with bazaars, entertainments, luncheons, etc., to be used for the comfort and blessing of those in need. The reports at the ward conferences of the disbursing of these funds, together with the reports of visits of teachers and the sunshine visits, all of which brought comfort, hope and good cheer into many homes, were especially appreciated by all those in attendance at the conferences. The stake board feels that these ward conferences were most profitable and were really the crowning event of the year's work.

*Lethbridge Stake.*

Readers of the *Magazine* will be pleased to learn of the organization of a new stake in Canada, to be known as the Lethbridge stake. This stake is made up of the following wards and branches which were taken from the Alberta stake: Orton, Claresholm, Frankburg, Pine Coulee, Starline, Gleichen branch, Champion branch, Calgary branch, Rosemary branch; and the following wards taken from the Taylor stake: Barnwell, Burdette, Lethbridge, Taber. Mrs. Mildred Harvey of Lethbridge, Alberta, Canada, has been appointed president of the Relief Societies of the Lethbridge stake. In a letter from this stake recently, we learn that the women are making a house-to-house canvass in the interest of the *Relief Society Magazine* with the weather thirty-eight degrees below zero. This activity indicates that our sisters in the far north have both "pep" and energy.

*Panguitch Stake.*

The Panguitch Stake Relief Society was reorganized on December 4, 1921. Mrs. Sarah E. Cameron was honorably released from her labors as president of the Stake Relief Society,

and appreciation was expressed for her faithfulness and devotion to the work. Mrs. Elizabeth W. Henderson was appointed to fill the vacancy caused by the resignation of Mrs. Cameron, with Mrs. Minnie B. Gardner, first counselor and Mrs. Sarah O. Henrie as second counselor. Manetta Henrie was appointed secretary-treasurer.

### *Maricopa Stake.*

From the Maricopa stake comes the following very interesting report: "In the Maricopa stake last year Relief Society teachers were relieved of collecting charity funds while making their regular visits. A member of the Priesthood and a Relief Society member from each ward, visited every family in the ward to solicit funds. One thousand dollars was raised in the combined wards. As the cotton situation had left many in destitute circumstances this fund proved to be a great blessing. The Stake Presidency asked that one fourth of the amount raised be turned over to the Stake Welfare Worker to be used in emergency cases and especially to help in wards which had not raised sufficient funds for their needs. As a result of this system we have been able to care for our poor in a very creditable manner. The Relief Societies have cooperated closely with the Bishops. The best of feeling exists between the Relief Society workers and the Priesthood in our stake.

"About the time the L. D. S. Church had its work well in hand, the Commercial Club of the Mesa section (5 wards) saw the necessity of community cooperation in taking care of the needy. They called for a representative from each of the five wards and the Stake Relief Society, and from each of our local churches and lodges. An organization was perfected, one vice-president and secretary and a member of the investigating committee being taken from our representatives.

"The first thing our Relief Societies did was to make a survey of the entire district, locating every needy family. Our Red Cross immediately placed \$585.62 at our disposal. A baseball game between the "Fats" and "Leans" staged by the business men gave us an additional \$195.00. Voluntary donations increased the welfare fund to about \$1100.00. No other means have been solicited but in addition to this amount, clothing, milk, eggs, etc., have been freely given and have been distributed. For four months lunch was furnished to one hundred twenty Mexican school children daily. This was done through the cooperation of the butchers furnishing the cheaper cuts of meat and soup bones and our wards and the other churches taking a week each in turn, in preparing vegetables and seasoning, making a good

substantial soup. This was distributed to the children piping hot by the school nurse assisted by the teachers.

"Cotton companies had imported thousands of pickers from Mexico and at the end of the picking season these Mexicans were left without employment and in destitute condition. Through our efforts the cotton companies were compelled to send these pickers back to their native land.

"This work has opened up an avenue of county funds and a State Child Welfare Fund and permanent help is being given to a number of families through these agencies. Thus far over three hundred families have been provided for by our Mesa Welfare League."

### *Nebo Stake.*

We quote from a very interesting letter from Nebo stake: "Each ward has a charity and relief committee, consisting of three, with the president as chairman. Great care is taken to select women for assistants who are competent and tactful to handle this work. The duties of the charity and relief committee are to keep in touch with the needy families in the ward and to become acquainted with the new families. In case of financial distress or sickness, the president gives temporary relief where it is needed, then details are gone into and employment for those out of work is secured, if possible. We try to make all families self-supporting. Needy families are called to the attention of the Charity and Relief Committee through the teachers, who are expected to report each Tuesday. A visit is then made by the president or one of her assistants. The follow-up work is also done by this committee which makes occasional visits until assured that assistance is no longer required. But visits to give cheer and encouragement are made frequently. The Relief Society cooperates very closely with the Bishop, reporting all needy families and the Bishop and the President plan together what is to be done for them.

"The Charity Fund of each ward is secured by donations given to the teachers as they visit each month. If this is not enough means are taken from the General Fund which is supported by quilting, bazaars, socials, etc. The reports given by the Relief Committee every three months show that each ward has had enough to care for its own needy and in special cases, such as the purchase of an artificial limb, special extra donations are gathered.

"The work of the Free Clinic in our stake has been done by the Stake Board. The Ward Charity and Relief Committees found the children in need of medical treatment. The list was first submitted to the Bishops and then to the Stake Board. With

the permission of Ward Presidents money was taken from the Stake Fund to begin the financing of our Clinic work. We intend to continue this work which will be financed by a State Charity Fund, raised by gathering wheat in the wards for charity purposes. Two-thirds of the charity wheat gathered by the wards will be turned over to the stake and the other third will be retained by wards for charity purposes."

Following is a quarterly report (for August, September and October) of the work of the charity and relief committee of one of the wards of the Nebo stake, as submitted to the Stake President:

"Our committee surely has the spirit of the work. No one in need in this ward has been overlooked. All the sick, the widows, orphans, motherless and fatherless and all others in need in any way, have been looked after. They have gone into the homes where sickness has been present and assisted in all things, contributing of their substance, aiding in general house work, sitting up with the sick and doing everything they possibly could, and none have been neglected. In families where death has come, the committee have always been on hand to assist, in many instances cleaning the house, cooking food to take into those homes, taking members of the family to their own homes, offering words of encouragement and doing everything to relieve those called upon to mourn. The committee also canvassed the town in the interest of the clinic work and assisted all they could both in getting the patients to the doctors and giving them all the attention possible after the clinical operations.

"During August the committee met at the home of the chairman and sewed for a motherless family and in about 3 hours' time had finished up 6 articles of wearing apparel. They also patched and mended many articles. The committee canvassed the ward for quilt blocks with which to make quilts to give to a number of needy in the ward. Then they put on a picture show in the ward hall for the purpose of obtaining means to furnish bats and lining for those quilts; \$19.95 was realized from the show. Eight quilts were the result of this activity and these were tied on work meeting days.

"Other details of the report are: 88 visits to sick and needy by the members of the committee; 10 days spent with sick; 6 days spent bottling fruit for motherless; 5 days spent sewing and patching for motherless;  $9\frac{1}{2}$  days spent working on quilts for needy; 3 families of new comers visited by committee;  $1\frac{1}{2}$  days spent in general house work; all the sick, the widows, orphans, motherless, fatherless, and others in need in ward visited and some of them visited repeatedly."



# EDITORIAL

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*Motto—Charity Never Faileth*

## THE GENERAL BOARD

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## RELIEF SOCIETY MAGAZINE

Editor	SUSA YOUNG GATES
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## THE WORK OF THE MILLENNIUM

How the heart leaps and the spirit thrills at the thought of the coming of our Lord, and the thousand years which will prepare this sad old earth for its paradisiacal glory. In that thousand years there is much work to do. Indeed, there is much to do before that period will begin. President Ivins, in a recent discourse, referred to the prophecy which declares that before the generation in which the prophecy was uttered has all passed away, the times of the Gentiles shall be fulfilled, and the gospel shall be sent to the House of Israel—the Jews and the American Indians. Whether that generation period—the Book of Mormon gives one hundred years as a generation—refers to 1830 or to another date, no one can say. Certain it is that we are in that dense darkness period which precedes the Millennial dawn. The conditions around us today have been all too clearly foreshadowed by the Savior himself. We are in the midst of wars and rumors of wars, earthquakes and pestilence. But Zion is to see the salvation of the Lord.

When the Millennium is here, what shall we do in that period of peace and rest? We could not be idle—for stagnation is death. We must be occupied, each waking moment, in clearly defined labor or soul-resting recreation. Progress, development involves exercise of body and mind.

What is the mission of the Savior and those associated with

him? To save souls by preaching the gospel to the living and to the dead, and associated with that conversion must be the labor in the temples by which vicarious work is done for those who have accepted the gospel on the Other Side. We all understand this without argument, yet we sometimes act as if life were given us just to eat, drink and be merry; we pass on to the Other Side without any work done for our dead.

We are the only people on the earth who hold the keys to unlock the prison house on the Other Side. Those of us who have labored faithfully here in the temples, will be prepared to carry on that work when we reach the Other Side.

Brigham Young said that the work of the Millennium would consist of temple work and that temples would be built all over North and South America. When asked how the people on earth could attend to their ordinary vocations in securing food, preparing it for bodily use, building houses, rearing children and educating them; he replied that the people who worked in the temple would find ample time to do all their necessary work beside the time spent in temple service. This is almost true today. Temple workers will tell you that they have been in the habit of doing this as well as carrying on the labor in the temple. President Brigham Young said that was why we needed the United Order, so that women's labor and men's expenses would be cut down to the minimum.

This people, and especially the sisters of the Relief Society, should not slacken their efforts in temple work because our genealogical lessons have been transferred, and rightly so, to the Genealogical Society itself. Rather should we be more interested than ever, more eager, more devoted in assisting those who have this work in charge, proving by our devotion that we understand the gospel and its message too well to become weary in well doing. We are to be Saviors upon Mount Zion only as we assist the Savior in his glorious work of redeeming souls.

"We hope to see the day when we shall have temples built in the various parts of the land where they are needed for the convenience of the people; for we realize that one of the greatest responsibilities that rests upon the people of God today is that their hearts shall be turned unto their fathers, and that they shall do the work that is necessary to be done for them."—*President Jos. F. Smith*, Oct. Conf. 1902.

#### BOOK NOTICES.

*The Stairway*, by Alica A. Chown is an exceptionally good book and well worth reading. It is published by The Cornhill

Company, 2 A Park Street, Boston, Mass., and the price is \$2. The following is a brief outline:

"*The Stairway* is the record of the people the author meets as she climbs to a view-point which illuminates life for her. She finds everywhere people longing for freedom to express their craving for beauty, for truth, for love; and upon this universally growing recognition that life is more than any of the forms that contain it, she builds her hope that the new spirit of life now awakening will give birth to a new era of peace and good will."

It is our belief that one will be paid for the time and money it takes to read and obtain the book. We recommend it to all of our readers.

#### THE LADIES HOME JOURNAL.

We break an established editorial rule to commend to our readers another magazine—and that, too, an Eastern publication. *The Ladies Home Journal* has been publishing recently a series of articles on the dangerous condition of modern society which should be read by every woman and man and girl and boy in this United States of ours. The editorial in the September number by Mrs. Mary Roberts Rinehart on Freedom is worth much money and many readings; there are articles on Jazz, and now a vital and compelling story by Zane Grey—and we "Mormons" have no occasion to regard him very highly in the past—but his story, "The Call of the Canyon," now running in the *Journal*, is too valuable as a moral appeal for us to refrain from favorable comment. We heartily recommend it to all our readers.

A new edition of the *Brief History of the Church*, by Edward H. Anderson, has been issued from the Mission headquarters at Independence, Missouri. The seventeen-year administration of President Joseph F. Smith, is added and treated briefly and the beginning of President Heber J. Grant's incumbency, as his successor is outlined. This brings the book up to date and makes of it a comprehensive, clear and indispensable adjunct to those who study, write or consult the history of this people. The history has passed through several editions and its value to missionaries as well as to the auxiliary organizations cannot be over estimated. Elder Anderson has shown that nice balance in choosing facts which are both pertinent and necessary for cursory reading, as well as for student reference, and he has had a clear vision to present them with a wise understanding of life's values. The book is on sale at the Bureau of Information, Salt Lake City, Utah, and is a cheap and convenient reference for everybody.

# Guide Lessons for June

## LESSON I

### Theology and Testimony

(FIRST WEEK IN JUNE)

#### THE SABBATH DAY AND SUNDAY

##### *I. Introduction.*

The Sabbath day and Sunday are used interchangeably, and while they are alike, in at least two respects, yet they are different in some other respects. Both have behind them the divine proclamation and they are both days of rest. They differ, however, in that one is the seventh day of the week and the other the first day of the week; also, that Sunday has the wider significance, as it is not only a day of rest, but also a day of glad-some remembrance of the first resurrection that ever took place on this earth; it is the Redeemer's third estate week-birthday. The Sabbath memorialized the finish of our world's creation; Sunday memorializes the beginning of "immortalization."

##### *II. The Observance of a Seventh Day Rest Period A Divine Habit.*

It would appear that the observance of the Sabbath day was a divine habit, as was work a divine habit. We are told in substance that the gods labored for six periods in constructing the earth and the beings to dwell upon it, and at the end of each period they saw that their work was good. The seventh period was devoted to rest, or at least a change of activity different from that of the other six periods, and that it was hallowed or devoted to sacredness. When the declaration of God, recorded in Genesis, Chapters 2, 3, is correlated with the declaration of the Savior, in John 5:19, and when we remember that the Savior observed the Sabbath day, we must conclude that the seventh day rest period is so much of a custom in heaven that anyone not habituated in the keeping of the Sabbath would be incapable of enjoying existence in company with our Father in heaven or with our Redeemer.

##### *III. A Seventh Day Rest Period Most Highly Economical of Energy and Time.*

The mining magnate, Jesse Knight, found, through actual



experiments, that it was more profitable to pay men seven days' wages for six days' work than to have them work seven days for the seven days' wages, provided the workmen rested on Sunday. Where the laborers observed religiously the Sabbath day, it was found there were fewer accidents, less sickness, more optimism, less grumbling, more work and less time-stealing. His conclusion that it paid to pay men to pay respect to the Lord's day was a good business principle.

Dr. Thomas L. Martin, of the Brigham Young University, is authority for the following: Dr. Marquis, the sociologist for the Ford establishment, talking to the summer school students at Cornell, during the summer of 1919, had the following to say: Henry Ford believed that a twelve-hour day was too long a work day, he used as his evidence the experience of the mining engineers that first went to China. The mandarins objected to Sunday being observed as a rest day, the engineers believed that if there should be a rest day, more efficient work would be done at the mines. They made the claim to the mandarins that the machinery must be oiled and overhauled at least every tenth day; this was done and it was found that the efficiency of the workers was improved and that there was greater production. It was then tried every ninth day, the result being better than ever. This experiment was repeated every eighth day with still better results. The seventh day was then used as the rest period, and this resulted in even greater efficiency on the part of the workers. The sixth day period was tried and the efficiency was reduced and the workmen demoralized, because the men were in tent on the holidays instead of at their work, so the company returned to the seventh-day period as the most profitable.

#### *IV. The Tripple Trueness of Sabbath Observance.*

By the proper observance of Sunday one habituates oneself in trueness to God; he forms habits of trueness to nature, he proves his trueness to Christian society. No Sabbath breaker can be a good neighbor in a Christian community.

It is not only irreligious but unethical to disregard the sanctity of the Sabbath day. A person who is traditionated in Christian belief is punished not only by his own neglect of Sabbath day observance, but he suffers discomfort in the presence of the violation of the Lord's day by others.

#### *V. Violation of the Sabbath Day Leads to its Loss.*

There is an irrevocable law always in operation, it may be stated thus: Use and keep, abuse and lose. There is no evidence of any Sabbath day privileges in the region of the condemned. Who could wish for a fiat proclaiming an end of Sabbath day privileges. A discard of the gospel has caused it to be

taken from the earth, but such a thing will not occur again, it will be taken from individuals, lost to them through their abuse of it.

*V. What Was Done on the First Sunday.*

An angel of power broke the government seal at the tomb and rolled away the stone door with a noise that frightened the Roman guards into deserting their posts of duty.

Jesus having finished his mission to the spirit world, entered his mortal body, and made it immortal. He appeared to Mary at daylight, and to others at sunrise, and sent word to his apostles that he would first ascend to his Father, and then meet them at the previously appointed place in Galilee. He walked and conversed with two of his disciples on the way from Jerusalem to Emmaus. In the evening he met with his disciples in a room in Jerusalem.

The women went to the sepulchre to finish the burial ceremonies left incomplete at the end of the week (Friday night). They found the sepulchre open and the body gone; they were told by the angels that Jesus had arisen. His friends were all wrought up; they believed that the tomb had been robbed of the body of Jesus. Mary discovered that he had been resurrected, his disciples visited the tomb, but were not convinced of his resurrection. Eleven of them renewed acquaintance with him in his state of immortality Sunday evening.

The Jews bribed the frightened guard to testify to the lie that Jesus' friends had forced the tomb, broken the government seal, and had stolen the body of Jesus. They spread the falsehood all over Jerusalem. Matthew 28. Mark 16:2-9. Luke 24. John 20:1-19.

The veil of darkness was lifted from the American continent; for the first time in three days, the sun shone. III Nephi 10:9.

*VII. Traditionating Children in Sunday Observance.*

Fortunate indeed is the race, the community, the family, or the individual with good traditions, for they are akin to race habits. A child who is properly traditionated in Sunday observance becomes so pleasurably habituated to it that a feeling of discomfort either accompanies or follows any serious departure from the observance. Children may be trained to remember the Lord's day in their Sunday morning secret prayers, giving thanks for the rest-day and expressing a desire to be helped by the Lord to observe it. The Sunday morning family prayer may fittingly reinforce the secret petition for help to succeed in the spiritual activities of the Lord's day. "We thank thee, O Lord, for our Sunday" is an expression worthy of place in our Sabbath-day prayers.

*VIII. The Breakfastless Sabbath.*

Healthy children and robust youths will be benefited by dispensing with breakfast on Sunday morning. The custom makes for health, it develops a self-restraint that will contribute to the general power of self-control, and it puts the spiritual part of the soul to the front at the priesthood meeting and in the Sunday school. It lessens the daily grind of meal preparation possibly thirty per cent.

When Jesus said to Peter, "Feed my lambs" he was not thinking of the "loaves and fishes," but of the bread of eternal life of which he spoke to the tempter when requested to perform a miracle for the gratification of his appetite. Matt. 4:4.

Learning, thinking, and acting are processes of becoming. We learned that the Savior used physical abstinence as a preparation for a spiritual contest. We think of the procedure as applicable to our lives, we apply it and just that far become as he is.

Young people are instinctively heroic, and acts of heroism are productive of a joy eclipsing all forms of physical happiness. A family custom of a breakfastless Sabbath trains in heroism and makes it possible for them to feast at the table of high self-respect, not self-conceit, nor self-indulgence.

## QUESTIONS AND PROBLEMS

1. Which of the Lord's birthdays do we celebrate by Sunday observance?
2. Where and how are we to celebrate this birthday? Doctrine and Covenants, 59:9-12.
3. What are we not to do on Sunday? Doctrine and Covenants, 59:13-14.
4. What are the blessings promised for observing Sunday? Section 59:14-20.
5. How is Sunday related to this exclamation: "Oh grave, where is thy victory; oh death, where is thy sting?"
6. Show that the great question of the ages, recorded in Job 14:14, was answered by the first event on the morning of the first Sunday. Matthew 28:7.
7. Wherein is there more of the joy element in observing the Christian Sunday than in the observance of the Jewish Sabbath?
8. Why is it unneighborly to work on Sunday?
9. Make a list of things that may be done on Sunday which are pleasing to the Lord and joy-giving to man.
10. In the light of Doctrine and Covenants 59:13 is the habit of having big Sunday dinners theologically consistent?
11. Discuss the simple life diet for Sunday in the light of the following: An animal husbandry survey showed that more

work horses die on Sunday than on any other day of the week where teams were permitted to rest on that day, and that the chief cause of death was indigestion although the animals were fed the workday ration.

12. Prove scripturally that among the Savior's perfect set of good habits was the habit of attending meeting on the Sabbath day. Luke 4:16.

13. Have someone read pages 309, 310, *Gospel Doctrine*; it will take less than four minutes.

## LESSON II

### Work and Business

(SECOND WEEK IN JUNE)

## LESSON III

### Literature

(THIRD WEEK IN JUNE)

#### LITERATURE LESSON

John Jaques, remembered among the Latter-day Saints for his valuable contributions to their hymnology, was born January 7, 1827, at Market Bosworth, Leicestershire, England. At the time of his baptism, which occurred in the year 1845, he became a member of the Branstone branch, but was identified later with the Stratford-on-Avon branch, Warwickshire conference. He sailed from Liverpool, May 22, 1856, and was subjected to severe snow storms, while coming to the valleys. On the plains he and his wife had a child born to them, he also lost a daughter near Green river.

Essentially a literary man, he was trained as a cabinet maker. During his lifetime he worked on the *Millennial Star*, the *Deseret News*, and the *Daily Telegraph*. At the time of his death, which occurred June 1, 1900, the anniversary of Brigham Young's birthday, he was working at the Historian's Office, having been connected there for many years. (For further biographical information consult *L. D. S. Biographical Encyclopedia*, page 254.)

Five hymns from the pen of John Jaques appear in the *L. D. S. hymn book*. Of this number "O say, what is truth?" holds first place in the hearts of the Latter-day Saints, with whom it has found great favor, not alone because of its poetic quality, but because it is an appropriate hymn for many occa-



sions. It is said to be the favorite hymn of Elder David O. McKay.

This hymn begins with a question, an unusual way to begin a hymn, but, in this instance, most effective, as it calls attention to the central idea of the hymn, around which all else is centered. The poet asks the question, which comes ringing to us from the pages of the Holy Bible, "What is truth?" and then proceeds to answer the question, not as a philosopher would answer it, but as a poet answers it.

The literary quality of the hymn is produced by bringing into being a group of beautiful comparisons that appeal to the senses and whose connotation is vast and pleasurable.

While John Jacques appeals to the senses by comparing truth with the "fairest gem that the riches of worlds can produce," at once suggesting to the mind all the color and brilliancy of the jewels of the world, yet he tells us that truth is to be treasured beyond all the gems of the earth, for it shall be exalted when the "proud monarch's costliest diadem is counted but dross and refuse."

There is a prophecy in the first stanza that has certainly found its fulfilment during the last decade. Are not the crowns of both the house of Hapsburg and of Hohenzollern dross and refuse at the present time? Before the war were they not the embodiment of pride, the one proud of reigning for nine centuries, the other proud of military power and prowess?

The second stanza accentuates the fact that truth is a prize above all else, a prize to which mortals and even gods may aspire, that it permeates all regions, that whether found in the depths or on the heights, "'Tis an aim for the noblest desire."

The third stanza shows how temporary and ephemeral are all material things when compared with the products of the spirit:

"The scepter may fall from the despot's grasp,  
When with winds of stern justice he copes,  
But the pillar of truth will endure to the last,  
And its firm-rooted bulwarks outstand the rude blast,  
And the wreck of the fell tyrant's hopes.

The last stanza reminds us that spiritual entities are not bound by either time or space, that even though heaven and earth pass away, yet truth will stand "eternal, unchanged evermore."

"Softly beams the sacred dawning," while not in the same class with "O say, what is truth?" as a poetic composition is nevertheless a favorite hymn with the Latter-day Saints. It stands second among John Jaques' hymns for its literary quality, lofty and poetic as it is both in conception and style.

The suggestive quality of this hymn should not go un-

noticed, for each line arouses a train of images that must keep the singer in exalted mood. There are eight stanzas in the hymn, each as we approach it, to borrow the language of the author, "seems glowing with celestial cheer."

The other three hymns from the pen of John Jaques, found in the L. D. S. collection, carry their message in clear, concise English, they are examples of good verse rather than poetry. Such hymns are of great value and most serviceable, but we are always gratified when the theme and emotional content raises the author into a realm where the expression is truly poetic.

In this day when the Latter-day Saints are emphasizing temple work, the words of the hymn on page 389 cannot fail to make direct appeal. Surely the contribution of two such hymns as "O say, what is truth," and "Softly beams the Sacred dawning" will give lasting fame to their author.

#### QUESTIONS AND PROBLEMS

1. What are the material entities to which John Jaques compares truth? Have the hymn sung during the session.
2. Read the words of "Softly beams the sacred dawning."
3. To what theme is the poem devoted?
4. Select the lines that you regard as especially poetic in the hymn.
5. Are you assisted, through the poetic language, to see and feel more keenly the time that the poet projects?
6. What proof have we that John Jaques could write prose as well as poetry?
7. In the event that the topic of a lesson should be temple work, which one of John Jaques' hymns would be appropriate to sing?
8. Have the hymn read or sung to the class, preferably both, if you have time.

#### LESSON IV

### Social Service.

Fourth Week in June

#### MORAL LEADERSHIP IN THE HOME

"And now a commandment I give unto you," said the Lord through the Prophet, "if you will be delivered, you shall set in order your own house for there are many things that are not right in your house." Doctrine and Covenants, 93:43. And again, "Your family must needs repent and forsake some things,

and give more earnest heed unto your sayings or be removed out of their place. What I say unto one I say unto all; pray always, lest the wicked one have power in you and remove you out of your place." Doctrine and Covenants 93:48-49.

To set our houses in order morally implies two lines of careful organization. In the first place, the environment must be made good, it must inspire moral ideals, sentiments and habits. To set our houses in order means to remove those forces that are morally contaminating and substitute such conditions as tend toward moral uplift. These influences may be either physical or social. We shall call them the home environment.

In the second place, we must give proper direction to the native tendencies of children. We call these tendencies instincts. Thus the Lord's commandment implies that order, system, intelligent direction, should take the place of disorder, confusion, conflict. The house of the Lord is a house of order, and so also should be the sacred homes in which God's choice spirits are reared.

In this and the following two lessons we shall study moral leadership in the home from the standpoint of what we shall do with the normal child by way of providing proper surroundings on the one hand and giving proper direction to native tendencies on the other. In harmony with what we have said heretofore, we insist that to direct the natural activities of children is much easier than to remove unnatural tendencies when they have once taken root in the lives of our children.

In the present lesson we shall consider the home environment in its moral significance and in the following two lessons we shall treat the instructive tendencies with the view of directing them into moral channels.

### *Social Environment of the Home*

"Better is a dry morsel and quietness therewith,  
Than a houseful of feasting with strife."—Proverbs 17:1.

It is commonly recognized that the great majority of morally delinquent children and the older criminals come from homes where there is strife, conflict and confusion. And we can expect nothing else of a boy who, during the tender and sensitive years of his life, hears constantly profanity, vulgarity; observes dishonesty, cruelty, sensuality; lives in an atmosphere of filth and tobacco smoke. If the tender thoughts and feelings are to develop in the right direction, and if right habits are to be formed the stimulus and inspiration of the home must conform to the higher standards. A little child is after all very much

like a young colt. He learns to respond to the things which he sees and hears. If he hears loud and profane language he becomes wild and uncontrollable. If the language of the home is kind and the voices gentle, he is likely to take on that attitude. If the parents are honest, the child is quite sure to be honest. If parents control their own impulses, the child soon learns to control his. We must not assume that a child has the motives, the intelligence, the self-control of an adult. If that were the case, there would be no need for moral education. The child needs the constant direction of the parent, because, as a child he does not recognize fully the meaning of moral principles. He needs the authoritative control of the parent because he does not yet possess the inner power of reason and organized habits.

"The Perfect child," says Cope, "is the one unborn; shortly after his birth he begins to take after his father. The perfect character does not exist in a child. It is as unreasonable to expect it as it would be to look for the perfect tree in the sapling. Character comes by development; it is not born full-blown. Childhood implies promise, development. Therefore parents must not be surprised at evidences that their children are pretty much like their neighbor's children. Outside of the old-time Sunday-School-library book the child who never lied, lost his temper, sulked, or made a disturbance never existed and never will, except in a psychopathic ward in some hospital. Could anything be sadder than the picture of the anæmic, pulseless automaton who is always good?"\*

#### *Physical Environment of the Home*

By physical environment we mean all those things that influence the lives of children other than the direct influence of human beings, and such influences are numerous. The animals in the barn-yard, the flowers of the garden, the artistic arrangement of the furniture, the pictures on the wall, and the music in the home, all these influence profoundly the moral life of the home. The little child should be taught to see God's work in the beauties of nature, to enjoy to live with nature, to care for and develop plants and animals. He should be taught to treat kindly all the creatures of nature that are capable of feeling pain and pleasure as he does himself.

Sometimes a beautiful picture may develop a love for nature which first hand contact may not do. Well chosen pictures also inspire in the minds of children other moral sentiments which can be created in no other way. The best of art can be obtained in

---

\**The Religious Education in the Family*, Cope, page 219.



prints at slight cost. A visit to the class rooms of some of the grades in the school may be profitable in ascertaining the most desirable pictures and at the same time ascertaining the prices.

An attractive home environment has an indirect moral value in that it tends to keep the younger members of the family at home. In these times when there are so many things that attract young people away from the home, it is very essential that the attraction of the home shall hold its own in competition with outside amusements. Public places of amusement have their place in the community but they must not be permitted to absorb all the attention of young people. The home must always be the most interesting place in the world. It must become as near a paradise as we can make it. The loving influence of father and mother, the brother and sister, inspiring strains of music, the interesting life and behavior of domestic animals, all tend to make a moral and happy home.

### *Cleanliness is Next to Godliness*

Too often the beauty, attractiveness and moral atmosphere of the home is weakened by a few careless habits of its members. In and of themselves these habits are not morally bad, but indirectly their influence is detrimental to the wholesome, cheerful spirit that otherwise could be maintained. How often members of the family enter the house and throw their wraps here and there. How often papers, books, music and toys are used and left misplaced. How often the personal belongings of even the adult members of the family are left in disorder. Such common habits as these only bring confusion and irritation and generally end in added burdens to the mother.

The personal cleanliness and neatness of an individual has a direct effect on his daily habits of thought and action. Careless language, crude behavior, and vulgarity in general frequently grow out of and accompany unclean bodies and slovenly dress. For example, a little boy four years of age, after having received his bath, clean underwear and his best suit, came to his mama and said, "My, but I am clean, Mama. I can be a good boy now." The Spirit of God will not dwell in unclean or unholy places. If the home is to be the most attractive place in the world it must be clean in every sense of the word.

Mother can enjoy her house only when everything is in order, when every room in the house smells fresh, when the body of every member of the family is clean. The father takes pride in his home only when the door-yard and the barn-yard measure up to his standard of order and sanitation.

## REFERENCES

- Deuteronomy, Chapter 6.  
 Cope: *Religious Education in the Family*, ch. 19.  
 Doctrine and Covenants: Sec. 93:43-45.

## QUESTIONS

1. How do you interpret the Lord's statement: "If you will be delivered, you shall set in order your house?"
2. Discuss also the statement: "The house of the Lord is the house of order."
3. How do you explain the fact that the majority of morally delinquent children and criminals come from homes of low moral character?
4. How does the language of the home influence the conduct of the children?
5. What, in the physical environment of the home, do you consider of moral significance?
6. What is the moral significance of pictures in the home?
8. Show in what way a home that is generally attractive has a strong influence over the lives of young people.
9. Why is it important that a large proportion of young people's amusements should be provided for in the home?
10. Explain the moral value of family prayers.
11. Show the moral value of cleanliness.

---

 TEACHER'S TOPIC

May

MOTHER'S DAY. PRIVILEGES OF MOTHERHOOD

"Men may build nations,  
 And armies control,  
 But what is all that  
 To the birth of a soul?"

"We admire the artist who presents the mimic man upon the canvas; we applaud the sculptor who carves out that same image in enduring marble, but oh, how insignificant are these achievements, though the highest and fairest in all the domain of art, in comparison with the great vocation of human mothers? They work not upon canvas that will fade, nor marble that will crumble into dust, but upon mind and spirit, that will live forever, and bear through eternity, for good or ill, the impress of a mother's plastic hand."—*Daniel Webster*.

## TEACHER'S TOPIC

For June

## PROPER CHAPERONAGE

Have faith in your children but fear the social conditions of the day.

Cooperation of parents in communities in regard to chaperonage.

Responsibility of parents for the salvation of children.

---

## The Three Glories

*Julia Farr*

Through the darkened woodland, one night I strolled alone,  
Faintly through the tree-tops, the twinkling star-light shone.  
The air was filled with fragrance, from moss, and tree, and  
flower,

My soul was thrilled and silenced by the magic of the hour!  
Many wondrous thoughts seemed to flood with joy my being,  
Angels seemed to hover round, my earthly bondage freeing.

When night was far advanced, a silver light appeared,  
And as it grew in brilliance, the darkness disappeared.

Wondering, then, I gazed at the beauty of the scene—  
Nature seemed more eloquent, the leaves and ferns a-sheen.

The whole night through, I contemplated the glory of the moon.

The hours passed me quickly by, it seemed to me too soon,

The moon-light waned, the shadows fled. But lo! the golden ray  
Upon the eastern hills, proclaimed the dawning of a day!

The heavens were lit with prism rays as the glorious sun ap-  
peared!

The shadows fled, the zephyrs stirred, the songs of birds were  
heard!

Majestically the sun arose, in splendor unsurpassed,

I felt its warmth, I felt its power, I felt soul strength at last!

And, as with awe I watched it rise in power and majesty,

I thought of heaven's reward to Man—one of glories three,

The glory of the Stars, or of the Moon, or of the Sun!

I prayed that mine would be the Third, when my early race was  
run!

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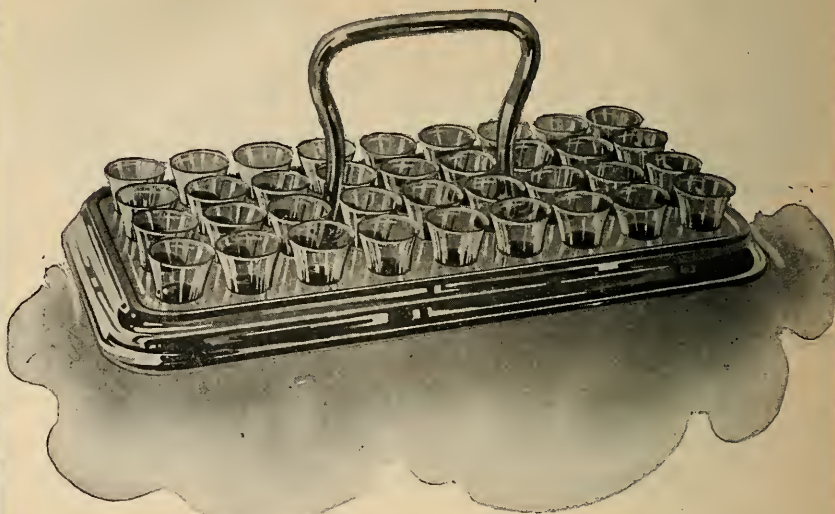
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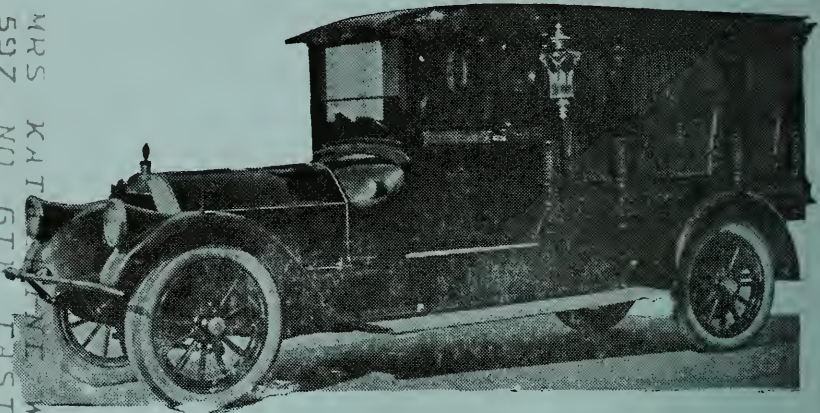
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## CONTENTMENT

*Riveina Lundgren*

I used to fret because my hours were slow instead of fleet—  
I wished they all had rainbow wings, and silver-slipped feet.  
And still, the hours that were sent, I knew I needs must greet.

So I went out to meet them, and waited at the stile;  
For they had come to find me, O many a tired mile.  
And each one as it saw me, gave a wistful little smile.

Each brought a little gift for me  
And tendered it most graciously—  
And I so loved their company,  
That, when the shadows reached my door,  
And lengthened out across my floor,  
I left my labors to implore:

“Oh little sorrows, please to stay,  
You who have tarried here all day,  
Sweet, thoughtful spirits stoled in gray;  
Where you are, is a tender gloom,  
A soothing counsel at the loom;  
Pray you, stay on within my room.

“Oh little joys, pray you, remain.  
And I, removing dust and stain,  
Into a fragrant, shining chain,  
Will thread you, oh, so faithfully,  
For such as are one faith with me,  
And wear you like a rosary.”

## A Pioneer Mother's Grave on the Prairie

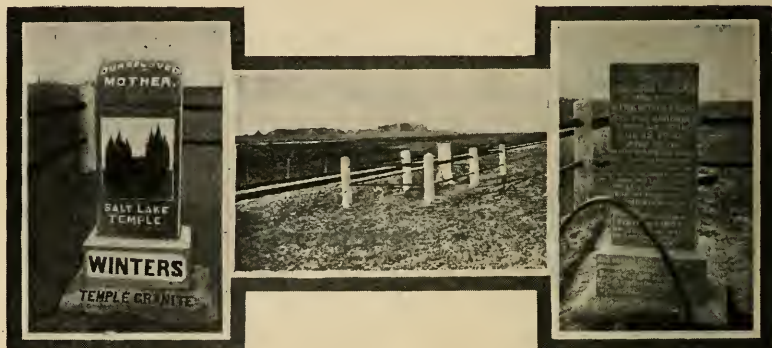
Inscription on the Monument:

REBECCA BURDICK WINTERS:

BORN, 1802; DIED, 1852.

MONUMENT ERECTED, 1902.

IN LOVING REMEMBRANCE OF REBECCA BURDICK WINTERS. SHE GAVE HER LIFE FOR HER FAITH IN THAT MEMORABLE PIONEER JOURNEY ACROSS THE PLAINS. ERECTED BY HER NUMEROUS DESCENDANTS IN UTAH.



On the back of the monument is chiseled:

COME, COME, YE SAINTS.

And should we die before our journey's through,  
Happy day! all is well!  
We then are free from toil and sorrow too;  
With the just we shall dwell.  
But if our lives are spared again  
To see the Saints their rest obtain;  
O how we'll make this chorus swell—  
All is well! all is well!



THE

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## A Pioneer Mother's Grave on the Platte River

The long, winter trail between Winter Quarters and Salt Lake City was marked more than once with the graves of worn-out mothers, sick children, and ague-smitten fathers. One of the most interesting graves thus left is that of Mrs. Rebecca Burdick Winters, who died under the most piteous circumstances. Her grave was left there for many years beside the sluggish waters of the Platte river.

When the Burlington Route was surveying for their road through Iowa, in 1902, they discovered this grave, and their line should have gone directly through it, but the superintendent of the surveying party could not thus desecrate the last resting place of a Pioneer Mother, so he ordered his men to turn back, and he made a detour of several miles in the survey in order to leave the grave in its lonely isolation. The railroad put up a neat fence around the grave and sent a message to the office in Salt Lake City to discover through the press if there were any relatives of Rebecca Winters, stating that if such relatives could be found and chose to erect a monument, the railroad officials would attend to its erection and see that everything was properly done. They named the place "Winters" and since that day tourist trains stop there as one of the points of interest. During the visit of these same officials later, in Salt Lake City, they inquired at the Bureau of Information for the relatives of this "prairie mother" and were taken to the home of President Heber J. Grant, who was an apostle at this time, as his wife, Mrs. Augusta Grant, is a granddaughter of Mrs. Winters.

The Saints have heard President Grant refer to this incident in connection with his vivid sermons on our Latter-day Saint hymns. He refers in his remarks always to the last verse of the hymn, "Come, come, ye Sains," desiring that the singers should

not leave the verse off, which is carved in stone on the monument.

The "tire" referred to, is noticeable in the picture. The following account was written by Mrs. Mary Ann Winters, daughter-in-law of the Prairie Mother, some twenty years ago :

"I saw an account in the *Deseret News* of Thursday, Oct. 17, of the finding of the grave of Rebecca Winters, on the Platte river, near the old emigrant trail. The following items may be of interest :

"Sister Rebecca Winters was indeed a pioneer in the Church of Jesus Christ of Latter-day Saints, and was baptized in connection with her husband and her father's family, in June, 1823, in Jamestown, N. Y., at the outlet of Lake Chautauqua, near Buffalo, where her husband was operating a saw mill—she boarding the hands—among them Alden Burdick her brother, William Pratt, Zebedee Coltrin, and others, whose names I do not call to mind, eight in number, who all received the gospel. The following November started on the journey to Kirtland, where Brother Winters enlisted in Zion's camp, and after his return was engaged in working in the temple, Sister Winters also boarding others that were working there. On churning days she would send buttermilk for them to drink, for that temple, like the one in Nauvoo, was built on short rations. But our heavenly Father accepted of their humble offerings and faithful labors, and poured out his spirit in rich abundance when the building was completed.

"Their next journey was with the Saints to Illinois, where they remained, sharing in the persecutions of those days.

"Sister Winters was the daughter of Gideon Burdick, who joined the Revolutionary army at the age of 18 years as a drummer boy, and continued to the close of the war; he was with Washington when he crossed the Delaware, and related the circumstances to his grandchildren. He died near Nauvoo, on April 5, 1844, at the age of 98 years, firm in the faith of the gospel, and requesting his children to be sure and do the work for him in the temple that he could not live to do himself. Her mother, Katherine Robertson Burdick, died in early womanhood, leaving five little children. Her death occurred at the birth of her youngest son, Alden, who, in after years, was the first man ordained a seventy in this dispensation, and Sister Rebecca's husband, Hiram Winters, being the second to receive these blessings, under the hands of the Prophet Joseph, her oldest brother, Thomas Burdick, being the scribe. Brother and Sister Winters received their patriarchal blessings in the temple at Kirtland, and before blessings

were recorded in books, from Father Joseph Smith, but while they were living on the prairie near Nauvoo, the mob came and they had to flee to the city for safety. Among other things not found upon their return, was the large bible containing the family records and the blessings, therefore the children have never had the privilege of reading them.

"The family was still in Nauvoo at the time of the battle and after being driven out moved to Burlington, Iowa, where they went earnestly to work to get means to take them to the mountains. Being prospered and guided by the Lord, they bought young stock, and by the spring of 1851 their cattle had grown strong enough to bear them on their way, and they moved on as far as Kaneshville; there they remained one year. While there, Brother Winters was engaged in making wagons to assist the poor, and his faithful helpmate in preparing for the wants of her family on the long journey that was before them, with patience she toiled through the long winter, while others were engaged in the dance and festivities of the season, switching, stitching many many suits, and those she had no time to complete, were carefully cut and placed away for other hands to finish. This devoted mother had strong premonitions that she would not live to accomplish the journey, and when friends would be talking of the joys they anticipated on reaching the valley, she would say, "But I shall never live to see them."

"It was late in June, 1852, when they crossed the Missouri river, and they proceeded prosperously along until about half the journey was over, when cholera appeared in the camp. Many were stricken and some died. It was on the morning of August 15, as they were about leaving the camp ground, that Sister Winters went to a tent containing the sick, and as she looked in she threw up her hands; the sight that met her was appalling to her sympathetic nature, for she beheld the dying agonies of a neighbor and a friend; she had not felt well through the night, and from that moment she was stricken down. The company of ten, to which she belonged, had traveled but a short distance when it was found necessary to go into camp again that something might be done to ease her sufferings. Willing hearts and faithful hands worked with their might, but by the noon hour her spirit had taken its flight, her journey was ended, and they laid her to rest by the pilgrim's pathway. There could be no coffin to shelter her form, but into the deep grave a bed was lowered, and after being suitably robed, and tenderly wrapped, she was laid therein, then the few boards that could be spared from the wagon were placed across the vault and the grave was covered, thus making one of the precious milestones that mark the way to Zion:

'Twas hard to leave them thus, alone,  
 With naught to mark their tomb,  
 And wander on to parts unknown,  
 'Mid sorrow, tears and gloom.

\* \* \* \* \*

But he who notes the sparrow fall will  
 Surely watch o'er these.

"In the present case a way was provided to mark the lone grave, and it seems to have been a lasting one. From a broken down emigrant wagon that was near by, a tire was taken, and after being cut in two by the skillful hands of Brother William Reynolds, with a cold chisel, he carved the name of Rebecca Winters thereon, and when Brother Winters saw it, he prophetically exclaimed "that name will remain there forever." And now, after nearly fifty years, it has been discovered and in good condition. After reaching the "Valley," Brother Winters and family made their home in Pleasant Grove, where he died in 1887. She left five children; Oscar Winters and Mrs. Helen Hickerson of Pleasant Grove, Hiram Winters of Mount Pleasant, and Mrs. Rebecca Tucker of Fairview, Sanpete county. Alonzo Winters, the late bishop of Hoytsville, Summit county, died at that place about twenty-one years ago. The grandchildren and great grandchildren are very numerous, and to many of her posterity the gospel of Jesus Christ is more precious than any earthly treasure.

"Poor, weary souls, who were laid at rest  
 Beside the great highway,  
 Your faithful works will follow you  
 'Till the resurrection day.

"A fitting tribute to the memory of this dear sister was uttered by Patriach Zebedee Coltrin, a short time before his death. In speaking of her, he said, "If ever there was a good woman lived on the earth, Sister Rebecca Winters was one." *A Witness.*

These verses "On The Oregon Trail" were written by a lady traveler who was so deeply impressed with the lonely grave that she sent the following lines to the officials of the railroad. Naturally she thought the Pioneer Mother was on her way to Oregon:

#### ON THE OREGON TRAIL

*By Anne M. McQueen*

Out on the desert, barren and wide,  
 Watered alone by immigrant tears,  
 Upon the Oregon Trail she died—  
 Rebecca Winters, aged fifty years.



Seeking the land of the storied West,  
Opulent land of gold and fame,  
Leaving her hearthstone warm, with the rest  
Emigrating out of the east, she came.

Maybe the heart in her bosom died  
For grief of some little grave back home,  
Leaving all for the man at her side—  
For women must follow where men would roam :

'Twas famine, or fever, or wan despair,  
That hushed the cry of her silent breast ;  
Close by the trail where the wagons fare,  
Rebecca Winter was laid to rest.

Somebody—husband, or son or sire,—  
Roughly wrought, seeing not for tears,  
This for her grave, on a sunken tire :  
“Rebecca Winter, aged fifty years.”

Long she lay by the Oregon Trail,  
With sagebrush growing above her head,  
And coyotes barked in the moonlight, pale,  
And wagon-trains moved on by the dead :

Till, bearing compass and line and chain,  
Men came, marking a way to the west,  
Daring the desert's drouth and its pain,  
A dauntless heart in each dauntless breast.

And, stumbling into a sagebrush bed,  
The lineman read, through a mist of tears,  
On a wagon-tire that marked her head :  
“Rebecca Winters, aged fifty years.”

“Boys,” said the leader, “we'll turn aside.  
Here, close by the trail, her grave shall stay,  
For she came first—in this desert wide,  
Rebecca Winters holds right of way !”

Today the train glides fast to the West,  
Rounding the curve where the grave appears,  
A white shaft marking her place of rest—  
Rebecca Winters, dead fifty years !

Her's is the shapen and turf-grown mound,  
And the name carved on the stone today ;  
But the thought—'tis all for the graves unfound—  
The others who died upon the way !

## May---Mother's Month

This is the month when the hearts of all the people in the United States turn to their mothers. We should not forget the fathers, in this beautiful custom of ours. Fathers are too often neglected; even so, the custom, recent as it is, has become very popular and the nation itself has legalized the holiday.

May is truly "Feast Day" month in this country, and never was there Maytime, since time began, when there was occasion to display such zest in its observance. First there is the May Day festival for the children. Then comes Mother's Day, when every man, woman, and child will, or should, honor his mother in some way. On Decoration Day we strew flowers in memory of our dead, and on Arbor Day, Arbor Day is in April, plant trees for the living and future generations.

The newest of these "feast days" is Mothers' Day, and because it is not so well understood a little history of this festival may be of interest.

It was during the fall of 1908 that Miss Anna Jarvis, of Philadelphia, mourning the loss of her mother, conceived the idea that there should be one day in the year set aside in which everyone would in some way honor his mother. She presented her cause so eloquently that, in May, 1910, the day was celebrated in many of the cities of the country.

On May 10, 1913, a resolution passed the United States Senate and the House of Representatives, commending Mother's Day for observance by the House and Senate, the President of the United States, his Cabinet, and other heads of Government departments.

In 1913 the Legislature of Nebraska made Mother's Day a state flag day, in honor of the patriotism of Nebraska's homes.

### Mothering

*By Elsie C. Carroll*

I've tucked them in, one after one,  
And heard their little prayers;  
I've listened to the feats they've done,  
And smoothed away their cares;  
I've told the old, old stories through,  
And sung the lullaby;  
I've hinted secrets coming true,  
Till dreams have stolen nigh.

And now I stand in loving awe  
 To think such treasures mine;  
 About each face my fancies draw  
 A halo, sweet, divine.

But ah, a chill cuts through my heart,  
 I see the years to come,  
 When gradually we'll drift apart.  
 I've seen another mother's son  
 With eyes of hate and hands of blood.

Dear, loving God, did she  
 Once stand as I, and feel the flood  
 Of mother ecstasy?  
 Did she once kneel as now I kneel  
 Beside her baby's bed?  
 And as I pray, did she appeal  
 By wisdom to be led?

Perhaps 'tis well the future's dim,  
 And mother hope shines clear.  
 It comforts: "No! they shall not sin;  
 My prayers shall keep them near."

## Mother

*Velora Darger*

In your blue eyes, dear mother of mine,  
 There is seldom a tear or a frown.  
 They are patient and wise, and with love-light they shine,  
 As they look into other eyes, gray, blue, or brown.

And on your lips, dear mother of mine,  
 A smile can most always be found.  
 It's a smile which through my heart-strings you twine.  
 And even in memory it lingers around.

By faith and love, dear mother of mine,  
 You have taught me to do what is right.  
 And to follow those noble examples of thine,  
 I will strive with all of my might.

Your dear, tender hands, little mother of mine,  
 Though toilworn, and roughened with work,  
 Are dearer to me than any jewels that shine,  
 For never a duty or kind act they shirk.

Your heart is brave, dear mother of mine.  
 Though troubles crown thickly around,  
 You rise up above them with courage sublime.  
 Your equal, dear mother, can never be found.

## O Mother Mine

*By Matilda K. Galloway*

O mother mine, to whom I owe  
The gift of life so grand,  
Thou art a masterpiece  
Of God's almighty hand.

Thy pain and sacrifice did call  
Me from that previous sphere,  
To revel in the gospel light,  
A joy beyond compare.

But for thy love, the world would end,  
And Heaven, too, depart.  
It leads me on to greater things,  
Gives courage to my heart.

When trials of earth shall come to me,  
And I shall know Gethsemane.

Thy faith in me  
Shall lift me up,  
My draught shall be  
As Nectar's cup.

O mother—mother mine, to whom I owe,  
The gift of life so grand,  
Thou art a Masterpiece  
Of God's almighty hand.

## Being a Mother

*By Genie Mark*

Oh these hungry mouths to feed—  
I can never stop their greed—  
Bread and butter I could spread,  
Till exhausted I fell dead.

Mouth open like a bird:

“I'm hungry” is their word,  
“I'm starved”—is their morning peep—  
Seems like I hear it in my sleep;

“Mother, may I lick the pan?”

“No, you don't, she said I can”—  
“Oh mother, please and wont you bake  
A great big dandy, candy cake?”

Their first word when they're in the room  
Is “Won't our meal be ready soon?”  
They come with all their faces gay,  
“Give us a piece and we'll go play”—



The tiny baby in great glee  
 Cries, "Mate a dinner just for me!"—  
 "You are always baking for others,  
 Bake something for me, best of mothers."  
 Of course, that word can only come  
 From the husband in the home,

In the eve, when work is through,  
 All forget I'm tired, too.  
 They gather round the cozy fire,  
 Of nuts and apples never tire,  
 "Please, mother, bring us just a tray  
 Of nice cookies with caraway."—  
 But when they're tucked into their beds,  
 A snowy pillow 'neath each head,  
 That constant hunger leaves no trace  
 On rosy lips or peaceful face.  
 It's constant work this being mother,  
 But it's my work—I want no other.

## When Dreams Come True

*By Linda S. Fletcher*

Mother of mine, oft, when quietly sitting  
 At the window, when the day is near done,—  
 Watching the glorious clouds of the evening  
 Float in the molten gold-light of the sun,  
 In your eyes is a far-away look, as out yonder  
 All the rich golden glow fades to a dull grey;  
 And I wonder, while watching you silently ponder,  
 What that far-away look in your eyes might say.

Are you remembering that long ago morning  
 When, a bride, you entered a world so new?  
 Oh, the rosy dreams that came a thronging,—  
 Did too many not come true?  
 And the plans you made, as in the evening  
 Your children clustered around your knee,—  
 How many failed as the years passed, speeding,  
 How few became reality?

But, O mother mine, if this you are thinking  
 That life hasn't come quite right for you,  
 Ne'er have you failed to heed stern Duty;  
 Always, I know, you've been faithful and true;

And when comes to all that glorious awak'ning,  
 And these earthly ties again we renew,  
 All the joys you have missed in this world will be waiting,  
 And life will be made right, dear mother, for you.

## Life and Death

*For Mrs. Margaret Erickson*

Tenderly, gently, we'll lay her away,  
 To a rest of serenity sweet,  
 Where pain and affliction can never disturb  
 A slumber sublime and complete.

No more shall the ills, to mortals akin,  
 Torture and vex and annoy,  
 The form lying here so peaceful at rest  
 In the realm of Death's bountiful joy.

It was Life and not Death that brought suffering keen  
 To the body that rests on this bier,  
 And held it bound down in agony's throe  
 So long, for year after year.

It was Life that offered no help or relief  
 As the days, months and years went by;  
 From the tortures of Life the only relief  
 For this suffering soul was to die.

She pleaded with Life, day after day—  
 To assuage her affliction and grief,  
 But deaf to her pleadings indifferent he stood,  
 Till merciful Death brought relief.

Oh, you who fear Death and shun his approach  
 And tremblingly wait for his call,  
 Just pause for a moment—reflect on this scene--  
 His coming's not tragic at all.

He comes to relieve the suffering sick,  
 The starving, the wounded, the ill,  
 And bear them in pity to havens of rest,  
 So gentle, so loving and still.

Sweet rest to her soul, sweet rest to her form,  
 Sweet rest to her worn, tired brain;  
 May she sleep undisturbed near the grass-covered sod  
 Till in joy we shall meet her again.

May her virtue of patience be wrought in our lives,  
 As we travel this path-way of sorrow,  
 Preparing us thus for the angel of Death  
 When he beckons us some sweet tomorrow.

God comfort the hearts of these mourners,  
 May they each in humility pray:  
 We yield, gracious Lord, to thy mandate,  
 Thou givest, Thou takest away.  
 "BLESSED BE THE NAME OF THE LORD."

## The Form of a Little Child

*Hannah Deady Tomsik*

I do not care for the milk-white pearls  
 On the neck of the withered dame;  
 I do not care for the diadem  
 That helps the queen to reign.  
 As I stand, in the shifting sands of time  
 When the winds of life blow wild,  
 Let me hold in my arms, close to my heart,  
 The form of a little child.

What care I should a kingdom rise—  
 What care I should it fall—  
 When I look in my babies' trusting eyes  
 Then I am queen of all.  
 And the treasures of Sodom are not for me,  
 I am not by the world beguiled,  
 When I hold in my arms, close to my heart,  
 The form of a little child.

## If You Should Know

*Ruth M. Penrose*

Study the desires of every race,  
 Note the expressions on every face;  
 Know the customs of every land,—  
 Then more truly you'll understand  
 "Fatherhood of God, Brotherhood of man".

Read what the prophets of old have said,  
 Study the history of countless dead;  
 Look at the sun and the moon in the sky—  
 Observe the stars as the seasons pass by—  
 Then pray in reverence to God on high.

If in these things you don't see the hand  
 Of God, in the wonders of air, sea and land,  
 Follow the lessons which Jesus taught,  
 Fight the fight which Jesus fought,  
 Then you will find the joy that you sought.

# Bubbles and Troubles

(CONCLUDED)

By *Ruth Moench Bell*

## CHAPTER VIII

It was wonderful how little Betty responded to wholesome meals and regular hours. In a few weeks she was a round, rosy adorable baby.

"As if any one could resist loving her," Marjory exclaimed, "She isn't common with her love. Once she admits you to her heart she loves so beautifully."

"And such a choice, happy little soul she seems," Mrs. Collins smiled almost sadly.

Evenings she nestled in her papa Collins' arms while he read the paper. And the picture brought back memories to Edith Collins. Suddenly she got to her feet, one evening, and cried: "We have no right to her, dear."

"I'd like to know who has a better right," Mr. Collins, observed. "You saved her life. But for you she would not be the plump, red-cheeked baby she is now. Who has a better right, I'd like to know!"

"Some one with a broken life that her love might mend! Betty's grandmother is alone in the little cottage in which she was once so happy with Mitchell Leslie. He is living with his mother."

"And the first thing Ethel would say, if you brought the baby to her to care for, would be, "Oh, I'd be so tied."

"I know she'd say that at first. Ethel doesn't realize yet that she is through chasing bubbles. She doesn't realize yet that they were bubbles. Betty, so real and loving, may seem at first a trouble but she will soon warm Ethel's heart again."

"Perhaps! But I don't just see yet how Leslie is to profit by the plan."

"That part of the plan may fail. I dare not mention it now. But, Oh, I shall pray it will not fail!"

Papa Collins was right in his prognostication.

"But I shall be so tied!" Ethel Leslie protested when her sister arrived with the beautiful, smiling Betty. "She is a lovely child. But I can't forgive Barney Graham for marrying my little girl. And I don't feel kindly toward Rhea for marrying him. And whatever would I do with a baby? I've forgotten everything I knew about babies."

"Rhea's marriage can't be changed, now," Ethel said prac-



tically. "And they seem very happy. I brought a bundle of bulletins on the care of babies along with her little clothes. Poor little darling she hasn't many clothes."

"I can't clothe her," Ethel declared. "It's all I can do to clothe myself. And I can't do that decently."

Nevertheless, Edith left the baby, knowing she would miss for days to come the little arms around her neck and the many baby caresses. Looking back on the picture the two made, Edith decided she had done right.

Ethel seemed so much more approachable and womanly in the small cozy cottage which seemed to have grown up around her an emanation of her personality. It fitted her as if it had grown and matured till it was an intimate part of herself.

The magnificence of the big home with its entire lower floor one big room divided slightly by portiers, made Ethel seem cold and formal and distant. It may also have contributed to make her so. There she was the proud princess, the lady of quality, gracious and charming dispensing favors or hospitality.

Here she seemed a home woman, gentle and sympathetic. She had made the place so artistically cozy that once one opened its outer door, one naturally accepted a comfortable chair and settled down to rest and relax and visit, leaving with visible reluctance. Betty completed the picture.

Edith stood for a minute at the door before she left. Ethel was in her big, roomy chair with Betty cuddled in her arms. already she had won a welcome. As Marjorie said, "there were babies one could resist but Betty was not one of them." Then Edith left abruptly. She would miss Betty so!

"I must find the other actor in this little comedy of errors," she said to herself. "They may not pick up their cues at once and be word-perfect at the first rehearsal. But little Betty will be a wonderful stage manager. They are bound to rehearse several times and sometime when Betty warms Ethel's heart into womanly sympathy and love and unselfishness and softens Leslie's heart and sweetens his bitter feelings, perhaps it will be possible for them to come together again."

"Oh, here you are," Ethel cried gaily as she ran into Leslie, not entirely by accident. "I just took a surprise up to your house."

"Up to my mother's," he answered meaningly.

"No, to Ethel's," Edith ignored his meaning. "It was such a warm loving bundle. I imagine she would like to see her grandfather."

"Rhea's baby!" A joyous red over-spread Leslie's features. "What is she doing here?"

Edith told him all as he went with her to the train.

"But what would people say if I went up there now?" he demanded.

"In the first place whose business is it? In the second place, who is going to care? She is the sweetest little spirit I ever associated with. And I've had two darling daughters myself," Edith cried enthusiastically as she boarded her train.

Mitchell Leslie happened into an even more appealing scene than Edith had left. It took him till nightfall to make the dare—men are curious creatures of conventions, protesting all the time it is women who make and follow the conventions.

Ethel had forgotten to draw the shades and Leslie could see through the window little Miss Betty's preparations for bed. Recalling Rhea's babyhood, Ethel was playing "this little pig went to market" with Betty's toes. After which she remembered to "shoe the old horse and shoe the old mare" before arraying Betty in her long, white night gown.

Betty crowed with delight and Ethel never seemed more lovely. As Betty still seemed to expect something more, Ethel cuddled her close and sang "Papa's gone a hunting." The song somehow made Ethel's eyes smart and her throat contract. So she blundered onto another of Rhea's favorites, "I'm going to write to papa." That was clearly impossible.

Oh, memories! Memories! If we could only forget! How early, then, we might grow hard and cold! Perhaps it is well that we are most of us akin to the Irish woman who would forgive and forget but she always remembered.

Mitchell Leslie did not go in that night. Perhaps memories were tugging at his heart also. The picture was so faithful a reproduction of his early married life. He could have vowed that Babe Betty was his baby. Rhea, whom a mere man, a stranger, had robbed him of and had sworn she should never return to them lest they make a "Mormon" of her once more.

"It is hard enough," Leslie reflected as he moved away from the window, "It is hard enough when a stranger robs one of his baby girl but when that stranger sets himself up as judge and supreme dictator and attempts to cancel that baby's past and presumes to cast its future clean out of the groove it's parent's shaped, then it is hard, indeed."

"That's all I have against him" had been Leslie's comments to Rhea. "When he robs you of parents and religion (Leslie was beginning, then, to see that religion meant something to him) and robs us of our daughter and her future, don't you think it is a bit rough?"

"You don't understand, papa," Rhea had defended, "his only objection to our religion is his objection to all religions. He says we go to church and pray and sing and think we are

good and noble saints merely because we have been to church. Then the next day we get angry, uncharitable, selfish, and unfair in our relations with each other."

"And human," her father had finished. "But our songs and prayers lift us nearer to God even by so much we are better. If they lift us a bit nearer, so we are, as a result of them, a little less given to anger, a little more open-hearted and open-handed, a little more fair and just and charitable towards our fellow men, then the songs and the prayers have not been wholly in vain. And if our songs and prayers will not lift us into a mood of benevolence, what is to save us from the down grade. (Rhea reflecting, wondered if her papa realized that this might have saved her papa and mamma from the breach in their lives.) "Maybe, if he went more often to church, he might see this notion of his in a broader, more tolerant, light."

#### CHAPTER IX

Leslie happened in many times. He came in onto such intimate little scenes as Betty's bath. And some of the iron in his nature melted when, in real Rhea impishness, Betty splashed water over him and crowed with delight.

There were times when he was allowed to feed her ladyship. At such times she coquetted charmingly with Dada, as she called him.

Winter came on and Ethel, tempted beyond her strength, indulged Betty in a wonderful winter array, truly regal, furs and coat and muff, fur-trimmed hood, thumbless mitts, those ludicrous badges of babyhood, leggings and warm petticoats. Once jolted out of a selfishness that was only acquired, Ethel had gone the limit.

Leslie came in just as the baby princess was first arrayed in her splendor. The Ethel he had loved was bending over her and going into one ecstasy after another as she viewed the products of her purse; empty now and flat on the table. Leslie looked at her, a new light in his eyes.

"And what about your winter coat?" he asked.

"Oh, I can do without one," she tossed off lightly, not daring to meet his eyes for the tones of his voice were stirring a strange tumult in her heart. "I can brush and darn the old one and make it do."

Leslie left abruptly. He could not trust himself longer with this re-created Ethel, this woman he found he still loved far more than in earlier days.

A clerk from Townsend's called Mrs. Ethel Leslie over the phone the next day. "We have something that just came in we want you to see," he explained. "Can you come right away?"

Wonderingly Ethel went. The something proved to be a cloak, a creation, the sort of model Ethel would have chosen in the days of their prosperity.

"Try it on," the clerk insisted.

Dazed and dazzled, yet knowing it could never be hers, Ethel, in her most regal manner, slipped into it. She gazed at her reflection in the mirror, then turned and began removing the cloak, so becoming. At this point Leslie walked in and stood beside her.

"I told him I couldn't consider such a thing," she faltered.

"It was I who had him send for you," Leslie confessed. "I could see you in it the moment I saw it." Somehow the clerk discreetly had withdrawn. "Do you like it?"

"Like it!" she exclaimed. "It is wonderful, magnificent! But I told you I could not consider a coat this winter."

"I was wondering if you would let me pay for it," Leslie suggested.

Ethel lifted tear-dimmed eyes to his and he pressed her hand gently.

Love! What was love of youth to this love that made one catch his breath for fear it might vanish, this love of later years, so dear because they had done without it and knew of its preciousness. She wondered now, as she felt the warmth of his presence how she could have gone away from him months at a time! How she could have made parties, instead of his comfort, her chief concern.

"Get Dolf Remlap to fix up the plumbing for you," Leslie remarked when they again entered the cozy cottage as man and wife. It was strange to have gone through a second ceremony of marriage. The whole train of circumstances that had led up to this wonderful moment were strange. Stranger still was the fact that the simple, practical remark: "Get Dolf Remlap to fix up the plumbing for you," should have been more thrilling than the first whispered, "I love you." The words were so little yet meant his protection was over her again, his thoughtfulness, his practical masculine knowledge of what should be done and who should do it.

Such loving protection reminded her somewhat of the great, brooding love of The Divine Protector and somehow it brought her nearer to that serene, spiritual, practical power ready to spread itself comfortingly over her again. She had strayed and stumbled, struggling blindly without His help, also.

"If Rhea could only be with us now, and her husband," Ethel wished as they sat at table with Betty between them. She felt now that her love was big enough to include him also.

"If they could only give up that vaudeville notion, Barney



and I could develop our business together as partners now that I am getting it on its feet again," Leslie sighed.

As if in answer to their prayers and plans, Rhea and her husband, a few evenings later, dropped in unexpectedly. They had cancelled part of their tour to get to Betty.

"We'll take Betty and leave at once for the coast," Barney, fearful that his presence was perhaps undesirable, bustled importantly. He said it, however, with visible reluctance. The charm and peace of the little home was like a haven of rest to him and Rhea after the vicissitudes of their tour.

"I must get into the motion picture game," he explained. "This travel business is too hard on the little girl."

Rhea did look ready to collapse now that the strain was over, but so blissfully content to be home and find it a real home once more that she had made no complaint.

Betty, with the instinct of babyhood, was fluttering about both parents as if she meant never to lose them from her sight again. Ethel and Leslie exchanged glances as they looked at Betty. How it would seem to get up in the morning and not see her bright eyes beaming at them? How they would miss her loving arms as she cuddled close so many times a day!

"Don't you think you might find something here," Leslie suggested to his son-in-law.

"Oh, there's nothing here for me. I don't want any of this 'Mormonism' in my life or Rhea's!"

"We felt that once," Ethel observed. "And I chased bubbles till they broke and I found there was nothing in them. We have found now the real comfort of our home and religion. Of course Betty has had so much to do with restoring our sanity we shall miss her cruelly."

"And you saved her life, too, Mumsie, dear, we shan't forget that, shall we, Barney?" Rhea interposed, gratefully.

"But she belongs to us," Barney insisted stubbornly.

"As Rhea belonged to us," Leslie insisted quietly.

"It's the way of the world," insisted Barney.

"Yes, some day," Leslie laughed, for he felt Barney's defense crumbling, "someday some young popinjay will spring up, Lochinvar fashion, and bear Betty away and bid her bury her past and her people and cleave only to him."

"Here, that's hitting below the belt," Barney gasped, drawing Betty closer. "That is a different story. Suppose we think it over? For I must admit the prospect of a home like this has got me going. What is your plan?"

"Well, Rhea and you could have the big house and we'll keep the little one—"

"Why not you take the big house and we'll have the little one?" Rhea smiled knowingly.

"Why, darn it all, this house has turned the trick for all of us," Barney laughed. "The peace and comfort of it fits around one so snugly one wants to soothe one's soul in it forever. It makes one believe in love and religion and babies and all the realities."

"If you feel that way," Leslie exclaimed fraternally, "I believe that business is strong enough to build another just like it not too far away."

"You darling," Rhea clasped her father around the neck while Barney caught his hand with a friendly pressure which meant thanks and a promise to meet generously with the best that was in him.

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## Unforgotten

"I cannot tell why there should come to me  
A thought of someone miles and years away,  
In swift insistence on the memory,  
Unless there be a need that I should pray.

"He goes his way, I mine, we seldom meet  
To talk of plans or changes day by day,  
Of pain or pleasure, triumph or defeat,  
Or special reason why 'tis time to pray.

"We are too busy to spare thought  
For days together of some friends away;  
Perhaps God does it for us, and we ought  
To read His signal as a call to pray.

"Perhaps, just then, my friend has fiercer fight,  
A more appalling weakness, a decay  
Of courage, darkness, some lost sense of right—  
And so, in case he needs my prayer, I pray.

"Friend, do the same for me! If I intrude  
Unasked upon you, on some crowded day,  
Give me a moment's prayer as interlude;  
Be very sure I need it, therefore, pray."

—Anon.

# Old-Fashioned Thrift

THROUGH THE EYES OF A MERE MAN

*By Coral J. Black*

Until a year ago I was addicted to the restaurant habit. For years my work had called me hither and yon about the country, necessitating stopovers at all manner of hotels and near hotels. Consequently the workings of the average home kitchen were as a closed book to me. I had no kitchen problem to worry over, except as it was reflected in letters of protest from the home office over the vaulting proclivity of my expense account.

But I was dimly cognizant of the fact that the benedicts in our organization, as elsewhere, were confronted with a genuine problem. The unprecedented cost of necessities, to say nothing of the nationwide campaign for home thrift, made the topic of kitchen waste an extremely popular theme. One was forever hearing what the starving hordes of Europe could do if they but had the thousands of tons of edible garbage sent each week from American kitchens.

I often speculated, in a lazy way, about these conditions and wondered vaguely why something wasn't done about it. Wasn't the American housewife equal to the task of conducting her kitchen without waste? Couldn't she practice, to some extent, at least, the wonderful thrift of the French? But having no kitchen problem of my own, all my ponderings on the subject were rather hazy and impersonal.

Late in 1918 my work took me to a town in southeastern Alaska—a city it is called by its optimistic commercial club. For a matter of fact, it is a bustling little center, the largest and busiest town in that part of the territory, notwithstanding the rival claims of its neighbors.

Knowing that I was destined to spend an indefinite number of months—possibly years—at my new post, and despairing, after the third day, of surviving a protracted course of restaurant meals, as served by the kitchen kings of the North, I looked around for a private boarding house. By the greatest of good luck, I shortly found myself billeted with a private family, not a boarding house by any means, but a good old-fashioned home. I was taken in with the understanding that I was to take "pot luck" with the family. Nothing could have suited me better.

The lady of the house, Mrs. Graham, was a gray haired, motherly old soul, the very sight of whom brought back nearly

forgotten memories of Thanksgiving days spent at grandfather's farm.

It was in this well-kept, homey, comfortable American domicile that I learned what genuine kitchen thrift is; not penurious pinching, but sound, sensible old-fashioned thrift. The scraps that left this kitchen via the garbage can would not have supported a consumptive canary. Waste! There positively wasn't any. Every morsel of left-overs was incorporated into some dainty dish for another meal.

The meals for each ensuing day were carefully planned beforehand and practically all the shopping was done by Mrs. Graham herself, for she was old-fashioned in this regard as well as in numerous other ways, and strictly maintained that the first great waste in the average home took place in the buying. No tainted meat or rancid butter, half spoiled cabbage or jaundiced eggs, slightly frozen potatoes or other vegetables, short weights or "substitute" orders ever found their way into her kitchen. And, strange as it may seem, every grocer and butcher in town was sort o' wise to the fact and refrained from offering her any but the best.

I don't mean to infer that she bought the highest priced cuts of meat or indulged in fruits or vegetables out of season. The very thought of such extrayagance would have given the dear, thrifty old soul nervous prostration. What I mean is that for every dollar spent she received 100 cents worth of strictly prime goods.

The clean plate was the order of the day and, as I remarked before, all left-overs, from the unused portion of Sunday's roast to the bread crumbs from the cutting board were disguised, hidden, camouflaged and sent forth in fancy dress to the next meal.

A bit of left-over cereal was added to the pancake batter, I shall never accustom myself to call them by any other name. And, oh boy! what a delightful crispness it gives them, the nut flavor, the so-different something which I am at a loss to describe.

I have often wondered since sojourning in these northern latitudes why the women of the states do not make use of the sourdough pot, which seems to be essentially Alaskan. It is a sort of self-starting affair which requires neither yeast nor baking powder to put the kick in it. A little flour, water and sugar are mixed together and allowed to ferment. After this it seems to become a species of perpetual motion. All that is necessary now is to put a little flour and water in the sourdough pot in the evening, stir it thoroughly, set it on the range until morning, and lo! there is pancake batter, fit for the gods. Of course, they add a little salt, and, come to think of it, a pinch of soda. The



sourdough pot is never washed out—to the true Alaskan such an act would be little short of sacrilege—but is set away with what dough adheres to the sides left as a starter.

One of the nightmares of my restaurant life had been hash. The word had been synonymous in my mind with various disreputable and questionable scraps combined under one title "hash!" And I admit that my stomach sounded tremolo one morning when Mrs. Graham questioned brightly, "Hash, Mr. Briggs?"

"No," trembled on my lips, but I saw Mr. Graham regarding me with humorous eyes over his own liberal helping,

"It tastes skookum," he remarked. I conquered my aversion and took a little. My surprise was genuine. That hash was delicious beyond belief. I asked for a second helping and—but perhaps I'd better not admit further weakness right here in public. I surely agreed with the head of the house that it was "hyiu skookum."

My curiosity overcame my natural modesty and I questioned my hostess, "Mrs. Graham, why does this hash look and taste so different to the restaurant-made article?"

"Well, there may be various reasons, of course, but I think most hash is ruined by the addition of water. It should still be when it reaches the table, just tiny particles of food blended into a harmonious whole. The addition of water, a common practice, produces a pasty, mushy mess."

There is an item worth remembering. Don't spoil your hash by adding water to it.

It was about this stage of the game that Mrs. Graham began to give me all sorts of small data anent kitchen economy. My unusual interest—unusual in a man—seemed to amuse her greatly. She may have thought I was contemplating "bachelor apartments," or that I had in view the training of a Mrs. Briggs, or she may simply have been pleased at my genuine admiration of her ingenuity and thrift.

One of her frequent and most delightful dishes was what she called "brown stew." This invariably followed beefsteak dinner and, according to Mrs. Graham, was made of bones, bits of trimmings and whatever pieces of steak were left on the platter. There are stews and stews, most of them a joke among men, but Mrs. Graham's brown stew bears no more similarity to the usual article that does chalk to cheese. This is her method: All pieces of meat were placed in a kettle with sufficient fat—butter or beef, suet preferred—to insure its frying to a deep rich brown. A few particles of onion were added and also browned, then all was covered with water and allowed to simmer until done. Now seasoning, a few slices of potato, and a tablespoon of flour, also

browned, were added, and the "brown stew" was ready for the table.

I soon learned to watch for these delectable stews and never did tire of them, for each one seemed just a little more tasty and appealing than its predecessor.

Another little dish which I never saw before or since was "cracklins." These were made of the fat portions or boiled or roast beef cut into tiny bits slightly salted and "crisped" in a frying pan. Served on a hot plate with French fries they fairly made a man's mouth water.

One day Mrs. Graham made the remark that she had not purchased a drop of vinegar in ten years. "How can that be?" thought I. "We have homemade pickles, salads and various other ways in which vinegar is used constantly."

Like Sherlock, I began to make important deductions. If she doesn't buy it she either begs, borrows, or—happy thought, makes it. The first two possibilities being duly eliminated, there remained but the truth—she makes her vinegar. But how?

Later she explained to me that about ten years previous to her remark she bought five gallons of the best white wine vinegar. This was put in a twenty-gallon keg. To the "start" was added every speck of jelly, the rinsings from honey, syrup and molasses cans, left over fruit juice, carefully strained, and last but not least, all apple cores and parings were placed in glass jars covered with clear water and left in a warm place for a short time, the juice then being pressed through a muslin cloth and added to the vinegar barrel. And I rise right here to remark that there never was a commercial vinegar that could equal it in flavor. It was good enough to drink, and with prices hovering around \$1 a gallon was no small economy.

Mrs. Graham asked me one day at luncheon if I would stop at the butcher shop on my way home and get some sausage for her. Of course I couldn't very well refuse, so she gave me thirty-five cents and admonished me to "see that you get full weight." When the butcher placed the infinitesimal amount, thirty-five cents worth, on the scales I wondered in my heart who would be the favored ones, for I well knew it would never reach around her crowd.

Imagine my surprise when a platter generously heaped with tempting brown ovals were placed before me on the table.

I just had to know what sort of magic was responsible and learned that two well beaten eggs, a teaspoon of sage and a cup of fine bread crumbs had turned the trick. Don't get snifty, folks, and imagine it was a "substitute" dish. I never tasted better sausage in my life.

"Steamed bread!" Oh, boys of the gripsack, doesn't that con-

jure up before your eyes great hunks of soggy bread served under that appellation. Just such a picture focused in my mental camera when Mrs. Graham announced one morning that this style of bread was to be served. But my fears were groundless, for the real article—slices of moist, steaming bread, most delicious when well buttered, followed immediately. There was no slightest suggestion of a super-abundance of water having been used in the process. My surprise was so genuine that I was betrayed into asking:

"Mrs. Graham, how did you manage it?"

"Manage what?"

"Why, to steam this bread so thoroughly without getting it water-soaked?"

"Oh, that was simple." And Mrs. Graham smiled delightfully, as she always did when I registered surprise at her cleverness. "A towel folded beneath the steamer absorbs all surplus moisture, and it's one of the very best ways to dispose of stale bread."

One day at the office I came upon a column of Kitchen Economics, in a magazine, and because I was hungry at the time, I suppose, they appealed to me and I carefully clipped them and took them to Mrs. Graham. "Doing her a big favor," thought I. It makes me squirm yet to think what a ninny I must have appeared to her. They were all concerning the use of macaroni, giving out as the big idea the economical qualities of macaroni as a food. Mrs. Graham read them through and smiled good humoredly.

"Let me show you just why these recipes are of so little value from the standpoint of true economy. Take the first one. Here we have one cup of macaroni, one quarter pound of butter, one large sized can of oysters, etc. And again, one cup of macaroni, one pint of rich milk, one large lump of butter, one quarter pound of cheese, etc.

"Don't you see that in every case the additions to the macaroni cost many times the price of the macaroni, and that the latter is the only ingredient they have economized on?"

"That's the very difficulty we housewives have in using most of these printed recipes. They call for unusual and often high priced ingredients when the ordinary woman wants to know how to use ordinary food and get the greatest value and variety from it.

"I have often heard my mother remark that 'any one can cook when all they have to do is select what they wish, but it takes a real cook to contrive a meal from nothing,' and it appears to me that nowadays if people are to make ends meet women must contrive their meals from very little.

"Macaroni is a good food and cheap, if prepared simply. We will have some for luncheon tomorrow."

And we did—boiled in milk and seasoned with salt, pepper, and a small piece of butter, and it was splendid.

Mrs. Graham's methods and homely philosophy will both bear scrutiny and imitation. Plain food, if well prepared, appeals to men much stronger than the fancy, over-dressed dishes of the modern home. In fact, I have come to believe that overdress in the matter of food, as in the case of individuals, usually reveals a woeful lack of substantiality beneath its frills.

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### TELL IT NOW.

*Bertha A. Kleinman.*

There's so much I know about you,  
 Let your other neighbors doubt you,  
 O, so much that makes me glad to be your friend.  
 Yet I know, and you—throughout you—  
 That a day may dawn without you,  
 And how little it will count to tell you then.

There are days when you have blundered,  
 When your other friends have wondered,  
 And I know so well the dregs that strew your cup,  
 When your peace is shorn asunder  
 By the trials that maul you under,  
 Yet I haven't spared a hand to help you up.

There are times when you are tested,  
 And your right to joy molested,  
 And I know the rasping hurt you have to fight,  
 When you scruple to confess it,  
 And no other friend has guessed it,  
 Yet I haven't said a word to make it right,

There are moments when you waver,  
 To request a friendly favor  
 That is mine and so easy to bestow;  
 When I know no other neighbor  
 Has a conscience that is braver.  
 Yet I wait some other day to let you know.

O, why is it hard to tell it,  
 When I have such words to spell it—  
 Things you earn and things you need to hear me say?  
 Why should sheer distress compel it,  
 When the right word would dispel it,  
 And the hand-grip of my friendship change your day!



# The Awakening of Margaret Forrest

*By Ivy Williams Stone*

The awakening of Margaret Forrest from an embittered, grief-absorption, came as a glorious Christmas gift to her husband, Bob. For seven years she had nursed grief, refusing all solace. Then Life had crowded in upon her, teaching that the great balm for sorrow is toil and service.

It was the twenty-fourth of December, but no holly wreaths hung in the windows of Robert Forrest's home. There was no tree, no hurrying delivery boys, no happy mystery. The house was immaculate, as it always was. The meal at which Robert and Margaret sat was appetizing, like all the meals served in the Forrest home. But to Bob Forrest, naturally loving and lovable, the silent, oppressive house robbed the meal of its flavor. The food choked in his throat. Finally he pushed aside his untasted dessert and glanced from his wife to the window, piled high with snow.

"You won't think of going out there in this storm, will you?" he questioned in a tone which plainly showed the hope of a negative answer.

"It is the twenty-fourth of December," answered Margaret Forrest with an air of finality.

"But this storm is unprecedented," continued Bob. "It is the heaviest one in years. The street department is having all sorts of grief, keeping the streets half way cleared. You'll find no paths, and you're apt to catch a bad cold. It's folly for you to try it."

Margaret Forrest turned her beautiful, but seemingly impassive face toward her husband. "I am going," she answered in strained level tones, "as I have done every Christmas since he left us—regardless of the weather. He would have his Christmas if he were with us, so he shall have it out there. I ordered the wreath from Steed's two months ago."

"Really Margaret," Bob Forrest fumbled awkwardly with his watch fob, "I fear you're carrying this Christmas ceremony rather too far. If it could do the little fellow any good, it would be different. But an expensive wreath on a mound of snow is so, so sort of useless, especially when there are people in actual need. If you would get out and see them, you'd realize it, same as I do. Lots of people are actually in want. Kiddies, too. Don't you think your efforts are sort of misdirected? For instance, I saw Mrs. Flynn this morning. She's the widow who does our laundry, if you remember. She hasn't enough work. Do you

realize this twenty dollars would shoe her whole family in *dry* footwear, at least? Her Jimmy—”

“Please, Bob,” interrupted Margaret, averting her face to hide rising emotion, “please spare me all details concerning the everlasting poor. If it had not been for a little street gamin and his greed for Christmas gifts, I might be spared my *cemetery excursions* as you seem to regard them. Bobby caught those fatal measles at that Sunday school Christmas tree where you insisted upon taking him. And the waif who gave them to him never so much as went to bed, while *my* boy, *my* only child—well, is it any wonder that I avoid the Flynns, and all other forlorn poor? I can’t endure the sight of them; I can’t even be charitable to them. You’re so gullible, you’ll take care of Mrs. Flynn’s shoe bill. I know you of old. So does she. Doubtless she rehearsed her pitiful tale and waylaid you. They know better than to approach *me*.” Margaret finished her tirade with a bitter, unnatural laugh, which grated upon Bob’s Christmas mood.

“It is a lot of money to waste,” continued Bob, as he poked aimlessly at the grate.

“If it is a matter of dollars,” answered Margaret in a stilted, strained tone, “there are many things we can spare. The wreath is the only Christmas I wish.”

“Oh, there is money enough,” Bob hastily produced three ten-dollar bills. “Here is a little extra, perhaps you will want a holly wreath for the house, or something to brighten it up a bit. Don’t you think we ought to make it look a bit festive? And please take a taxi, Margaret, you have no idea how heavy the snow is.”

“There is no Christmas in my heart, and I want none in my home,” replied Margaret, picking up only two bills. “The wreath is twenty dollars, as usual, and I prefer to walk,” she finished.

“Goodby, then,” answered Bob lamely, as he tugged with his overcoat and adjusted his scarf. “But Margaret,” he added impulsively, as he stooped to kiss her, “won’t you please remember he was my son, too? Won’t you say *our* boy occasionally instead of always speaking of *your* son? You know I loved him, too, and sometimes I find it hard, this pretending to be happy and carefree,” he finished, quickly shutting the door behind him.

As he tramped back to the store, Bob Forrest was conscious of having failed again, as he had failed on three other twenty-fourths of December. He simply could not waken Margaret. He visioned how she would spend the afternoon. She would dress and hurry down to the florist shop. She would exchange no Christmas greetings, drop no coin in the Christmas pot. She would get her precious wreath and hurry through the jostling crowds out to the cemetery. There she would sit long hours, un-

conscious of the snow, of the cold or the approaching night. Bob Forrest shuddered at the picture. If he could only stir her to action! He thought of the silent house and the cheerless Christmas awaiting him. It was wrong—people ought to be made to celebrate! He almost wished for an excuse to spend Christmas Eve at his mother's with the dispensers of good cheer, anywhere, except in his own home where no joy was permitted to enter.

Margaret Forest planned her afternoon just as Bob had foreseen. She tried to hurry through the good natured crowds—tried not to see the genial smile and numerous bundles—closed her ears to the glad, cheery greetings. Into the florist's shop she hastened, intent upon one purpose alone. But here her methodical plans met rebuff. "I am sorry to disappoint you," apologized Mr. Steed, "but your wreath cannot possibly be ready until this evening. I will send it out as soon—"

"Is it caught in the Christmas rush, too?" Mrs. Forrest glanced coldly toward the large pile of Christmas Eve deliveries. "My order was one of the first, you will remember."

"It is not that," hastily explained the florist. "It is the storm. The violets and the lillies-of-the-valley do not grow here, and the trains have been snowbound for hours. If I might substitute—"

"There are no other flowers suited for my purpose," the answer was seemingly laconic. "You may send it out to the house tonight. But I will pay for it now."

"Did you notice my Christmas prize in the window?" inquired Mr. Steed, anxious to make conversation, as he wrote a receipt.

"No," was the disinterested answer.

"Well, I thought that offering something to interest boys might stir a love for flowers among 'em. They need that softening influence, most of 'em. I've got an A. No. 1 sled out there for a prize. You get a chance on it with every dollar purchase. You stand a pretty good chance of getting it, Mrs. Forrest, with these twenty tickets. Take a look at it as you go out. Some boy—" The florist stopped abruptly. The look of mute suffering on Margaret Forrest's face checked his garrulous speech.

"Give me only the receipt," she said, cuttingly. Then hurrying through the ever increasing crowds with unseeing eyes, she returned to the house where no commotion or festivity disturbed the silence.

At eight o'clock that night Mr. Steed stepped into the crowd of eager boys who were looking at his prize sled with covetous eyes. "Show me a boy who hasn't got a chance on that sled," he announced genially.

"Me!" "I'm your guy!" "Right this way!" chorused the crowd.

"I mean on the square," laughed Mr. Steed. "I've got a chance for such a boy to earn a ticket or two. Might be the very one to get the sled, too?"

"Here's a boy what ain't got a ticket, or a dad or Christmas eats, nur nothin'," responded a husky voice, and some one pushed forward a thinly clad, begrimed boy.

"Have you got a bicycle?" inquired Mr. Steed.

"Me? A bicycle?" The voice rose in shrill derision. "Naw I ain't but me Franklin lim. is waitin' round the corner. What'll yer have?"

"Well then, can you *ride* a bicycle?" persisted Mr. Steed, noting the thin shoulders and sodden shoes.

The husky voice rose again, like the chant of an auctioneer, before the smaller boy could reply. "There ain't a kid livin' what kin ride something he can't," it finished.

"That's enough," laughed Mr. Steed. "Take my bicycle, kid, and deliver these flowers to this address. Get a receipt for them, and I'll give you twenty chances on the sled when you get back, provided you haven't banged up my wheel. Travel lively, kid, and you'll get here in time for the drawing at nine o'clock. Watch your step though," he cautioned. "It's a bad night." With much unsolicited advice from his companions the boy jumped upon the wheel and made a quick dash into the slippery, poorly lighted street.

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"Want a lift, Doc.?" Robert Forrest threw on the brakes and opened his car door hospitably. "I could hardly see you for the snow," he added as Dr. Mason climbed in. "Wasn't expecting to see you on a corner waiting for a street car, either. What's the matter? Are you out on some sort of a Christmas lark, or did you loan your car to some poor patient, like you're usually doing?"

"It's in the garage," smilingly replied Dr. Mason, "getting some new non-skid things-em-me-bobs. Needs 'em, too, can't afford to take any chances. Some corker of a night," he added, "just look at her some. Street cars all off schedule, and half the corner lights out of commission. Hope all my patients let me rest tonight. Haven't had a chance to hang up my stocking for years. Go easy, there, Bob, you've no kiddies to play Santa Claus to. Take the corners mighty slow!"

"Speaking of patients, Doc," began Bob Forrest in a serious tone. "I wish you'd stop off and take a look at Margaret. She's lethargic. I can't seem to stir her interest in anything since the boy died. She trailed out to the cemetery today with flowers.



Does it every year. I don't go with her, in the hope she'll stop going. Sure wish you could prescribe something to kill her apathy. It's uncanny and depressing. I've offered to adopt a baby, to take her away, to do anything, and it does no good. She lives in the past, and all her thoughts are three years old. Christmas is the worst of all. Stepping into our house on Christmas Eve is like going from a Turkish bazaar into a mausoleum. It's getting unbearable."

"Humph! She needs work!" came the gruff retort. "Not just diversion, but laborious work. The sort that'll send her to bed so tired she'll have to sleep—that's my prescription. She needs contact with life, so she'll learn other people have troubles worse than hers. She has too much idle time on her hands; like Cassius of old 'she thinks too much,' " the Doctor laughed at his own wit.

"You remember he caught his last sickness at a public tree where I insisted upon taking him," continued Bob Forrest in an unsteady voice. "Never thought of him catching anything. Just wanted him to be a real kid. I'll tell you, Doc., it nearly got me when he died, but it's getting me now, sure, the way she takes it." The hand on the steering gears trembled; Bob Forrest's eyes blurred with tears; the street light flickered and died, revealing in its last flash the outlines of a slim boy, and a wobbling bicycle over-balanced by a large box.

"Look out there!" yelled Dr. Mason. "Throw on your brakes! Heavens man, where's your chains?—I'll be d——," added Dr. Mason, a minute later, "here's a job that will provide occupation enough for your wife. Drive straight on to your house," he ordered. "Might have known I wouldn't get a chance to hang my stocking," he continued with intentional levity, as he lifted the limp boy, whose sodden shoes were garnished with crumpled, perfumed flowers.

Two hours later Margaret Forrest sat in her library and faced Mrs. Flynn. But she did not see the florid, heavy-bosomed woman. She saw only the thin, emaciated body of Jimmy Flynn, as he lay in her elaborate guest bed. She saw only the pinched face, distorted with pain; the grimy hands, the stockingless feet, the ragged shoes. She did not hear Mrs. Flynn's rambling accusations. She heard only Jimmy Flynn's persistent, shrill voice as he sank under the ether. "Tickets! Tickets! Chances on a sled!" he had wailed in a weakening voice. "Gee, ma, twenty chances, who wants flowers fur Christmas—round runners, an' red sleds—posies ain't in it for me—give me—give—m-e—" the voice has trailed off into blessed unconsciousness.

Margaret Forrest shivered at the memory. For the first

time in three years she felt physically weary. She felt sick from the sight of blood, faint from the ether. How unkind Dr. Mason had been to make her bathe the boy and administer the ether and Bob had never offered to help. How dreadfully the house was littered and tracked. Why hadn't they gone to a hospital? Why hadn't they left the wreath outside, it was crushed and ruined—why drag it before her tortured eyes? How she wanted rest and silence, time to think, to make new plans for her visit to the cemetery—if only that woman would stop her chatter.

"If me Jimmy dies," rambled Mrs. Flynn, waving large, reddened arms, "'twill be your fault. Mr. Bob couldn't see at all, and me Jimmy knowin' as much of a bicycle as ye know of washin'. Neighborhood kids lets him ride theirn onct in a while. If ye hadn't awanted them fureign posies, he wouldn't abeen in the street when he oughter a bin abed. Time was whin a bag o' corn an' a orange satisfied 'em all fur Christmas, But me Jimmy wants a sled that bad he sneaks out o' the house whin I think him abed and chases down to Steeds, to see who gets her. 'Tis no wonder he tried to ride the bicycle. Thim twinty chances looked like so many gold dollars to him. Ye thought ye needed thim flowers like I needs coal, didn't ye? If me Jimmy dies—"

"He isn't going to die," reiterated Margaret Forrest with forced patience. "It's only a broken leg and a few bruises. The car struck him sideways. He's to lie there, in that very bed, for six weeks. Dr. Mason said so. We'll bring him home to you as soon as he can travel."

"Well," the answer came grudgingly, "busted legs has a habit o' takin' the rest of yer body along with 'em. Who's agoin' to pick coal fur me while his leg mends? He was a good boy, me Jimmy was, a right smart coal-picker. A sack a week, he brung me, an' me a needin' of it always."

Margaret crept back to the sick room. It was better than listening to Mrs. Flynn's incoherent ravings. Bob still stood at the bedside, watching every movement of Jimmy Flynn's face as consciousness returned. The odor of flowers struggled for ascendancy with that of ether. Dr. Mason was cleaning his instruments, wiping a pair of surgical scissors with a piece of tulle. Everywhere they seemed to flaunt that demonlashed wreath!

"Here's a life-sized job for you, Mrs. Forrest," he hailed her genially, "taking care of this kid, and piling up a bit of flesh on his bones. He'll be fussy for a day or two, but after that he'll tax your powers of entertainment, let me tell you."

"Wouldn't a trained nurse be better? Really Dr. Mason, I don't understand the ethics—"

"Ethics be hanged!" The answer came with bitter emphasis. "He'd be scared stiff at the sight of a uniform and cap. He needs mothering and beefsteak. He needs things to amuse him, to keep his mind off his aches. Better move your Christmas tree in here and have your celebration where he can be in on it. Hang your holly wreaths, in these windows. Put one of those paper bells around the light. Stretch a strong string from this chiffonier over to the dresser and hang your stocking up, one for you, and Bob, too. Might as well make it four, while your about it. I'd like to feel of a Christmas stocking again myself. Jimmy is to be one of your family for quite a spell, Margaret. His mother has no place to care for him."

Margaret Forrest's face flushed, but Bob's stern look relaxed, "I could get a tree," he volunteered, giving his wife no chance to demur. "We had a dandy one down in the store window. Trimmings and all. But I'm sort a stuck on the matter of toys. Stores all shut up now." He glanced significantly at Margaret.

Something in the soul of Margaret Forrest seemed to weaken and yield. The barrier which she had built against the world lost its footing. Life with its heartaches and humor was crowding in around her. Here was necessity, eager, insistent. Jimmy Flynn was human, needed care and food. Mrs. Flynn loved him with the same devotion which she, Margaret Forrest, had once felt for her child. Suddenly she realized the need for a Christmas in the bedroom, rather than the cemetery. The flesh and blood child had first claim. "I have a few toys laid away," she seemed powerless to check the words. "He may use them. They have dear association for me, but it being our fault, I suppose—"

"That's the stuff," interrupted Dr. Mason with a great show of heartiness. "Make him feel at home. Keep his mind occupied. Go get your tree, Bob, while I am here."

"Tickets! Tickets!" muttered Jimmy Flynn brokenly. "How far is it to the lady's house. Why don't I get a receipt? I did hurry—but the snow—is the bicycle hurt? Why, hello, Mr. Bob, watcha doin' here?"

Presently Margaret Forrest brought her Christmas offerings. With her own hands she had broken the lid from the box where, seven years before, she had nailed up her boy's lost toys. Jimmy was fully conscious now. His mother and Mr. Bob had carefully explained all the happenings—why his leg felt heavy and numb, why a Christmas tree stood in the room!

"Here's your Christmas presents, Jimmy," announced Margaret, as she came into the room. "Look," she said, kneeling beside the bed, "look at this dear little white lamb. When

you squeeze him—so—he bleats. And here is a kum-back. No matter how hard you try, you cannot make him lie down. Do you like picture books, Jimmy? Here is 'Jack and the Bean Stalk.' See how fierce the wicked old giant looks as he sharpens his knife. And here is a picture puzzle of Little Boy Blue. It will take you a long time to set it together, at first, but I will help you." The words came rapidly for Margaret Forrest felt a rush of fresh grief at the sight of the toys. In her absorption she did not notice the look of derision and scorn which rose on Jimmy Flynn's face. To her he was still the child of five who had known her boy. He ought still to love picture books—nothing in her world had progressed or grown.

Jimmy moved to reject the gifts with contempt, but impelled by maternal eyes, she read therein a telepathic code of understanding. Child of the street though he was, hardened in the struggle of life, he yet possessed a subtle knowledge of human nature.

"They uster be your kid's didn't they?" he asked, stroking the lamb's wool. "I knowed him. He was a cute little codger. Uster have yaller curls and black belts to his white suits. He alwus give me somethin' every time he seen me. Maybe a orange—maybe just a peanut. Onct he tried to give me his bank. Thank ye kindly, Miss Forrest. I'll be proud to have 'em, cause they was his."

Margaret Forrest's chin quivered. The realistic picture drawn by Jimmy Flynn broke all the tottering barriers of reserve. She became once more human. The pent-up emotion of three years found relief in the pillow, shared by Jimmy Flynn's tousled head. "Oh, Bob, Bob," sobbed the awakened woman, "I have been so blind—so selfish, even in my sorrow. It has always seemed I was the only mourner for the boy. Bobby was so generous and free and happy—I remember when he tried to give his bank away, it was brimming with pennies, too. He would want me to give and not squander money on his grave. We will have a 'Bobby Forrest Christmas Tree' every year; and *our* boy, Bob, *your* son and my son, will see and be glad. Would you like something else for your Christmas, Jimmy? Your sisters to eat dinner with you, some pop corn balls on the tree, or a bunch of red, red roses on the dresser?" The awakened energy was seeking immediate expression.

Jimmy Flynn winced, but forced a smile. "Do you think the snow is agoin' ter last moren them six weeks, Mr. Bob?" he asked, anxiously.

"Longer than that, Jimmy," answered Bob Forrest, whose hand was stretched across the bed to the kneeling woman. "It was



coming down like feathers when I brought your tree in. If a frost follows this storm, we'll have snow till March."

"Then I'd like a sled," came the quick, decisive answer. "A red one, like Mr. Steed had in his winder. I can git flowers in May— pick 'em for nothin' then. Who wants 'em for Christmas?"

"Do you think God will let Bobby see how happy we all are, Mrs. Flynn?" queried Margaret Forrest, wiping her eyes with her free hand.

"Quit yer sniffin' and listen, all of ye," commanded Mrs. Flynn in a shaky voice and with glistening eyes. "Listen to them bells aringin' and ye'll get yer answer there. Course the boy's watchin' up there, and me Terrance, too. An' they-re acallin' 'Merry Christmas' to us all. Jimmy Flynn, I ain't half sorry ye broke yer leg!"

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#### TOBACCO SIGN AROUSES INDIANS.

*Will H. Brown.*

A tobacco firm sent a workman to paint a big cigarette advertisement on the "sacred rocks" of the Yakima Indian Reservation of Washington. Soon after he had finished the desecration, nearly one hundred braves raced on their ponies to Wapato, arriving just as the North Coast Limited was due to leave. They insisted on searching the cars for the painter. Failing to find him, the Indians returned to the Reservation and washed the cigarette advertisement off with turpentine.

It has even come to this: That members of the so-called uncivilized race have higher ideals concerning some things than have some of the representatives of the so-called superior race. White men permit cigarette advertisements in their best magazines, on the highways, along the main streets—almost anywhere the tobacco men wish to place them. There is no time nor place sacred from the inroads of the tobacco interests, if others do not oppose. The foreigners in the United States, called the white race, need some of the strenuous ideas of the native Americans in dealing with the tobacco question.

Tobacco is to even invade the Holy Land. While the "Terrible Turks" were in control there, tobacco raising was prohibited. Now that "civilized nations" are in control of a mandatory under the League of Nations, tobacco growing is to be permitted. This will no doubt be hailed as a sign of "advancing civilization" by the tobacco men. The white race could learn some things for the good of humanity from the Turks and Indians.

# Freedom and the Changing Standards

*By Mary Roberts Rinehart.*

(NOTE—The following wise summing up of the social situation of our nation today, by America's foremost woman writer is copied, by permission, from a recent issue of the LADIES HOME JOURNAL.—EDITOR.)

The other day there died in England, killed by a fall from his polo pony, the last representative of an old American family. He had nothing to do except to amuse himself, and he killed himself in doing it. Behind him, to produce and equip him with sufficient wealth to enable him to live without effort, lay three centuries of laboring forbears, each striving and acquiring, to give him freedom. He represented the failure of freedom when it ceases to be for a principle and is applied in the sense of selfish individualism.

First of all, his progenitors came to America seeking religious freedom. They had their own idea of freedom, for they discouraged the observance of Christmas Day, made their sole amusement attendance at meeting, and seated the congregation according to arbitrary rules of rank and precedence, those who gave the most money being accorded special privilege. When that first American ancestor of the boy's went to church, it was under the watchful eye of a tithing man, one in charge of every ten families, who not only saw that his families gave a proper percentage to the church, but kept order during the service by strutting up and down the aisles. When the boy's ancestor slept in his pew he was awakened by the fox's tail which hung from one end of the tithing man's wand. When his children dozed they were rapped on the head with the knob at the other end.

## BEYOND SPLENDOR IS DANGER

Life was simple and hardly comfortable. As its hardships were being endured for a faith, existence centered around the meeting-houses. And as for some reason an easy religion never has held as has the one which is made difficult, the boy's ancestor sat in an unheated building in a hard wooden pew, and was entitled to take his dog along as a foot warmer only by the payment of an extra sixpence.

But the Puritans had come to America seeking freedom to

worship in their own way, and this was their way. The church was the state in those days, the state, the church, and many of the laws which the church promulgated are understandable from that point of view. The Puritans believed in group freedom, but they knew that no individual is safely free. Their revolt was mass revolt.

In those early days, then, society was organized into a sort of watchful simplicity. Later it achieved dignity, and finally and recently, splendor. Beyond splendor a nation does not safely go.

So the son of the boy's first American ancestor became one of the ruling class, a clergyman. He received fifty pounds in money a year, the first salmon from the sea each spring, and a portion of every whale cast up from the sea. And he had fifteen children, and managed to rear nine of them in a sort of austere simplicity and according to the patriarchal system. There was no such thing as liberty of the individual there. The home was largely a self-sustaining unit, where all labored and owed each to the other mutual responsibility. It was a benevolent autocracy, a sort of closed shop, not only of the home but of the entire colony.

True, there were individualists even then, rebels against the Puritan union. Came in due time a Church of England clergyman who committed the following acts of mental sabotage: He combed an unruly lock of his wig on the Sabbath; he was heard to whistle—he maintained he was only humming; he ran too fast from church; he walked in his garden on the Sabbath and picked a bunch of grapes. So, after a number of warnings, this early individualist was seized, tried and fined.

After a time, however, these rebels increased in number, and actual religious freedom was achieved. Not domestic; the patriarchal system still held. Not social; the colonies were still sharply divided into casts—the gentry, the yeomen and the tradespeople—and there was no thought of democracy as we understand it today. Not individual; men still inherited their father's rank and often business. Benjamin Franklin, as late as his day, had a hard time evading being a maker of candles, as was his father. Servants were "redemptioners," in a state during their service period almost of slavery. Apprenticed servants were sold from ships in Boston. When they escaped they were advertised for, and fully punished when they were recovered. They were whipped on offense, sent to houses of correction for rebellious acts, and were neither better off nor worse than the negro slaves of the South.

American society, then, until the Revolution, was still organized under laws which gave the individual only a certain

amount of latitude. Not only law but public opinion was strongly restrictive, and control, which lay across the sea, was in the hands of an anciently organized society, feudal in its foundations, believing almost savagely in caste, and as fearful of the word "freedom" as the colonists were hopeful.

But freedom is one of the fundamental cries of the human heart. To call no man master—it is behind that desperate upward thrust of the submerged to-day. And the colonies demanded freedom.

#### DEMOCRACY AND THE HOME

The boy's ancestors fought for it when the time came, and some of them died for it. But again it was not for freedom of the individual. They did not fight that all men should be free and equal; they fought for the right to manage their own affairs. And the vast leveling which followed the Revolutionary War both startled and angered them. They saw the old barriers of caste swept away, and a new thing called a democracy taking their place and calling itself freedom. They were afraid of it, for they knew that a nation may be free, but that no man is ever free.

They bowed to democracy, but they accepted it only politically and economically. It never entered their homes. All men had a right to be born politically free, but not otherwise. All men were not equal, and never would be. They kept an iron hand of repression on their sons and daughters. They replaced the old religious laws with a code, were affectionate but stern autocrats in the family life, and when the vicious theory of individual liberty raised its head they rapped it, like the tithing man of old, with the knob of their displeasure.

Even the next war for freedom, to liberate the negro slaves, did not alter the conviction that, other restraints having been set aside, it was still necessary for a man to rule his own home and his family for their protection. Certain things were necessary to protect the rising generation against itself: One was the faithful observance of religion; one was the decorum of social life. The boy's grandfather, for instance, spent almost all of Sunday in his church, and took his family with him. At home the piano was shut, and only religious reading was allowed. His daughters were strictly chaperoned, and the heavy hand of parental displeasure—followed any violation of the family code. Not only parental displeasure—the churches were preaching, almost without exception, a God of fear and punishment who lay in wait for the unwary.

#### REACTION FROM AUSTERITIES

But outside the home were at work already certain influences which tended to undermine it. Gradually a great and very



rich nation was developing itself. Standards of comfort were rising. And the land of plenty was luring other men of other ideals from across the sea. They came, bringing the greater tolerance of a sophisticated Old World; bringing the starved desire for luxury that Europe had never gratified; bringing, many of them, commercial ambition and greed. The closed shop of religious belief became an open shop in earnest now, and the old traditions began to totter against the onslaughts of these new seekers for freedom. They brought with them the memories of long suppressions, and they sought, many of them, not so much religious or political freedom as the freedom to achieve and to acquire.

There came, too, at the same time, other inevitable movements which threatened the old regime. The development from the austere days, when the center of social life was the meeting-house, to the complicated luxury of a prosperous nation began to draw people away from the churches. There came, too, a revulsion of feeling and of instinct against a faith which rules by fear alone. Old Testament theology was superseded by a more tolerant and living religion, and that portion of the people who had been held only through fear definitely abandoned the churches.

Probably no single movement in America has been so significant as that movement away from the churches of those no longer held there through fear, and reacting from the austerities of their early lives. And the replacement of that loss by a religion of love and gentleness will take time. Not so quickly is one belief substituted for another.

What is pertinent here is that the boy's father reacted, like many others, away from the faith of his fathers. And he did not replace it. Almost three centuries of belief were behind him, but he shed it like an outgrown garment and sat spiritually naked among his fellows.

Perhaps even then the catastrophe could have been averted but for the boy's mother. All through the world the busy male leaves his idealism and to a certain extent his spirituality in the care of his woman. It is his cherished belief that women will preserve them for him. He likes to feel that if he lets go, his women at least are holding fast.

But the boy's mother was having her reaction too. Up to that time the women of the family had lived a comparatively simple social life. His great-great-grandmother was one of the famous spinners of her day, and had been the proud possessor of an entire paper of pins, an extraordinary luxury, with which she reared and married a large family of girls. And she reared her daughters herself, exercising strict supervision over them, watching them in church for frivolity, teaching them her own arts of

baking, spinning, quilting and sewing. Social life, once centered about the meetinghouse, now divided itself between the home and the church. Idleness was not tolerated, nor extravagance. Owing to lack of communications and of the wide appeal of present-day advertising, enough rather than too much was still the watch-word.

Each community set its standards by its means, and lived by them. There were fashions, of course—pompadours measured to be exactly the same distance above the forehead as the chin was below it; wigs, with even the children perspiring and itching under them. And strange customs, too, brought about by the exigencies of life. Such a one, for instance, was "bundling," where, in certain walks of life, against the cold winter night and the dying of the kitchen fire, a betrothed couple were often "bundled" together in the trundle bed in the kitchen. It was not considered an immoral custom, and was tolerated, if not encouraged, in some country districts.

But family control over the young women was still absolute, and both industry and thrift were a part of their training. Marriage was an actual partnership, for it had an economic foundation. Even the boy's grandmother, sitting in her great chair in the twilight of her life, her wide skirts sweeping about her, managed her big house and kept a watchful eye on it.

But his mother had a different theory of life. The same immigration which was enabling her husband to employ abundant labor and build a fortune, supplied her home with servants. Things also were being made for her better and cheaper than she could make them herself. She found herself left without an occupation and, as is the way of those with little to do, did nothing. The boy was raised by a trained nurse and later by a governess. He ate different food at different hours, and was put to bed before his father got home to dinner. More or less, his parents became magnificent but remote figures whose function was to supply his wants.

They were always busy. They came rushing in, changed their clothes and went out again, and very early he got the idea that home was a place to get away from.

The curious thing was that, although his grandparents had been inseparable, the boy early perceived that his father and mother were together as little as possible. Had he lived long enough he would have realized that he was seeing the working out of a profound truth; that is, that marriage requires mutual interest as well as mutual affection, and that when it ceases to be a business partnership an undue strain is put on the personal relation.

The result was that he had no real family life; and the lift

of money anxiety had removed the necessity for any initiative. After three centuries of effort had come financial freedom. It may be summarized like this: His grandfather had worked; his father both worked and played; the boy played. On his mother's side, for luxury always reaches the women of a family first, his grandmother had both worked and idled, his mother idled, and the boy loafed.

Although the second generation of forced idleness for women brought its keen reaction, and we see women revolting against this stultifying of their lives and their souls, the boy was not conscious of it. Surrounding him on every side were the exotic products of those centuries of labor, victims like himself, boys and girls who had lost their proper heritage of a home, and through no fault of their own.

True, home was there. It had meals and shelter. But the home spirit was gone. There was no sense of mutual responsibility. And had he been able to survey the country as a whole he would have seen that not only in homes like his own but in every grade of life the same thing was happening.

Now, this boy's brief life history is important because, although he represents a comparatively small class, the social morale of a nation, all morale, is from the top down. And also because it is the wealthy who are the first object of attack by commercial exploiters. During all this brief adolescence the boy was thus exploited.

What we do not seem to recognize is that, having largely let go ourselves, we are permitting our young to be exploited for the commercial benefit of divers acquisitive individuals here and abroad, who can do with us what they cannot do in Europe, rely on our indulgence—or indifference—to our children to lead them to folly and extravagance, that their exploiters may gain.

#### EASY PROSPERITY AND SOFT FIBER

These panderers always find particularly lucrative the exploitation of sex. And youth reacts quickly to their appeal. It is full of the joy of life, it is slavishly imitative, and if it is not erotic it is and should normally be sex-inquisitive. So we find that, to make a Roman holiday and to line its own pockets, maturity is exploiting our young, tempting them to extravagance of fashion and of spending, luring and cajoling them to absurd and sensual dress, to strange dancing and lurid music, to all the things we deplore and marvel at. We find our youth sold in the open market to fatten the purses of those mature and calculating individuals who pay an erotic band that it may dance.

There is a certain softening of fiber that comes with an easy prosperity. Ideals become less and less important, and things

more so. To the European our passion for things is not understandable. The French peasant has two sheets for each bed, which are taken off, washed and put back again. Buying for the sake of buying is unknown in Europe, as is our easy credit. The boy could buy whatever he wanted and "charge it."

It is perhaps this easy credit of ours which has developed us into a nation of lavish spenders. The charge account has more victims to its credit than any disease. A comparatively recent development, it falls into line with our over-paying, over-dressing and under-responsibility, with our general relaxation of vigilance. The pernicious theory that the earner of the family will "pay the bills somehow" has sent many a man to a premature grave.

Up to the year 1900 America still retained some of its early simplicity. In most American cities the carriage with two men on the box was uncommon. Men in livery served the few. The average home was content with one bathroom and one maid of all work, if any. Dress and amusement were subordinated to where they belonged. The telephone was not so generally installed as now, when it is as essential as the kitchen stove, and food was bought personally, under the eye of the housewife. Credit was less extensive, and thrift was still the rule. But even then it had become a modified thrift. Even before the war we were thirteenth among the nations of the world in savings. Our passion for things had become stronger than our desire for security.

In the main, both thrift and extravagance are a matter of the women of a country. They are the spenders. The average man will go a long way for comfort, but no distance at all for luxury—especially for luxury which he must pay for by his own money. That does not mean that there are not extravagant men, but their extravagance is seldom self-indulgence. It is quite often—we are being frank—to impress himself, his importance, his success, on women. It is the pride of the male, the lion's ruff, the cock pheasant's brilliant plumage.

#### IS IT YOUR CAR AND YOUR BOY OR GIRL?

Even then, his extravagance is usually a carefully reasoned one. He will spend all he has, but not more than he has. There is no one, he knows, to whom he may turn over the monthly bills with a divine confidence that they will be paid somehow. It is true that it is a man's instinct to give his children more than he has had himself—the college education; the impressive home; the pleasures; the freedom from worry. And there is, too, the element of pride. Other men give their families these things. Not only to stand well with their families, but with the world, they surrender to the indicated course. But, generally speaking,



the impulse to increased expenditure comes from within the four walls of a man's home. And he "supposes he will manage somehow."

But the real burden of our present day lavish extravagance falls on a certain type of woman. Luxury appeals to the beauty-loving, beauty-craving feminine mind. The earlier women ancestors of the boy knew comfort, but they did not know luxury, and hence could not desire it. His grandmother thought she had it when she covered her chairs with horsehair and wore plain, handsewed, durable undergarments of fine linen. His mother wore perishable chiffon, hung the walls of her boudoir with rose brocade, and had two men on the box of her smart motor.

Thus it may be said that men first let go the faith and ideals of their forefathers, and that women are leading the present era of extravagance. Just what chance we are leaving to the new generation it would be hard to say. For extravagance is not hanging one's walls with brocade; it is buying anything we cannot properly afford. If we hand down neither faith, tradition, nor thrift, we leave little indeed behind us.

The boy had none of them. In his early days he had had a small allowance, but his ideas of money suffered a vital change when the horses were sold and the automobiles took their place. All over America we find our young people innocently thinking in automobile terms of money. "Only four thousand dollars, dad," said the boy. "It's dirt cheap."

New tires at fifty to a hundred dollars, garage bills of large amount, and a dollar once so important, becomes a trifle not to be considered. The girl of the family wanders in, pulling off her driving gloves, and mentions casually that she has had a "blow-out" and needs a couple of "spares."

We have established a new unit of expenditure, and with it have come not only new standards of living but new habits of thought. We still quarrel, from habit, with a rise in the price of milk, but we submit resignedly to the prices for gasoline, tires and oil.

The automobile has radically changed much more than our ideas of money value. It has profoundly altered our social life. With it went the chaperon, the last check we kept on our youngsters, and with the departure of the chaperon came an opportunity never hoped for by the individuals who profit by exploiting our youth; came the road house, the jazz band, the hotel and restaurant dances; came the unrestricted association of the sexes, with less damage, however, than might have been expected; came the new fashions, not so bad in themselves, but amounting to a passion for fashion which is reckless and wrong; came all the panders—to preach their insidious doctrine that life is brief

and youth is fleeting, and to swell their bank accounts at the cost of the family savings.

The war had little or nothing to do with it. The war provided a spiritual hour for the nation, from which it came out either better or indifferent, but certainly not the worse. There were let loose inevitable forces—of prosperity, of a reckless optimism, of the liberation of women from old-time tasks, of the abandonment of faiths and ideals, with no new ones to substitute as yet; inventions and machinery, easy credit, and a growing and dangerous doctrine that work is an unpleasant necessity and not a privilege—inevitable forces, claiming their new victims in the name of freedom. But this freedom was really irresponsibility and the search for pleasure, and its victims were the young.

Against it, those of us who see the danger are framing restrictive laws. The prohibition amendment was a recognition of a situation, but without an understanding of its causes. The campaign to get us back into the churches is another recognition, and a more understanding one. For reform never comes from without, from laws and ambitions. It must come from within, the result of a straightforward facing of our own weaknesses and failures, and a clear knowledge of where they are leading us.

The boy's father and mother looked out, not in. They saw only what they gave him—money and things, a chance to be happy in his own way as long as he let them be happy in theirs. They never saw what they had taken away from him—the four inclosing walls of home, their own comradeship, the faith of his fathers and the tradition of labor. When he failed at college and came home, rather shame-faced, he offered to drive his mother's car. It was all he knew how to do. But she had a position to keep up, with her chauffeur, and she laughed at him.

#### THE WORK OF PANDERERS

He went out then and went about his business, which he found was to amuse himself. He spent a little time each day in his father's office, but the business was built by that time, and he knew he was not necessary to it. So the panderers got in their work, set him dancing to lascivious music, fired him with erotic fashions innocently enough worn, but appealing to the lusty man-urge that was in him, and when they had got in their work and scandal threatened, his parents shipped him to England.

His mother was shocked and affronted. It never occurred to her that pride in refusing an honest offer had had anything to do with it. But it had, and it will also bear looking into as one of the contributing causes toward a dangerous phase of our national life. In a word, that certain of our difficulties come from

competitive showing rather than competitive living. Just to live requires very little. Even to live comfortably is not an expensive matter. What are costing us more than we can afford are the things we must have because others have them or do because others do them.

It is this competitive showing that sends our earners into premature death or into that pitiable dependence of the old on the young which makes age that tragedy it so often is. It is this competitive showing which makes us the easy prey of the plunderers, and which gives the younger generation its ideas of money, dress, pleasure and what constitutes success.

It is—although we may hate to acknowledge it—the arrogant display of a newly rich nation, only conscious as yet of its wealth and ignorant still that wealth has its responsibilities, greater even than poverty.

Europe does with fewer things that we demand and saves more in ratio to its income. To the Englishman or the Continental, capital is sacred. He bends his energies to accumulating capital, and that done, he respects it. But he accumulates it.

Our attitude is different. We live on our incomes, not within them.

Having built up for ourselves a materialistic world, we are more than ever before dependent on money prosperity. We may abandon the churches. We may relax the hold of the home. But money we must have.

The doctrine of the easier life has affected the earners—not the laborers only; all the earners. They see the world going by, luxurious as it means will afford, awheel and afoot, and they see themselves cheated of this new obsession of luxury and pleasure-seeking. So they follow suit—would work less and play more; be free—the fine old word again in its present degradation.

But with that one further step toward freedom our entire national fabric crumbles to dust. For it is built on effort, and when that effort ceases we are destroyed. We must have money, and money must be earned.

Europe is working ten hours a day, while we are talking about six and even less. We may keep out its cheaper labor by immigration laws, but we cannot keep out its cheaper made merchandise. We live by barter. Germany, with a ten-hour day has already, in spite of the war, accumulated masses of material to sell to us. We may keep her out with high duties, but she will undersell us in the world markets, and we shall have a competition we cannot meet.

#### LESS THRIFT AND MORE DIVORCE

Reduced to terms of the home, then, we find two processes in

operation: On the part of the spenders of the family, more extravagant habits, more requirements which cost money; on the part of the earners, less production and, in the end, less money earned. And as a result of both, less thrift and more divorce.

Contrary to the general belief, it is doubtful if our moral standards have greatly altered in the last few decades. To offset the freer relationship between the sexes, we have fuller knowledge and with it, fear. The great increase in the number of our divorces, then, is probably economic. It is due partly to the ability of women, unhappily married, now to support themselves. Also to the increased strain put on the personal relationship when the woman has ceased to be a co-laborer in the partnership in the home. But very largely it is in direct ratio to the decrease of thrift among us. Only one in ten among us has a bank account. And apparently in direct ratio to that lack of thrift, we have twice as many divorces as Switzerland, three times as many as France, five times as many as Germany and many times England and Canada's percentage.

One thing the boy was spared: He never knew that while he was abroad his father and mother had separated. It was as inevitable as all the rest. The man began to feel that he was paying too high a price for a trifle of companionship and a woman at the foot of his table. Like the rest of the earners, too, he wanted to stop and play; so he chose a shady by-path of life to play in and eventually obtained—observe the word—his freedom. And meantime the boy died.

They met over the boy's casket. He was free, and she was free. They could go where they wanted, do as they would. After all, only one was there who had actually achieved freedom, and that was the dead boy.

The fundamental good sense of our people may save us yet—must save us if we are to advance and not go back. It will do us no good to stand by the grave of our dead hopes and weep.

Nothing that has been acquired by effort can be held except by effort; not a home; not love; not independence; not prosperity. Pleasure is bought at a price, and someone "pays for it somehow." Happiness comes only by those who earn it, but the searchers go about the streets, hoping to find it lying at their feet.

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Some men are born inferior, some achieve inferiority, and some have cigars named after them.



# The General Procession

*By James H. Anderson*

Mexico was more peaceful during March than for years past.

Four aviators started on March 31 to fly from Portugal to Brazil.

The South African rebellion against Great Britain was quelled in March.

Russian soviets instituted a government after their own plan in Mongolia, China, in March.

Spain and the Moors were seriously at war in March, by sanguinary battles in Morocco.

Italy had much disturbances in March, in the way of political riots. Mt. Etna was in eruption.

Incendiary fires in considerable number were reported in various parts of the United States in March.

Russia confiscated, in March, the jewels in the Russian church at Kiev, valued at several million dollars.

Ex-Emperor Charles of Austria died at Funchal, Madeira, on April 1st. His wife and seven children survive him.

Armenia is to be given over to the League of Nations for administration, according to a decision reached in March.

France proposes an autonomous government for Syria, but raises sharp objections to American financial interests there.

The Jewish Passover this year begins on Wednesday, April 12—the same day of the week as in the year of the crucifixion.

Dr. Frank Crane, discussing the Irish situation in March, claims that it was due to "Ireland seeking glory rather than justice."

Herbert C. Hoover, secretary of commerce in President

Harding's cabinet, was in Utah in March, on his trip to the Pacific states.

China is to be disturbed by civil war within a few weeks, both factions there being in a state of preparation.

Great Britain had the experience in the first week in April of 850,000 men out of employment by strikes and lockouts.

Russia made threats in March to engage in war on Poland, alleging that the latter was provoking hostilities by trespassing on the Russian frontier.

Shantung was given to Japan by the League of Nations treaty, and restored to China by the Four-powers treaty just made at Washington, D. C.

The general strike in April this year is merely a further step in a general political scheme to overthrow the present government for a soviet. See B. of M., Esther 8: 21-26.

The Roman and Greek Catholic churches seemed appreciably growing toward closer relations, by developments in March, in conferences between those church dignitaries.

The Allied powers of Europe practically yielded to all the demands of Turkey in a revision of the treaty of Sevres, thus paving the way for further war in the Near East.

The Four-Power treaty, by which all the great nations—Great Britain, Japan and France—having interests in the Pacific guarantee to respect the interests of the United States (and this nation does likewise with them,) was approved by the United States Senate, after considerable debate, Senator Smoot of Utah voting yes, and Senator King of Utah voting no. See B. of M. 2 Nephi, 10:12.

#### WHAT THE WOMEN ARE DOING

Elsie Buckingham of California owns the biggest fruit farm in the world.

Kentucky has a state election in November on the question of full equal suffrage for women.

Miss Evelyn V. Allen of Chicago, twenty years of age, has

two doctor's degrees in law—one from Yale and the other from the University of Chicago.

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Japanese women are being employed in Japan as detectives in cases where women suspects are involved.

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Mrs. Maude Wood Park, president of the National League of Women Voters, was in Salt Lake City on March 7.

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Seven Nebraska mothers are attending the University of Nebraska where their daughters are also in attendance.

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Mrs. Winifred M. Huse and Mrs. Mary B. Spenser of Chicago are aspirants to the United States senate from Illinois.

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French women are engaged this spring in a pronounced movement for equal suffrage and equal social privileges with men.

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Women are to be prohibited from smoking in public in Massachusetts, according to a bill introduced in the legislature there.

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Mrs. Pauline L. VanGarven, aged 70 years, won the first prize at an "old fiddlers' contest" held recently at St. Paul, Minnesota.

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Lady Rhondda, lately granted the right to a seat in the British house of lords, is one of the largest coal mine owners in Great Britain.

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In Iowa, in March, several tickets of women candidates entirely were made up for town elections, and in some instances were successful.

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Mrs. Nancy M. Lyons, aged 107 years, died at St. Louis, Mo., on March 22. Her death was hastened by an accident which fractured her hip.

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Mrs. Irene C. Buell of Nebraska and her sister, Mrs. A. K. Gault of Minnesota, both are candidates for member to Congress in their respective states.

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Women police officers have been disbanded in London, England, on the ground that female inadaptability to the work required there results in inefficiency.

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A women's vigilantes committee was organized in San Fran-

cisco in March, the reason given being that smoking among girls was growing worse there.

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Mrs. Florence Ethel Walker, of Boston, Mass., aged 35 years, has been twice widowed, twice divorced, and was married for the fifth time on March 6.

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The young women and girls in Albania are changing their dress from trousers to short skirts as a result of health and sanitary teachings by American nurses there.

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Queen Elena of Italy appears at social functions with skirts about four inches above the ankles and with no low bodices, as an example to her people in proper dress.

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Women jurors and a woman judge handled a case in Wickliffe, Kentucky, in March, in which a woman was accused of disturbing the peace, and was convicted and fined \$10.

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Women will be admitted for the first time in a general conference of the Methodist Episcopal church, which conference this year is to be held at Hot Springs, Arkansas, in May.

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Princess Mary, Viscountess Lascelles, is the official title by which the only daughter of King George V of England is to be known, now that she is married to a husband not of the royalty.

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Mrs. Emma S. Sampson, author and magazine writer, has been appointed one of the members comprising the West Virginia motion picture board of censorship, recently created by legislative act.

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Princess Elizabeth Tschernitschew, American-born widow of a former Russian prince, was re-admitted to the United States in March. She says she witnessed the crucifixion of her husband by Russian revolutionists.

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Influential women in different classes of the people in Italy were urged by Pope Pius XI, in March, to use their efforts against the prevailing immodesty in women's dress, and many have responded favorably.

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Lady Astor, member of the British parliament, who was born in the United States, is to visit this country the coming summer, as an offset to the visit of Mrs. Herbert Asquith, who did not take kindly to American women, but praised the men.



# Notes from the Field

By Amy Brown Lyman

## General Relief Society Annual Report for 1921 CASH RECEIPTS AND CASH DISBURSEMENTS

### *Cash Receipts*

Balance on hand Jan. 1, 1921:

Charity Fund .....	\$ 29,116.18
General Fund .....	70,070.72
Wheat Fund .....	239,740.04

Total Balance .....\$338,926.94

Donations:

Charity Fund .....	\$ 87,567.33
General Fund .....	76,603.91
Wheat Fund .....	4,001.54
Annual Dues for General Board	9,697.68
Dues For Stake Boards .....	7,259.52
Received for Wheat Sold .....	4,788.48
Other Receipts .....	60,793.28

Total Donations and Receipts .....\$250,711.74

Total .....\$589,638.68

### *Cash Disbursements:*

Paid for charitable purposes .....	\$ 90,872.35
Paid for general purposes .....	76,312.67
Paid for wheat .....	683.82
Paid to General Board for Member- ship Dues .....	10,808.40
Paid to Stake Boards for Dues .....	8,684.67
Paid for Other Purposes .....	50,031.83

Total Disbursements .....\$237,393.74

Balance on hand Dec. 31, 1921:

Charity Fund .....	\$ 33,636.99
General Fund .....	75,871.39
Wheat Fund .....	242,736.56

Total Balance .....\$352,244.94

Total .....\$589,638.68

## WHEAT ACCOUNT

*Received and Disbursed**Receipts*

Wheat on hand Jan. 1, 1921..6,868,342 lbs:  
 Wheat donated during 1921.. 19,350 lbs.  
 What purchased during 1921.. 31,392 lbs.  
 Other wheat receipts ..... 263,229 lbs.

Total .....7,182,313 lbs.  
 Or ..... 119,705 13/60 bu.

*Disbursed*

Wheat credit with P. B. O....5,664,261 lbs.  
 Wheat in local Relief Society  
 Granaries ..... 794,183 lbs.  
 Wheat in other granaries .... 167,525 lbs.  
 Other wheat deposits ..... 414,447 lbs.

## Total wheat on hand and wheat

Credits with P. B. O....7,040,416 lbs.  
 Or ..... 117,340 4/15 bu.  
 Wheat sold locally ..... 93,343 lbs.  
 Shrinkage, waste and loss .... 48,554 lbs.

Total .....7,182,313 lbs.  
 Or ..... 119,705 13/60 bu.

## RESOURCES AND LIABILITIES

*Resources*

Balance on hand Dec. 31, 1921, all  
 funds .....\$352,244.94  
 Value of wheat on hand and wheat  
 credits with P. B. O. .... 140,808.32  
 Value of real estate, buildings and  
 furniture ..... 257,339.11  
 Value of invested funds ..... 47,503.20  
 Other resources ..... 48,616.82

Total .....\$846,512.39

*Liabilities*

Indebtedness .....\$ 1,550.81  
 Balance net resources ..... 844,961.58

Total .....\$846,512.39

## STATISTICS

## Membership Jan. 1, 1921:

Officers .....	7,454
Teachers .....	15,628
Members .....	25,831

Total enrolled .....	48,913
Admitted to membership during year..	9,307

Total .....58,220

## Membership Dec. 31, 1921:

Officers .....	7,687
Teachers .....	16,634
Members .....	28,041

Total or present membership .....	52,362
Removed or resigned .....	5,268
Died .....	590

Total .....58,220

General Officers and Board Members .....	19
Stake Officers and Board Members .....	1,038
Number of meetings held .....	44,664
Average attendance at meetings .....	17,308
Number of Relief Society organizations .....	1,203
Number of L. D. S. families in stakes .....	87,526
Number of Relief Society Magazines taken .....	22,034
Number of visits to wards by stake Relief Society Officers	5,364
Number visits made by Relief Society ward teachers dur-	
ing year .....	512,998
Days spent with the sick .....	54,907
Special visits to the sick .....	137,955
Families helped .....	7,152
Bodies prepared for burial .....	2,699
Number of days spent in temple work .....	65,016
Assistance to missionaries or their families .....	\$9,415.41

(Note: In the foregoing report, all funds are held and disbursed in the various wards, with the exception of the annual membership dues.)

## COMPARATIVE FIGURES FROM ANNUAL REPORT

For Years 1919, 1920, 1921

Activity	1919	1920	1921
Paid for charitable purposes..	\$68,693.41	\$87,170.50	\$90,872.35
Total or present membership .....	45,413	48,204	52,362
Number of Relief Society Organizations .....	1,109	1,171	1,203
Number of Relief Society Magazines Taken .....	16,249	19,540	22,034
Days Spent With the Sick...	44,023	56,598	54,907
Special Visits to the Sick ...	86,487	111,019	137,955
Families helped .....	5,152	5,782	7,152
Number of visits by Stake Relief Society Officers to Wards .....	5,614	4,734	5,364
Number of visits made by Relief Society ward teachers during the year .....	128,912	391,204	512,998
Number of days spent in Temple Work .....	37,933	61,213	65,016

## ERRORS IN COMPILATION OF STAKE REPORTS

Correctly compiled reports:—Granite, Blackfoot, Carbon, Cottonwood, Emery, Kanab, Liberty, North Sevier, North Weber, Portneuf, Shelley, Taylor, Tooele, Wasatch, Woodruff, Yellowstone, Western States Mission, Southern States Mission.

*One Error*:—Alpine, Bannock, Beaver, Benson, Boise, Blaine, Curlew, Ensign, Garfield, Lost River, Maricopa, Millard, Montpelier, Oneida, Pioneer, Snowflake, South Sanpete, Union, Northern States Mission.

*Two Errors*:—Bingham, Duchesne, Franklin, Parowan, Pocatello, St. Joseph, Salt Lake, Uintah, Weber, Canadian Mission.

*More than two Errors*:—Bear Lake, Big Horn, Cache, Cassia, Idaho, St. Johns, Star Valley, Tintic, Alberta, Box Elder, Juab, Logan, North Sanpete, South Davis, St. George, Summit, Twin Falls, Young, Juarez, North Davis, Nebo, Wayne, Bear River, Morgan, Ogden, Raft River, Utah, Hyrum, San Juan, Deseret, California Mission, Rigby, Panguitch, Malad, Moapa, Central States Mission, Burley, Roosevelt, Jordan, Samoan Mission, Teton, Fremont, Eastern States, San Luis, Sevier, South Sevier, Northwestern States Mission.



# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

*Motto—Charity Never Fails*

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## JUST MOTHERING

Do you know there are many people in this world who need just mothering more than they need any other possible thing? Just mothering—for the lonely, struggling girl who has come from far across the sea, who may earn enough with her hands to feed body and brain, but whose hungry eyes look out with piteous inquiry into our homes and into our own eyes. And why? We are so busy, so selfishly absorbed in ourselves and in mothering those nearest and dearest that we can't possibly take time or thought to mother the girl who sews for us, who washes and cleans for us, or who teaches the school as a stranger in our town.

And the boy? Missionary, perhaps, student perhaps, convert from another state or country? Alone, without friends or kindred—just a boy in our neighborhood—but O, so starved for a little mothering, not the—"it's-my-duty-kind," but he is hungry for just old-fashioned mothering.

And that husband of ours? He may be thirty or sixty—but he longs always for the sweet, gently considerate mothering that he got from his own sainted mother. Ten chances to one he has long been shoved aside by the children; and he, too, looks hungrily on while his wife cuddles and pets and waits on every child in the house from six months to sixteen years old. If he gets his buttons sewed on, his necktie adjusted, or his

new suit appraised and approved it is under protest from the children, and the task is performed with dull indifference or sharp, hurry by the mother of his boys. It isn't the pies and biscuits which his mother made or still makes which draws his longing thoughts and willing feet to her memory or to her actual door; it is the sub-conscious longing of the boy who never grows up for the petting and mothering that went with the pie. He does the fathering well enough, he has to, or there'd be no house to live in, no food to cook or eat; but his young or his old wife just naturally ceased to mother him after the first baby came. Have you ever noticed how happy a childless couple are? And some old people whose children have left the home of the father and mother, with plenty of time to get back to the old sweetheart footing? Lovers dote on petting—not alone because the perpetuation of the race depends upon the fulfilment of the mating instinct, but principally because each needs the other, each encourages, sympathizes with the other, and focuses all thought upon the virtues and superior gifts of the other. "Make a fuss over me," ran the popular song of a decade ago—and therein was voiced a truth as old as eternity.

O, you dear blessed Relief Society teachers, that's the real contribution you have made to the Church and to the world; it is not so much the pound of sugar, the bar of soap, or the ten-dollar bill you have taken to the homes of the needy, the sick or the disheartened; it is the mothering of the little widow, the petting of the orphaned children, the neighborly interest you have shown in the new convert, and the loving solicitude you have manifested to the lonely, aged one whose pillow was wet with tears of gratitude after your gentle feet had turned from the door. No one can measure, not even the angels, the far-flung values of mothering—just homely, old-fashioned mothering on the human race. Our heavenly Mother knows—she knows—and she knows that our heavenly Father knows.

#### NOTE

*By Nephi Anderson*

"There isn't a workman, I venture to say, in any city or town or even large village, in the whole length and breadth of the United States, who has any social recognition, if he is still working at his trade. I don't mean, merely, that he is excluded from rich and fashionable society, but from the society of the average educated people. . . . The severance of the man who works for his living with his hands, from the man who does not work for his living with his hands, is so complete, and apparently

so final, that nobody even imagines anything else, not even in fiction"—*William Dean Howells*, in *A Traveler From Altruria*.

It seems a pity that William Deal Howells, that "Dean of American Literature," could not have been acquainted sufficiently with the "Mormons"—their life and religion, so that he could have made an exception to the sweeping declaration regarding the standing of a man who works for his living with his hands in contrast to the man who does not. Such a keen observer of life as the author of *The Traveler From Altruria* was no doubt justified in making the statement which he did on the present condition of organized society not only in these United States, but in every other civilized nation.

It is true that there is in modern society a distinct cleavage between the man who works with his hands and the man who does not; and this is strikingly true in Christian communities, although the religion of these same Christians plainly teach that, all other things being equal, there should be no social distinctions between these two classes; for, Paul says: "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit."

The test of any profession of religion is its effects on the actual living conditions of its professors. The Latter-day Saints claim they have the religion spoken of by Paul, and by the Master himself, as making for oneness and equality, not only in an ethical sense, but in actual contact of everyday life. If the religion of Jesus Christ teaches one truth more emphatically than another, it is that honest labor of all kinds is equally honorable, and should constitute no bar to the social intercourse which is so essential in a community professing a unity of faith.

In every "Mormon" community we find ample proof that this unity and brotherly love is no mere theory. The bishop of the ward is frequently the town carpenter. The stake president is very often a farmer. The teacher of the theological class in the Sunday school may be the village shoemaker. All these meet on a perfectly equal social plane on many occasions, with the high school principal, the merchant, or the banker. The gardener may be the spiritual adviser of the capitalist. The wife of the banker visits with the wife of the bricklayer. The son of the teamster marries the daughter of the college professor. Character only is the test which makes for class distinction with true Latter-day Saints.

William Dean Howells' severe indictment against the world must very likely stand; but the Latter-day Saints, having come out of the world, cannot be truthfully included in this criticism of the world's weakness, unfairness, and selfishness.

## THE FAMILY TREE

Our fathers planted the family tree  
And tended it with anxious zeal;  
What did they know, what could they see,  
Of future cares or of future weal?  
Long have those heroes been asleep,  
Leaving the labor to you and to me;  
Many the sons and daughters keep  
For good or for ill the family tree.

Much has been done, there is much to do;  
What shall we answer, what shall we say?  
Have we kept the faith, have we all been true?  
In the present light of a later day,  
Of future labors, of future light,  
What do we know, what can we see?  
From the planting of oh, so long ago,  
What shall the harvest be?  
—Israel Bennion, 1920

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## GOLDENROD

I've loved the little wayward paths that hurry up the hill,  
And never tire all the day, but lure me on until  
My weary road is left behind to journey where it will.

That way the blythe-souled goldenrod, her summer to beguile,  
Crowds nigh against the footway to give and take a smile—  
Ah, Loveliness, but summer is such a little while!

And why you are, of all my loves, the love I must confess  
Has thrall'd the rover's heart of me, I cannot tell, unless  
It is that round my joy you fling a sweet regretfulness.

I've loved the way—I've said it was a gracious way I trod,  
Whichever way my chancing feet have found you, goldenrod—  
Each little upward path we took, a nearer one to God.

*Riveina Lundgren.*



To the Agents and Friends of the Magazine who are Taking Subscriptions

It was unanimously decided at the October Conference by the officers and members present rather than raise the price of the magazine, we would ask the agents and friends for the present to secure subscriptions without the customary 10 per cent discount.

We call your attention to the fact that more than one-half of the subscriptions received so far have had the percentage deducted, which is not in accordance with the general understanding of the Magazine management and officers present at the conference.

Will you kindly give this matter your attention and give these facts as wide publicity as possible in order that the subscriptions which we receive hereafter, will be accompanied with the full amount of the price of the magazine, which is \$1.00.

Sincerely,  
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Vol. IX

JUNE, 1922

No. 6

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MINUTES**

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# *The Relief Society Magazine*

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## Keep on the Key

*J. H. Dean*

No matter what may be your part,  
Keep on the key.

Watch the leader from the start,  
And keep the key.

If you find your "ear" is wrong,  
Can't tell if you're "off" or "on,"  
Don't keep on and spoil the song,  
Get on the key.

Some one's surely watching you,  
So keep in step.

Watching everything you do,  
Do keep in step.

You will surely look a clown  
If you're bobbing up and down  
Out of time with all around,  
So keep in step.

If things still are "out of whack,"  
Try harmony.

Like as not you're off the track,  
Try harmony.

Study that an hour a day,  
You will find that it will pay,  
Even if you have to pray  
For harmony.

It's important, too, I find  
To learn to quit.

Don't come in one note behind,  
Learn when to quit.

Some folks never get that trick,  
If they've said it there they stick,  
Making everybody sick;  
It's time to quit.



GENERAL ASSEMBLY ROOM, FOURTH FLOOR BISHOP'S BUILDING



RELIEF SOCIETY GENERAL BOARD MEETING ROOM



THE  
**Relief Society Magazine**

Vol. IX

JUNE, 1922

No.6

## General Conference of Relief Society

*Amy Brown Lyman, General Secretary*

The annual conference of the Relief Society was held in Salt Lake City on April 4 and 5, 1922. The large attendance and the keen interest manifested throughout were most gratifying and inspiring. Never before at a Relief Society conference has the capacity of the Assembly Hall been so taxed as it was at the afternoon session, when with breathless silence, 2800 earnest, responsive, Relief Society workers listened with rapt attention to the program which covered more than two hours' time. There were five meetings in all, three of them were for officers and two were general sessions. The conference opened with a business meeting of stake officers which was followed in the afternoon by a meeting for stake officers and ward presidents. The second day was devoted to general sessions held in the Assembly Hall, and on Saturday, the 8th, a special meeting was held for stake presidents.

The attendance at the various sessions was as follows: General and Stake Officers' meeting, stakes represented, 76; stakes not represented, 10; general board members, 17; mission presidents, 2, representing the Northwestern states and the Western states; other mission representatives, 1; a local member from the California mission; stake presidents, 49; stake counselors, 59; stake secretaries, treasurers, and assistants, 37; stake choristers, 8; stake organists, 6; stake board members, 146; visitors, 7; total, 332. Meeting for general and stake officers and ward presidents: General and stake officers, 332; ward presidents and special visitors, 168; total, 500. General sessions in the Assembly Hall, morning session, 2500; afternoon session, 2800. Special meeting for stake presidents or one representative, 76 in attendance.

Mrs. Lizzie Thomas Edward, general chorister for the Relief Society, was in charge of the music which was most appropriate

and inspiring. She was assisted by Miss Edna Coray, organist, and the Relief Society Choir.

At the general sessions, among the especially pleasing numbers were, "I waited for the Lord," from "Hymn of Praise," by Mendlesohn, sung by Lizzie Thomas Edward, Laurinda P. Brewerton, Eva Aird, and the Relief Society Choir; "The heavens are telling" from Haydn's "Creation," by Relief Society Choir, accompanied by instrumental pupils of Clarence Hawkins; "Christ is Risen," sung by Agnes Olsen Thomas, Eva Baird, and Relief Society Choir.

The Pioneer stake furnished a group of ushers who were in close attendance at all times, and handled the large crowd most efficiently.

On Wednesday evening, April 5, the General Board entertained the stake representatives (two from each stake) at a theatre party in the Salt Lake Theatre, where the play "Sazy," which was written and staged under the direction of the Utah Stake Relief Society, was presented.

President Clarissa S. Williams presided over the various sessions of the conference, and gave timely advice and instructions in detail relating to many important phases of Relief Society work.

## OFFICERS MEETING

### MORNING SESSION

The conference was opened by the congregation singing, "Zion stands with hills surrounded," which was followed by the invocation by Susa Young Gates.

A special musical number, "My Western Home," composed by Professor Evan Stephens, was sung by Laurinda Brewerton, with Professor Stephens accompanying.

### PRESIDENT CLARISSA S. WILLIAMS

Mrs. Williams made the opening address of the conference. She extended a hearty welcome to the large gathering of sisters, and expressed her gratitude and appreciation to them for the splendid spirit of love and cooperation that she feels exists in all the organizations. She drew attention to the marvelous growth of the Relief Society organization. When it was organized, 80 years ago, on the 17th of March, its charter members numbered 18. The present enrollment, as shown by the last report, is 52,362 members. President Williams asked that a special effort be made during the

## GENERAL CONFERENCE OF RELIEF SOCIETY 297

next year, to raise the average percent of attendance. Of the total enrollment of 52,362 the average attendance is only 17,308. As a special mission for the coming year, she asked the officers to endeavor to raise the average attendance to 26,000, which would be about 50 per cent of the enrollment.

President Williams reported the reorganizations and organizations occurring since October conference, and bespoke for the new officers the support and prayers of their more experienced fellow workers, and she expressed the appreciation of the General Board for the faithful service and splendid work of the retired members. President Williams also paid tribute to the memory of the beautiful lives of two devoted Relief Society workers who had been called by death during the year—Sister Agnes Herrick, former counselor in Weber stake, and Sister Louise Benson, for many years president of Oneida stake.

Reorganizations: Liberty Stake, October, 1921, Mrs. Lottie Paul Baxter, resigned; Mrs. Myrtle B. Shurtliff, appointed, Panguitch Stake, October, 1921, Mrs. Sarah E. Cameron, resigned; Mrs. Elizabeth W. Henderson, appointed. Tooele Stake, October, 1921—Mrs. Alice R. Woolley, resigned; Mrs. Maggie W. Anderson, appointed. Jordan Stake, November, 17, 1921, Mrs. Hilda H. Larsen, resigned; Mrs. Elfleda Jensen, appointed. Woodruff Stake, November 18, 1921—Mrs. Zina Taggart, resigned; Mrs. Esther Thomas, appointed. St. Joseph Stake, January, 1922—Mrs. Josephine C. Kimball, resigned; Mrs. Ethel D. Payne, appointed. South Davis Stake, March, 1922—Mrs. Elizabeth G. Ford, resigned; Mrs. Fred Walton, appointed.

New Zealand Mission, April, 1921—Mrs. Ida F. Stott, resigned; Mrs. Ida A. Taylor, appointed.

Organizations: Lethbridge Stake, November 5, 6, 1921,—Mrs. Mildred Harvey, appointed. South African Mission, February, 1921,—Mrs. Florence Jenkins, appointed.

After roll call the annual report of the organizations for 1921 was read by the General Secretary, and some of the features of the report commented upon. (See *May Magazine*.)

MRS. FANNY C. HARPER

### *President Juarez Stake Relief Society*

Mrs. Fannie C. Harper, president of the Juarez Stake Relief Society, which she termed the smallest stake in the Church, gave an interesting report of the conditions in Mexico. Since the return of the Saints to Mexico, they have been gradually effecting a reorganization, and the Relief Society has grown from one

ward to seven wards and a branch. She stated that the Relief Society had presented a cantata, "The Opened Door," and also a pageant of the Relief Society with considerable success. Mrs. Harper made the interesting statement that the "Mormon" women in Mexico had been of great service in establishing peaceful and friendly relations with the natives. The kind and courteous treatment extended to their opponents by the "Mormon" women has won for them many friends which has aided greatly in making for the safety of the colony.

Mrs. Harper bore the following testimony: I wish to tell how the Lord safeguards those who trust in him. You remember how Villa made his retreat and how anxious you were concerning the safety of the "Mormon" people living in Mexico. We were also concerned, and the people were wondering what would be the best thing for them to do. Many of the people were preparing to leave the colonies. The colony I lived in was nine miles from the train. A number of people came to me and said: "Well, Sister Harper, I should think of all the people in Mexico, you would leave here, because you haven't any family or ties here. For your safety and for your loved ones in the North, who are very anxious concerning your welfare, we think it would be the best thing for you to go along with us." I began to think it would be the best thing for me to go, and I felt if the Lord impressed me with the desire to go I would leave. I commenced to pray to the Lord, that he would implant in my heart the desire to leave that land, if it was right for me to go, and that my property would be of no consideration to me if he implanted that desire in my heart to go. I prayed earnestly to know his mind and will concerning my going. I heard a voice which spoke just as plain as anybody could speak, and it said to me, "Stand still and see the salvation of the Lord." Immediately all fear left me. I never thought of being afraid. I did not know how our preservation would be accomplished, but I knew the Lord would be with us, and I said, "No, I am not going, I am going to stay here." And the few of us who remained can bear testimony to you of how the Lord preserved us. When Villa passed through the colonies he did not come into our colonies, but passed us by. When asked why he did not go through the "Mormon" colonies he said he did not know why; but we never saw him nor his men. This has always been a wonderful testimony to me that the Lord safeguards those who trust in him, and the people who live in Mexico have wonderful testimonies of how the Lord has protected and preserved the people who have remained in the "Mormon" colonies.



MRS. MIMA BROADBENT

*President of Wasatch Stake Relief Society*

Mrs. Mima Broadbent, president of the Wasatch stake, gave a stimulating talk about the activities in her stake. The teachers of the Wasatch stake are impressed with the thought that their work is not completed when the monthly visit is made. They are urged to have the interest of the families on whom they call, at heart, and to plan something special for their group at least once a year. The stake offered a pennant as a prize for the ward which reported 100 per cent in their ward teaching, with the result that three wards attained the 100 per cent mark, and all the other wards were above 80 per cent. Scripture reading in the homes has been urged, and at present fifty per cent of the members are engaged in reading the Book of Mormon. In an effort to increase the percent of attendance, a ward contest was held, with a prize of a dozen song books for the ward securing the highest average attendance, and with a penalty of giving a stake Relief Society party, imposed on the ward with the lowest attendance.

Considerable civic work has been done by the stake, such as beautifying the wards and chapels, and assisting the community in a financial way in securing play ground apparatus. In speaking of testimony meetings, Mrs. Broadbent said: "During the first part of 1921 we set apart one meeting a month for a testimony meeting. The theme for each meeting is previously prepared, and each ward asked to emphasize that subject, and all the sisters throughout the stake take part in it. No matter what accomplishments we may make in lessons or putting over other activities, there is nothing so priceless to us as a testimony of the gospel; it is the thing we try to impress upon the hearts of our members and our children, for a testimony of the gospel we regard as the most precious legacy we could leave them. Without spiritual food the temporal food will not be satisfying. We are continually emphasizing spirituality and the mission of saving souls, and we always try to keep in sight the great goal and spiritual work which the prophet expected us to do in our Relief Society work."

MRS. KINNIE B. CAINE

*President Cache Stake Relief Society*

Mrs. Kinnie B. Caine, president of the Cache stake, spoke of her stake as a small and young one. It is, however, well organized and active in all the departments. During the winter, because of financial depression, special emphasis has been placed on their

relief work.] The Relief Society has worked diligently in collecting and making over old clothing for distribution in the community. Some of this remodeled clothing was donated by the Relief Society to the local Red Cross, and some was kept in the wards for distribution. In Cache stake the wards have worked out a plan of mutual helpfulness, so that a particularly poor ward can secure assistance from a ward that is more fortunate and has a surplus. The Relief Society succeeded in clearing up a misunderstanding in the school situation. Dissatisfaction was expressed by the parents because of half-day sessions, and the superintendent of schools was invited to address a Relief Society meeting. After his explanation of existing conditions, a spirit of cooperation was established. A canvass of the wards has been made and special parties have been given in an effort to increase the attendance. With the hope of carrying a little cheer to the sick and elderly people, the ward Relief Societies, on several occasions, have taken a luncheon, and held a little social hour at the homes of these people. Some of the Cache stake board members visited the Benson stake conference in order to observe the methods and learn of their activities, and the visit, they decided, was very enjoyable and profitable. The testimony meetings are the most enjoyable sessions held. Besides being comforting they are inspiring and faith-promoting.

#### INSTRUCTIONS

President Clarissa S. Williams gave the following instructions:

*Annual Membership and Stake Dues:* The time for collecting the annual dues has been extended one month. Formerly, the dues were supposed to be collected in January, sent to the stakes by February 1, and to the General Office by the end of February. At a recent meeting of the General Board it was decided to extend the time one month. *The new ruling is as follows:* The annual membership dues of 25 cents should be paid in advance during January and February of each year. This fund should be sent to the stake secretary not later than February 28. The stake secretary should forward the amount to the General Secretary before the end of March. Stake dues should be paid in advance in January and February of each year, and sent to the stake secretary not later than February 28.

*Transmitting Information:* Stake presidents should be more careful in getting information received at conference or by circular letters, to the ward presidents. That this is not always carefully done is made obvious by the fact that the general office receiv-

es frequent inquiries about matters that have been explained either at conference or by circular letter to stake presidents.

*Record Books:* The importance of the stake executive officers supervising the business of the ward organization was pointed out. The stake officers are responsible for the condition of the ward records, and should annually go over the business of each ward, and the ward record books. The ward books should also be audited by the ward clerk. During the last year it has been found that some wards have been rather lax in regard to business matters. Some wards have mislaid wheat receipts and have nothing to show for wheat deposits in the Presiding Bishop's office, excepting the statement in the annual report. One ward was holding old wheat receipts which had never been entered in the wheat reports nor record books. So far as the books were concerned, the ward had lost track of them entirely. They had been kept in an envelope and handed down from president to president as reorganizations took place, and when a new president was recently put in this ward she discovered them. The officers who preceded her had never gone over the papers. In another stake recently the secretary went over the ward record books and ward business and found that nearly all of the wards had one or more Liberty Bonds, and the interest coupons had been clipped from none of them. The stake Relief Society record books and all stake business should be inspected frequently by the Relief Society presidency and books should be audited yearly by the stake clerk.

*Relief Society Annual and Semi-annual Conferences:* In the future the Relief Society will hold one official conference yearly, in April, at which one representative from every stake will be required. The conference in October will consist of a one-day session, an officers' meeting in the morning and a general meeting in the afternoon. It was explained further that this action has been taken because many stakes are financially unable to send representatives to Salt Lake to conference twice a year and are still very anxious to get all official instruction. The question has been repeatedly asked, which of the two conferences is the most important or the most official? It was the aim of the General Board to give official instruction and inaugurate any new movement desirable, at the April conference when all stakes will be requested to have representatives in attendance. At the October conference the plan is to do principally follow-up work.

*Transfer of Members:* President Williams' closing instruction was that when members move from one ward or stake to another during the winter months, the membership should be held in the ward where the regular Church recommend is held.

Counselor Louise Y. Robison suggested that in each ward organization there should be a member appointed to receive new members, to greet them and see that they are introduced to others. It often happens that when a Relief Society woman moves to a new ward and attends meeting, no notice is taken of her and she is left to get acquainted as best she can. Sometimes she comes again, which of course she should do, but sometimes she does not. Mrs. Robison also discussed the transfer of members from one ward to another and the following committee was named, to meet during the noon hour and consider this matter, and make recommendations at a future meeting: Mrs. Laura J. Adamson, of Blaine stake; Mrs. Minnie H. Jensen, of Box Elder stake; Mrs. Julia E. Millier, of Yellowstone stake, Mrs. Evelyn Lyman, of Union stake; Mrs. Alice L. Gardner, of Deseret stake, Mrs. Julia A. Richards, of Portneuf stake. This committee subsequently submitted the following recommendations, which were approved by the assembly:

*“General Board of Relief Society:*

“We, your special committee on transient members, respectfully recommend:

“When a member moves from one ward to another within the stake, that a certificate of notification from the ward of removal be sent to the stake president of Relief Society.

“When removals from stake to stake occur, a letter of notification be sent to the General Board from the stake of removal; these letters to designate, if possible, the ward to which the members have moved, and in every case to give standing of the members in the Society.

“We further recommend that the teachers in each district be responsible to report any arrivals in their districts to the ward president, and that a committee be appointed to look after new members.”

MISS EAGER

*Supervisor of Nurses' Aids Course*

Miss Eager, supervisor of the Nurses' Aids Course of the L. D. S. Hospital, gave a brief report of the progress of the work. She expressed a regret that several of the girls had been unable to complete the work because of physical unfitness, and she urged that great care be taken in the future in selecting the girls, and that the physical examination required for entrance, be a thorough one. This would eliminate much expense and great disappointment



on the part of the girls and their families. Miss Eager explained that this one years' Nurses' Aids Course is a new experiment and that the girls had to meet the prejudice of doctors and nurses, but that she was pleased to report that because of the good work of the girls, much of the prejudice has been overcome, and the status of this course is now much improved.

Mrs. Amy Brown Lyman urged the Relief Society to continue its interest in the nurse movement, and to enlist girls to take the various nurse courses offered. She gave the following detailed information as to requirements, allowances, etc., of the Relief Society Nurses' Aids Course, the L. D. S., the Dee and the Salt Lake County Hospital courses:

*Relief Society Nurses' Aids Course:* Classes of ten students entered each January and each August. Ages: 18 to 35. Eighth grade education, or equivalent required. No tuition; one month's charity nursing required. Books cost about \$12. Allowance of \$5 a month for each student. Recommendation from Relief Society ward president required; also certificate of health from doctor.

*L. D. S. Hospital Course:* 3-year course. Ages: 19 to 30. Two years' high school education required. Allowance monthly as follows: First year, \$8; second year, \$9; third year, \$10.

*Dee Hospital Course:* Requirements parallel those of L. D. S. Hospital. Dee Hospital District comprises the following stakes: Curlew, Box Elder, Weber, Ogden, North Weber, and Morgan.

*Salt Lake County Hospital Course:* 3-year course. Ages: 19 to 31. One year's high school education required. Monthly allowance of \$15 during entire course.

#### MATERNITY WELFARE WORK

President Williams reported that the General Board, in connection with the Presiding Bishopric, since the October conference, has been considering plans for the introduction in the Relief Society of a maternity welfare work, and ways and means of financing and carrying forward such work. Suggestions and recommendations were finally made to the First Presidency, which were approved by them. Their recommendations have been embodied in a letter which is sent by the General Board to the Relief Society stake presidents of the Church, asking for the support of the Relief Society in inaugurating this movement, and asking the local Relief Society to turn the interest on the wheat money, from July, 1919, to the General Board, to finance this movement, and to transfer the wheat fund, where it has not already been done, from the



GENERAL SECRETARY'S OFFICE



MAGAZINE EDITOR'S OFFICE



MAGAZINE MANAGER'S OFFICE

wards to the Presiding Bishop's Office. The letter was read by the General Secretary, and is as follows:

“April 4, 1922.

*“To Relief Society Stake Presidents.*

*“Dear Sisters:* At the October, 1921, Relief Society Conference (General Officers' Meeting) with the approval and consent of the First Presidency of the Church, the General Board of Relief Society presented for the consideration of the stake officers assembled, the matter of inaugurating a movement in the interest of maternity and motherhood throughout the Church, and the proposition of having the interest on the Relief Society Wheat Fund, in all the wards of the Church, turned over to the General Board to be used in the interest of the movement.

“President Williams, at this time, called attention to the fact that the expense connected with childbirth today is so great that many young couples are compelled to begin the rearing of families by going into debt; also, that in many rural districts, prospective mothers are often denied the opportunity of having proper advice or instruction, or even proper care at these critical times.

“It was explained further that the idea of the General Board would be to proceed slowly and carefully in the matter, but with the hope that ultimately the plan might include the establishment of maternity homes or cottages in some of the larger centers, and some form of maternity nursing service in the rural communities, including maternity centers. The stake representatives present, heartily favored a movement in this interest, and recounted the great need in the various communities for just such help as this would supply.

“The Stake Presidents were asked to think the matter over, but take no action until further notice.

“The plan of inaugurating and establishing this work and of using the interest on the wheat money from and after July, 1919, has been carefully considered and approved by the First Presidency and the Presiding Bishopric, and they have authorized us to present for your consideration, the proposition that the interest on all the Relief Society wheat funds, both the funds held in the Presiding Bishop's Office and the funds held in the ward Relief Societies, be turned over to the General Board to be used for the purpose of carrying out this beneficent and worthy movement.

“It is contemplated that this work will be carried forward in the various communities by the General Board, assisted by the local Relief Society officers, and it is hoped by the General Board that, in connection with this work, the Relief Society will be

able to cooperate with the State and Federal Government in carrying out the provisions of the recently enacted maternity bill.

"The First Presidency have also authorized us to recommend for your consideration the proposition that the wheat funds of the entire Church, not already so placed, be deposited in the office of the Presiding Bishopric; the interest thereon to be delivered to the General Board for the maternity movement.

"Inasmuch as the wheat fund itself is a permanent wheat trust fund to be guarded sacredly and held intact, under the jurisdiction of the First Presidency, and inasmuch as it is not available for local use, it would seem advisable and desirable to have the scattered wheat accounts all placed in a central fund in the Presiding Bishop's Office. The principal would, of course, remain intact, and each ward would be credited with the amount deposited and hold a receipt for the same. If at any time, in the opinion of the First Presidency, it would seem desirable to return these funds to the various wards, the receipts held by the ward presidents would promptly be honored, and the transfer could readily be made.

"Such a plan would be much simpler and more expedient in the end. It would insure protection to the fund and would eliminate the element of insecurity of this fund, which some communities have felt because of uncertain financial conditions. It would likewise prevent the possibility of losing sight of the fact that the fund is a trust fund and remove the danger of having it dissipated by using it for miscellaneous purposes. It would also facilitate business transactions in connection with the proposed new use of the interest.

"In carrying forward the plan, the General Authorities have decided to call in all wheat receipts that have been issued by the Presiding Bishopric for wheat deposits, and in lieu thereof, issue a receipt in dollars, based on 3 cents a pound for wheat credit now held in the Bishop's Office.

"Inasmuch as the transaction with the U. S. Government, when the wheat was purchased from the Church for war purposes, was finally consummated in July, 1919, the Presiding Bishopric will compute the interest on the wheat money held in the Bishop's Office from that date at the rate of four per cent. In unison with this plan, it is requested that the interest on the wheat money held in the various wards be computed from the same time.

"It is recommended that those wards which have wheat on hand at the present time stored in local and other granaries, dispose of this wheat at once and place the funds derived therefrom with their wheat trust fund already on hand, pre-



paratory to sending the total amount to the Presiding Bishop's Office.

"In accordance with this plan you are therefore now requested to advise with the president of your stake, and to take steps at once to put this plan into operation.

"Definite instructions regarding the details of the procedure in making the final transfer of the funds to the Presiding Bishop's Office and completing the transaction, will be sent to you in the near future.

"Thanking you for your early attention to this matter, and your generous cooperation at all times, we are,

"Very sincerely yours,

"CLARISSA S. WILLIAMS,

"JENNIE B. KNIGHT,

"LOUISE Y. ROBISON,

"General Presidency,

"National Woman's Relief Society.

"AMY BROWN LYMAN,

"General Secretary,

"28 Bishop's Building,

"Salt Lake City, Utah."

A motion was made by Inez K. Allen of the Utah stake, and seconded by Elizabeth J. Hart of Rigby stake, that the stake officers indorse this movement, and carry out the recommendations to the letter. The motion was carried unanimously.

The Relief Society visitors were invited by Mrs. Lottie Paul Baxter, to visit the clothing workshop and storehouse of the five Salt Lake City stakes where splendid work is being done in collecting, sewing and distributing clothing.

The meeting was brought to a close by the congregation singing "We thank thee, O God, for a prophet" after which the benediction was pronounced by Elizabeth C. Crismon.

## OFFICERS' MEETING

### AFTERNOON SESSION

The first number of the afternoon session was a solo, "My Faith in Thee," by Robert Williams.

The opening prayer was offered by President Mildred Harvey of Lethbridge stake.

A pleasing duet, "Rock of Ages," was rendered by two children, Lucile Brewerton and Sherman Burt. Raymond Williams then sang, "It's a long way back to mother's knee."

## ENSIGN STAKE DEMONSTRATES TEACHING

Under the direction of Mrs. Elise B. Alder, president, the Ensign stake gave a demonstration of Relief Society teaching. The demonstration consisted of four domestic scenes depicting different home conditions. These homes were all visited by Relief Society teachers and points of ineffective and meritorious teaching were brought out. The scenes in their order were: (1) Mistaken Ideas of Teaching. (2) Discouraging Motherhood. (3) Encouraging Motherhood. (4) Ideal Teaching. The parts were well acted, and the lessons, which the demonstration aimed to teach, were clearly brought out. The conversation was well written and all of the characters were portrayed with a great deal of skill. By clever exaggeration, the idea was made plain and emphatic that gossiping and discussing physical ailments (especially to the sick) are not desirable elements in teaching. By two contrasting scenes and conversations, an effective picture was given of the unhappiness that can be created by Relief Society teachers who discourage motherhood and of the courage and strength that they can impart by encouraging motherhood. The last scene showed two skillful and tactful teachers, arousing the interest of a club woman in Relief Society and in her neglected religion.

Following the demonstration, Counselor Jennie B. Knight led a discussion on Relief Society teaching. She emphasized the features of the demonstration stating that the teacher in order to be successful, must go about her work with earnestness and prayerfulness, must have a message to take to the families, and must be tactful and skillful in meeting women indifferent to Relief Society work. In reply to questions raised, Sister Knight advised that where non-L. D. S. homes are to be visited, that the ward presidents select some one special to make such visits.

## DISCUSSION OF SOCIAL SERVICE TOPICS

President Clarissa S. Williams then opened the discussion of Social Service topics. She explained the advisability of individuals contributing to some organized agency, rather than attempting to help a family by distributing relief themselves. A Relief Agency is trained to make investigations, is in close cooperation with hospitals, employment agencies, and is aware of all existing social conditions, all of which makes the service of an agency more helpful to a family than the service of an individual. She urged the sisters to contribute to the Relief Society rather than to spend their funds on individual families.

*Responsibility of Relatives:* Mrs. Amy W. Evans, of the

General Board, spoke of the responsibility of members of a family itself, for its old or dependent members. The first responsibility of a dependent person does not belong to the church or county but to the relatives of those in need. This has been recognized by the state and Mrs. Evans quoted the state law, which declares that parents, brothers, sisters, grand-parents, and grand children are liable for the support of a dependent person. Before giving relief, the agency interested should investigate thoroughly and see if any of the relatives listed above are able to care for the person in question.

*Cooperation with Bishops:* President Williams urged close cooperation of the Relief Society and Bishops. The Bishops have been instructed to invite the Relief Society officers to meet with them once a month to discuss relief plans for the various families in the ward, and she hoped this is being done.

*Employment Agency:* Mrs. Lottie Paul Baxter, of the General Board, announced the opening of an employment agency in the Relief Society General Office. She asked that employers and employees, both in the city and out of town, register at this bureau and an attempt would be made to place L. D. S. girls in suitable L. D. S. homes and in other reputable places of employment.

*Importance of Investigation:* President Inez Knight Allen, of Utah stake, gave an impressive talk on the importance of investigation. Women, she said, are all endowed with a certain amount of inquisitiveness which could be put to very good advantage in making thorough investigations. She said that merely administering relief without learning of the true situation is like giving paragoric to a crying baby without trying to determine its ailment. She told of one widow who lived in a wretched home and the first impulse of the visitor was to move her to a different location. A long and thorough investigation showed that this would be an unwise step as it would remove this woman from her only means of earning a livelihood—picking fruit and doing housework for friends who did not object to having the children with her at her work. After the bishop and relatives had been consulted it was decided to build a small home for her on her property. The family is now comfortable but a serious blunder could have been made if the investigation and plans had been hasty or superficial.

*Assistance to Transients:* General Secretary Amy Brown Lyman, pointed out a mistake often made by people giving relief and sending transients from one place to another. The only justification for sending a dependent person to another place

is that there is an assurance of family care or employment at the destination. This should be secured by letter or wire by the agency giving the assistance. Mrs. Lyman also explained that it was often detrimental to feed or give money to men going from door to door. Frequently these men are refusing to work to support their families and the very act of assisting such a man is really contributing to his delinquency.

*Child Placing:* The Relief Society has been asked, Mrs. Lyman explained, to act as an agency to place children without homes. Where children are left orphans or where, because of disrupted homes, children are left without proper parental care, it sometimes is advisable to find new homes for these children. If the ward presidents learn of families who would like to adopt children, or if they discover children that should be placed out for adoption, they should correspond with the General Secretary who is prepared to make the necessary and proper arrangements. It is considered a good plan, and it has been the policy of the Relief Society office in the past, where a child is placed out for adoption, for the child to be placed with the foster parents for a period of one year, in order to determine if the home is the proper one for the child, and if the child is suitable to the home, before the adoption is made legal.

#### STANDARD PRICE FOR QUILTING

Counselor Louise Y. Robison reported the following recommendations of the General Board with regard to quilting:

That the minimum price for tying quilts be \$1.25; minimum price for quilting soft outing flannel quilts, where the strips are merely sewed together, \$2.00; minimum price for quilting piece quilts, \$3.00.

That for complicated designs and fancy quilts, the price be raised according to the amount of labor required in doing the work; for joining strips together for comforters or for linings, minimum price, 25 cents.

After singing "God be with you till we meet again," the benediction was pronounced by Sarah M. McLelland, of the General Board.

### GENERAL SESSION

#### MORNING MEETING

#### PRESIDENT CLARISSA WILLIAMS

It gives me a peculiar feeling, Sisters, to stand and face such a large audience of intelligent women— women who are



giving the best of their lives for the good of humanity, and I sincerely crave an interest in your faith and prayers. I desire the blessings of my heavenly Father to be with me that I may be an instrument and a help to you in your labors.

It is just one year since the General Board was reorganized and it has been a very busy year. We have endeavored to put self entirely aside, and to work for what we consider to be the best good of this great Relief Society organization. We have endeavored to follow in the footsteps of our beloved leaders who have passed on and to carry forward the work in a manner which would be pleasing to them as well as pleasing to our heavenly Father. We have also endeavored to keep pace with the advancement which is going on continually in the world. We know that the Latter-day Saints have always stood for advancement; they have never gone backward, but have gone steadily onward, regardless of rebuffs or trials, with the glorious sun as their goal.

So we desire the Relief Society to go forward, and are endeavoring to bring this about. We feel that during the past year, or the past six months, some advancement has been made. Our report shows that we have now, gone beyond the goal we had set of securing 50,000 members; we have now 52,362 enrolled members in the Relief Society. In eighty years of work, with still other women's organizations in the Church, we feel that we have done fairly well. I believe I have the reputation of setting my stakes very high. I think I shall never feel perfectly satisfied until every married woman in the Church is enrolled as a member of the Relief Society. I believe the Relief Society is the proper place for the married women in the Church, whether they are old or young.

Now, I have told this story many times that I am going to tell you now, but I love to tell it. I had the great privilege of visiting one of the stakes of Zion with President Francis M. Lyman, and in an address which he gave during the conference, he told them that he considered that they were not in the line of their duty unless they had all their married women enrolled as members of the organization. The stake president made a report of the work. She said she had heard President Lyman express himself that way before, and she wanted to report that in three or four wards in her stake every married woman in those wards were members, except one young woman who had only been married two or three months and when the sisters visited her she said: "Well, I am married, of course, but I think I am rather too young to join the Relief Society." The sisters told her of the goal they were seeking to reach, and she promised that she would investigate Relief Society work and would eventually become a

member. I agreed fully with President Lyman; I was delighted to hear him express himself in that way.

Not only have we reached more than 50,000 members but we have increased in the number of stakes and wards. Eleven reorganizations have been made; the reports tell us in various ways that the work is moving on rapidly. Some of the work that our stakes are doing would make you open your eyes in astonishment, and we are going to give you the opportunity of hearing some of the wonderful things that are being accomplished by the Relief Society in the stakes and missions. I think we should endeavor to increase our average attendance, which is very low. It is now barely a third of the enrolled membership, but I believe that by proper missionary work and by making our meetings so interesting that each individual will feel that she cannot remain away without missing something very vital, we will be able to increase our average attendance, and I hope truly that will be the case.

Since the first of August, the members of the General Board have visited all the stakes of the Church, excepting Juarez, and four of the missions. The members have also visited ward conferences and meetings, wherever the opportunity has been afforded. The ward work is especially interesting and illuminating, because it is right in the little room where the ward organization meets that the real work of the Relief Society is carried out.

We have no special message to give to you, dear sisters, except the message that this great trust which the Prophet Joseph Smith gave to women eighty years ago, has been a great blessing, not only to the Relief Society women but to the communities in which they have lived. Through our organization the gospel has been preached, the needy have been looked after, the sick have been comforted, the downhearted have been cheered, a message of love and of blessing has ever emanated from Relief Society workers. There should be no place in the hearts of women who have received this great heritage, for jealousy, or bickering, or fault-finding. We should hold ourselves aloof from every influence of that kind. It is very easy for us to find fault, but we should be too proud; we should feel that it is beneath us to find fault with those about us. We do not understand thoroughly the conditions which surround others and rather than find fault with them we should seek to love and help and encourage them. I think the greatest thing in the world is love. Our beloved president Emmeline B. Wells has told that to you from this rostrum over and over again—and it is true. The greatest thing in the world is love. And if we keep that always in our hearts, and give it as a message to those about us, we will be blessed and will be instruments in blessing those with whom we associate.

My sincere prayer, my dear sisters, for you and for us is that we may always enjoy the spirit of our heavenly Father, that we may be blessed in our labors, and that joy may ever be ours.

MRS. FLORENCE M. KNIGHT

*President, Western States Mission Relief Societies*

I assure you that it is a great pleasure for me to attend this conference, and partake of the spirit which accompanies these meetings, and also to report to you the work of the Relief Society of the Western States mission. We have at the present time 17 organizations, 4 in Wyoming, 2 in Nebraska, 9 in Colorado, and 2 in New Mexico, with prospects of 2 more in Nebraska in the near future, and one at least in South Dakota. In all of these societies, with the exception of one, we have the local members serving as officers.

In every organized branch there has been more or less suffering during the winter due to the lack of employment, but the women of the Relief Society have united in an effort to extend relief and constructive help. Following the great flood in Pueblo last year, when 172 blocks were ruined, and 678 houses destroyed, making thousands of people homeless, the Relief Society donated money and clothing and assisted in finding employment for those out of work. Practically every L. D. S. family in Pueblo today is self-supporting. This branch has also assisted the Church presidency to raise money to build an addition to the Church. This will provide a room for the Relief Society for a meeting room and work purposes. In one of our Societies the members heard that there were two missionaries who would have to go home on account of financial distress. They immediately arranged for an entertainment, and raised enough money to enable the elders to stay and fill their missions. In another organization the sisters wanted a new church; they held an entertainment and raised \$400, and that church will soon be completed.

It is not possible to mention the features of the work of each branch, but I feel that I must say a word about the work of the Society in Denver. The Relief Society women there have not only helped the poor in this branch, of which there have been many, due to financial distress and unemployment, but they have helped the branches of North Dakota, South Dakota, Western Nebraska, and Wyoming, to care for the unemployed and needy among L. D. S. families in these districts.

In all of our organizations we are following the outlines furnished by the General Board. In our societies we have women, many of them young mothers, who are not of our faith, but they

enjoy the meetings and speak very highly of them, mentioning especially the good spirit which prevails. The lady missionaries and elders who attend our meetings add very much to the interest and success of the work.

All the Relief Societies throughout the mission celebrated the 17th of March in a fitting manner with special programs.

It is my purpose to visit all the Societies as soon as I can after this conference, and to carry to them the good spirit which we have enjoyed, and the valuable instructions which have been given to us.

MRS. ANNA B. IVERSON

*President of the Relief Societies of the Northwestern States  
Mission*

We have seventeen branches in the Northwestern States Mission, with the prospect of two more in the near future, one at Salem, and one at Eugene, Oregon. The financial depression, of course, has affected our mission as well as other parts of the world. The ship building has been stopped, the lumber and logging camps have been closed, and this has thrown thousands of men out of employment. However, the people are striving to live their religion just the same. Some of the people have moved away to obtain employment, and therefore many of the branches have been depleted. The sisters of the Relief Society have done very well in assisting those unable to care for themselves. They have assisted in caring for little children, providing clothing for them, and have done much commendable work.

I think I could do no better than read to you a portion of a letter that I received this morning from the president of the Spokane Branch. She says: "At a banquet given at the Methodist Church to all ladies' religious organizations of this city, who met for the purpose of discussing the many phases of work for women, I was invited to express my ideas concerning our work in the Relief Society. I related how the Relief Society was first organized, by whom, and for what purpose, and how it had grown from a few to many thousands of members, scattered in all parts of the earth. I also presented to the president, the *Relief Society Magazine* containing details of the reorganization of the Relief Society in 1921. At the close of my remarks I quoted, and upon request, presented the chairman with a copy of our song 'Have I done any good?' Just a month previous to this banquet, a prominent member of the Ministerial Association of the United States gave several lectures in this church, berating in a most untruthful and



shameful manner, our Church. The courtesy shown me proves that not all people are led away by the untruthfulness of others. Later, at the Spokane Home Products Exhibition, where thousands of people were received, another sister and I were invited to act as hostesses for one day. By such opportunities which are opened to us we feel that much prejudice is being allayed and the influence of truth is being forwarded." The average attendance at the Spokane branch is 90 per cent.

One drawback we have in the Northwestern States Mission is the poor meeting houses in many places. Spokane has a new church and it is astonishing the progress which has been made since they have been meeting in a good chapel, which is one of the best in the mission. We are in hopes of being able to provide better meeting houses throughout the mission as many of the Saints meet in inconvenient and undesirable places.

Recently a Relief Society convention was held in Seattle. East Seattle, West Seattle, Olympia, Tacoma, Bellingham, Everett and Vancouver were represented. It was the first convention we had held, and we followed the outline as given by the General Board. The topics were discussed and the papers were indeed excellent. This experiment has proved to me that we are able to do convention work with excellent results, and we feel certain it is going to give the Relief Society work a new impetus in the Northwestern States. We expect to hold another convention in the eastern part of the mission in the near future.

In Portland we are cooperating successfully with the Social Welfare Bureau. President Iverson has asked the secretary of that organization to refer all L. D. S. families and individuals in distress to the mission headquarters.

COUNSELOR JENNIE B. KNIGHT

I know that you are here with a desire to learn something which you can take to your homes, live in your daily lives, and help you to be better women, and I sincerely ask that the Spirit of the Lord may attend me as it has attended those who have spoken previously. I thought when our beloved President Williams was addressing you that if I could only have that sweet spirit which she always has that I would not occupy your time in vain.

The reason that you, as Relief Society workers, have accomplished so much work in the past is because of the loyalty that you have in your hearts, to carry out the admonition which we find in the Doctrine and Covenants, which says: "Prepare ye the way of

the Lord;" make his paths straight. (Isaiah 40: 3.) We have an ideal in our lives to live up to. It is that of eternal salvation—preparing our hearts and our minds and even this whole world, for the return of our beloved Savior, Jesus Christ. I would like to say that we have every reason, as a people, to rejoice in our opportunities. Not long ago it was my privilege to listen to a lecture by an eminent doctor and traveler, and he pictured to that gathering the distress he witnessed in the countries of Europe. He said that the people were not only distressed, because of the lack of physical necessities, but that peace and good will had been taken from the earth. People do not trust one another; they have no faith in one another; their hearts are discouraged, and their outlook is dark. While walking through the University of Berlin a man shook his head and remarked to this eminent doctor: "We have proved ourselves to be no better than the heathen. Those who have means are living a life of abandonment and indifference, and those without means are suffering for want of necessities." When he said that there is no peace I thought to myself, little does he realize that he gives evidence that Joseph Smith was and is a prophet of God. For do we not find in the Doctrine and Covenants that the hour is nigh at hand when peace shall be taken from the earth? I feel sad to know of these conditions, but I feel glad to know that he was bearing this testimony. Of course, we are sad and sorrowful to know that these people are suffering, but even more sad that they are refusing the gospel of Jesus Christ, which would bring joy and happiness if they would only listen.

I think it is our mission to scatter sunshine and cheer and joy and to promote faith and trust. Our beloved Prophet Joseph as he was being led to Carthage jail, said, "I go as a lamb to the slaughter, but I am as calm as a summer morning; I have a conscience void of offense toward God." What could be more beautiful than to be as calm as a summer morning when sorrow comes to us, and when we see distress on every hand.

This little incident may explain how we can get this confidence. A woman said that when she was a little child she attended a Sunday School class where the teacher talked regarding patriarchal blessings. The child went to her grandfather's home on her way from Sunday School and asked for a patriarchal blessing. He smiled because the little girl was his own granddaughter and said, "I will give you a blessing right now." One of the sentences which always puzzled her, but afterwards came to her as a great comfort, was that which said: "In thy day, men's hearts shall fail them, but thy heart shall fail thee not, trusting in the Lord." This is an anchor we have, that in these days

when men's hearts fail them, that ours shall fail us not if we trust in the Lord. I am reminded of a little poem, which impressed me very much:

Take what God gives, O heart of mine,  
And build your house of happiness.  
Perchance some have been given more;  
But many have been given less.  
The treasure lying at your feet,  
Whose value you but faintly guess,  
Another bui'der, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a heart that loves you best?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree? A book? a song?  
A dog that loves your hands' caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring  
The dreamed of joy for which you wait;  
You have enough of pleasant things  
To house your soul in goodly state;  
Tomorrow, Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness today!

There are women in this audience who have come in sleighs over snow thirty feet deep, and many who have come through storms and sleet and snow to attend this conference. Where there is such loyalty to duty, surely there will be joy and satisfaction and compensation.

MRS. EVELYN LYMAN

*President Union Stake Relief Society*

In our stake we have divided the responsibility of the officers, both in the stake and in the wards. In our stake officers' meeting we have been studying the Syllabus on social service work, and we are trying to apply the work. In our union meetings about a year ago we had an attendance of 12 or 14, while now we have from 50 to 60. We visit our wards once every three months. Our teachers are doing splendid work. They are discussing in the homes the topics that are outlined by the General Board. We hold a ward conference in each association once a year, and we have noticed that our Relief Society meetings and also our

Sacramento meetings, are much better attended, as a result. We are taking nearly 100 per cent of the *Magazine* in our stake. We have sent to the General Board for 10 subscriptions to be placed in non-members' homes, who are investigating "Mormonism." Last year we gave a *Magazine* party for the purpose of increasing our *Magazine* subscriptions.

In following up our social service work we held a clinic where 43 children were operated upon. We arranged this in the months of July and August and had all these children in splendid health to begin their school work in September. By conducting this clinic we saved the people about \$80.

In LeGrande, on the North Side, meetings were held in the homes of the members, and they felt as if they needed a Relief Society hall. A bazaar was held and \$600 was raised to assist with its erection.

Due to our location, it is almost impossible for us to do temple work, so we try to send to the temple each year some money for this purpose. Last year we raised \$258.

The stake board has collected cast-off clothing, remodeled it, and taken it into the wards and into union meeting, to show what useful things can be made out of discarded clothes. This has helped people in moderate circumstances to dress their children better.

We have placed in our city library the "Book of Mormon," "Doctrine and Covenants," the "Pearl of Great Price," and one yearly subscription to the *Magazine*.

For our annual day this year, we cooperated with the Seventies in giving an entertainment for the missionary cause, and we cleared and turned over to the Seventies \$200 for the missionary work.

We try to emphasize some special activity every quarter. For the next three months, April, May, and June, we have requested that all Relief Society workers beautify their homes and yards, and also the yards around our churches.

MRS. VEROKA G. NASH

*President Franklin Stake Relief Society*

I think in our stake the conditions at present are better than they have ever been before. I feel that our sisters are awakening to the great opportunities and privileges given to them in our Relief Society. We now have more of our young mothers attending our meetings than we have ever had before. I believe they have reached the stage where they can see that the Relief Society



is not intended for their older sisters only, and that it is not alone for the bearing of testimony and making of quilts, but that it is a great educational opportunity.

Our wards have been doing a great deal of "shut-in" work. They have taken their meetings and sometimes refreshments to the homes of those unable to meet with them—the aged, the poor, and those unable to get out, especially during the winter months.

The spirit of love and unity that has been in our board and has attended us in our work is remarkable. Our teachers are humble and striving to do the best they can and are trying to improve. We have a teachers' department in our union meeting and there we have a supervisor who presents the topics. We do not feel that the teachers must go with this message and with nothing else, but that they should be imbued with the Spirit of God and they should use their best judgment to give in each home that which is needed. Our wards during the last winter have labored very diligently in trying to care for those in need and out of employment.

In order to stimulate *Magazine* subscriptions we offered as a prize to the ward receiving the highest number of subscriptions, a bound volume of the current *Magazine*. As an inducement to our young mothers to attend meetings, we have asked each ward to establish a kindergarten or nursery and to ask the Bee Hive girls to care for the children during the meeting.

We have had eleven Relief Society excursions to the temple, one from the stake and one from each ward. Something like 1,000 days have been spent in this work.

We are introducing into our stake a reading course, prescribing a certain number of Church books, a certain amount of educational reading, and selected fiction. A report of this reading will be called for by the teachers.

Our stake sent 1,700 pounds of clothing to the Armenians.

We have organized in our county an association known as the Anti-Tuberculosis Association. Last year the Franklin and Oneida Stake Relief Societies worked with this association, selling Christmas seals, and through our efforts succeeded in going over the top with our work and were therefore allowed to keep one-fourth of the funds received for the promotion of our own health work, with which we were able to obtain two nurses for community work. We were also able to institute in our schools the crusade work in the interest of the health of the children.

By cooperating with the parent-teachers association and our county school superintendent, we have arranged in our city a free

dental clinic where our children may go and have their teeth examined and treated.

I feel that until we are able to handle our charity work more properly and intelligently, to eliminate some of the undesirable conditions and influences which produce suffering and poverty, and to look after the needs of the people in the prime of life so as to save them and their families from future distress and suffering, our work will not be the success we so much desire.

MRS. MAMIE CLARK

*President Maricopa Stake Relief Society*

I appreciate the privilege of attending this conference. Maricopa stake is so far away that we are not always able to send a representative. Maricopa Stake Relief Society is doing better work, more efficient work than ever before. We are following very carefully the lessons that are outlined and the sisters appreciate and enjoy them more than ever before. We are holding our conferences in the wards on Sunday afternoons in connection with the Sacrament meetings. We feel that this is a good opportunity to put the Relief Society work before the public, and we also feel that the brethren need correct information of the Relief Society work. We have ten wards in our stake and these wards are all organized and in good running order. We visit the wards once a month with the exception of one small ward up in the mountains, that is over a hundred miles away. We recently put on a contest with the nearby wards for average attendance and new membership and the losing ward was required to entertain; and they certainly did entertain royally and with the best of feelings. Our Papago ward has not been doing the work so well this year as before. Owing to the financial conditions that have come to our country, the Indian women were compelled to pick cotton early in the fall and they felt that they could not give a whole day to Relief Society work. So they have been holding one meeting a month on Sunday. This spring there is a great deal of sickness among these people, and they are still holding but one meeting a month.

We feel that we are doing a splendid work along the line of family welfare. Our teachers have been relieved of gathering charity funds for our Relief Society, and instead their time is taken up with delivering worth-while instructions into the homes, from the organization, and messages from the stake president. They are prepared on a subject which they discuss in the homes. We have our charity day on the 15th of October. This day is set apart for the purpose of collecting funds and every home in our

stake is visited by a member of the Relief Society, sometimes accompanied by a member of the priesthood. On this day every ward holds a bazaar and in connection with this we have what we call a rummage sale. We gather up all the cast-off clothing, and this the sisters buy to make over for the children, and in this way save a great deal, as the clothes are sold for a trifle. This is a great help to people who cannot afford to buy new material. This also helps our Indian association very much. We feel that our success along this line is due to the hearty cooperation received from the stake presidency and bishops throughout the stake. In connection with the Mesa Welfare League last fall we served soup to over 200 school children every day. This spring we are delivering bread and quantities of milk at the noon hour for these children.

Our stake is doing many things, but I know you want to hear from others, and I feel and hope and pray that, as time goes on, and we see the needs of humanity, that our hearts will swell, and that we will be able to meet these needs in the right manner.

MRS. AMY BROWN LYMAN

I have read an article recently, written by Dr. Nicholas Murray Butler, the president of Columbia University, in which he sets forth the idea that the people of the world today are given over to adolatry, and he defines this idolatry as the worship of clothes, money, notoriety, and the worshipping of themselves. He thinks that it is time to expound in thunderous tones the message of Paul on Mars Hill when he said to the people there: "Whom therefore ye ignorantly worship, him declare I unto unto you." Dr. Butler thinks there will be no cure for the world's ills until faith in God is restored and made supreme.

I have also read something recently which has impressed me very much, in a book by Mr. Babson, the great financier, in which he emphasizes the importance of a religious and spiritual life. He says it is the greatest protection from evil and the greatest force for good in existence today. Recently he was visiting in South America, in Argentina, and while there was a guest of the president of the Republic. After dinner one day, they were sitting on a sun porch, talking, and the president of Argentina said to him: "I have been wondering how it is that South America is so far behind North America. We were settled first, our country is larger, we have greater natural resources; we have mines and great rivers, and water power that rivals Niagara; how is it that North America has been so much ahead of South America all these years?" Mr. Babson, being a guest, reversed this

question and asked it of the president. The president answered: "In thinking the matter over, I have decided this: South America was settled by Spaniards who came in search for gold; North America was settled by the Pilgrim Fathers who came in search of God."

I think that it is probably not necessary to call to the attention of Relief Society women the importance of the religious life, because if there is a group of women anywhere who strive to live the religious life and to live the spiritual life, it is the group made up of Relief Society women. I think, however, that it would be a good thing for us to take stock occasionally to see how nearly our lives conform to the teachings of the Savior and of the Prophet Joseph Smith.

We are sometimes inclined to think that if we go to Church and testify vigorously of the blessings that we receive, that that is all that is necessary, but there are a great many things that are fundamental things to a spiritual life and we cannot reach the highest development unless we live up to the standards of the gospel set for us by the Savior. The Savior says: "I have given you the law and commandments of my Father, that you shall believe in me, and that you shall repent of your sins, and come unto me with a broken heart and a contrite spirit. \* \* \* Except ye shall keep my commandments which I have commanded you at Ye have heard that is was said by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." Are we ever unrighteously angry at a brother? The Savior says: "Blessed are the merciful; for they shall obtain mercy." Are we all merciful? "And behold it is written also, that thou shalt love thy neighbor and hate thy enemy; but behold I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you and persecute you." In another place he says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and thieves break through and steal, but lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." In other words, Christ would have us worship not the worldly things, but worship the living God. The Savior says, "Verily, verily, I say unto you, judge not that ye be not judged, for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine this time, ye shall in no case enter into the kingdom of heaven.



own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast the mote out of thy brother's eye."

How many of us live up to this doctrine? It is a very hard thing for us not to judge other people. I think our own dear president, Sister Williams, sets us an excellent example. She is slow to judge and willing to forgive the faults and failings of others.

In our own Church our leaders have set up certain standards for us, two or three which I am going to name. We are asked to keep the Sabbath day holy. How many of us do this? Would your standards permit of going to a picture show or allowing your children to go to a picture show on the Sabbath day? Are we all living up to the Word of Wisdom? Are we making excuses that because we have this or that ailment, we must break the Word of Wisdom? What about tithing? Do we believe in it, first of all, and are we supporting our husbands and training our children to be tithe payers? What are our standards with regard to the fast day observance? Are we living up to this law? Another thing I want to mention is prayer. What are our standards for prayer? I think most of us pray secretly, but many of us neglect our family prayers. While visiting a mission recently, I met a young man who said: "We did not have family prayers at home, and since I have come out into the mission field I have had companions from home where family prayers were observed, and they know how to pray. I would give anything if my parents had stood strongly for this one thing. When I go home I think I will take it up with my parents, and see if we can establish regular family prayers." If we expect to have a good spiritual life we must keep the commandments of God, for he has so informed us. May the Lord bless us and help us to live up to the standards of the gospel.

## GENERAL SESSION

### AFTERNOON MEETING

COUNSELOR LOUISE Y. ROBISON

There is quite an art in thinking good things. Emerson says: "We emit evil or good with every breath," and we can only prepare to emit good with every breath by proper thinking. The Bible tells us, "As he (a man) thinketh in his heart, so is

he." (Prov. 23:6, 7.) Our lives, what we are today, have resulted from what we have thought in the past years, and our future lives will be the result of our thoughts of today. If we were building a material home, we would be most careful to have the material placed in that home the very best that we could afford. We would have all of the timbers straight and free from knots, and we would see that the furnishings were free from blemishes. How much more important it is when we are building our spiritual lives that the thoughts that we entertain are of the highest and most ennobling character.

The women who have accomplished things in the Relief Society must be women who have their minds always set on a very high goal. Those who work for the highest in life cannot afford to entertain any thoughts but those that are the most elevating. You know it is attributed to women that they make a good deal of trivial things, that they complain of physical ills, and hold on to any little affliction of the body very tenaciously. It has been said by one writer that women's conversation and thought could be defined by three D's, disease, dress, and domestic affairs. Now, I am sure that the women who have made these excellent reports today must be women whose thoughts are of a very high order.

We sometimes feel that it is difficult for us to control our thoughts, that sometimes hasty speech will be ours, or sometimes that we say things without meaning them, and we often justify ourselves by saying, "Well, they know we didn't mean that." This is no excuse, of course, and it does not tend to build up our character. If we would get in the habit of committing to memory some of the splendid scriptural sayings that we read all too lightly; if we would remember and repeat frequently such poems as "School thy feelings," by President Penrose, it would set our minds to thinking along the lines that would develop us and help us to be splendid leaders in Zion.

When Sister Iverson was making her report this morning and reading the letter from the president who had the opportunity of speaking of our work before the clubs of a large city, the thought occurred to me, we do not know, any of us, when the opportunity is coming to speak a good word for our religion. You know, the gospel is so high in its ideals that we should not represent it unless we have high ideals. I felt today, in listening to the excellent subjects that have been mentioned in the little catechism that Sister Lyman gave us, that we will have higher ideals and we will look to the smaller things, in order that we may accomplish the big things in our glorious gospel. We all feel and know that this is the Church and kingdom of

God. We have all had experiences and testimonies so that we know beyond a doubt that this is so.

In looking over the audience I see our excellent, aged sisters, who have accomplished many things. If we could only emulate their lives, so that in our old age we might have that same sweet peace and calm which has come to them through right living and right thinking, we certainly would not have lived in vain. May this be our lot, May we live above the ordinary things of life, because we have more than the ordinary things given unto us.

MRS. AUGUSTA W. GRANT

This morning I heard our president say that she would like to have the Relief Society include every married woman in the Church. I was included even in my 'teens, before I was a married woman. In the little town where I lived I joined the Relief Society, and I have held my membership ever since. While my work has been chiefly with the Young Ladies' Mutual Improvement Association, I have always felt a great interest in the work of the Relief Society, and I am always willing to do all I can in my ward to assist.

At Ocean Park I was asked to speak at the 17th of March Anniversary Celebration. There were a number of things related there about the first organization. As we all know, it was the first organization among women, and it was effected by Joseph Smith, the Prophet. Even in this first meeting the women were granted their rights. It was proposed that the society be called the Benevolent Society, but the women did not exactly like this name. The Prophet gave them the chance to consider it, and they proposed the name of Relief Society, and finally the women won their point. In all things the men of the Church have been liberal and just to the women, and have granted them rights and privileges for which the women of the world have had to fight. In the matter of suffrage we did not have the struggle that the women of England did, who resorted to militant methods. Even in America the women had a war of words for many years before they gained their rights. L. D. S. women had suffrage given to them early, long before the women of the nation.

I believe if women would go about it in the right way they could secure almost anything. One example of women's influence is that of Harriet Beecher Stowe, whose book dealing with slavery assisted, very materially, in the settlement of that question, and in the ultimate enactment of the Sixteenth amendment. The passage of the Susan B. Anthony suffrage amendment, after many years of struggle, a great monument to the work of

united womanhood. The passage of the Eighteenth Amendment on prohibition was also assisted materially by the persistent efforts of the women throughout the country. We have not finished that fight yet and must go on with it.

In Utah there is a fight against the cigarette, and I think if the women are all united on that, at least the women of our own Church, we will accomplish our desires. The fight against tobacco is not entirely in our own Church, but a great many people outside, scientists, physicians, and others, are just as much opposed to the use of tobacco as we are. The other day I read a little article concerning the former president of Stanford University, David Starr Jordan. In giving the requirements for a college president he included among others, that the president must not smoke. I am sorry to say that in this day many of the women are using tobacco. We look upon women as refined and dainty but when they indulge in things like this, they not only lower their own standards, but they lose the respect and admiration of the public. Recently I had occasion to go through one of the finest hotels on the coast, and I saw the ladies of leisure there on Sunday afternoon sitting around in those beautiful corridors reading, writing, sipping tea, and smoking, and I thought to myself: "I wonder if there is any man in the cultured intellectual classes who would really like to see his wife or daughter smoke!"

The theme for this conference, it seems to me, has been greatly along spiritual lines, the encouragement to live the lives of Latter-day Saints. The great minds of the nation seem to realize the need of spirituality, especially since the war. The other day in the paper I saw a little notice of President Harding speaking to a Bible class, and he emphasized the fact that religion and spirituality are greatly needed at this time.

I think we do not read the Bible and Book of Mormon enough. I think the lessons we have had in the different associations on the Bible have been a very great help. Some people do not understand how to read the Bible and the Book of Mormon, and to find the beauties in them. President Young said: "Search the scriptures." We must not only read them, but study them, and search out the good things in them. I heard the late Brother Riter, the last time he spoke. His whole theme was on the Book of Mormon. He said in the last ten or fifteen years he had never failed each year to read the Book of Mormon through. He said that in the Book of Mormon there is not one thought or one word that would offend the purest mind.

Our religion is the greatest thing in the world to us, of course, and when I think of the women pioneers, of the hand cart women and others, who helped to establish it, I find many



things that are an encouragement and a help to me. I think these women should be honored and remembered. Their numbers are growing fewer all the time, and I think that everyone of us, wherever we meet them, should make it a point to respect and honor them, and to gain any information they may have. Such information should be preserved. I heard of a young woman from this city who had been approached by one of the moving picture concerns asking if she would write some of the interesting things from the lives of our people. I was pleased with this idea and I would be glad to see the talent of any of our young people used to bring these things before the people of the world.

I read, not many weeks ago, in one of our magazines, an article telling of the forty French women who were taken prisoners by the Germans. The Germans came to a little town and said that it was necessary for something which happened years ago in Alsace-Lorraine to be avenged, and that they should take forty women from the town. They selected the finest and most noted and influential women. They gathered them together, put them in a cattle car, locked them in and started them on their journey. Finally they arrived at the prison camp and were all put together in a bare, dirty room with no conveniences. There was a pump for water and straw for beds. They made themselves and their surroundings as clean and wholesome as they could. There was one among them who was a leader. She gathered them all around her and said: "We must take care of ourselves and look after our health and amusement, so that when we are released from here we will not be physical and mental wrecks and be burdens to our families and the community." She found what special gifts they had; one was a teacher, another a musician, one a hospital graduate, and some were specialists in physical culture and recreation. When they had inquired what every one could do, one gentle little woman spoke up and said: "You have considered our health, our amusement, our learning, everything but religion. I wonder if we could not have that. Let us pray." While perhaps these women had never been taught to pray, every night when the silent hour of prayer came, they all joined in earnest supplication to their God.

I wish to speak about the achievements of the Relief Society. In comparing the first organization which was effected with eighteen women, with the membership of over 52,000 today, we see that great progress has been made. The first money that was contributed to the Relief Society was \$5 given by the Prophet Joseph Smith. Others gave \$2, and \$1, and 50c and one woman gave 12c. I have always been glad that she did not have any more to give, because it shows that even a small amount is acceptable. You have done a great work in saving wheat, and in

stimulating temple work. I think the Relief Society is deserving of praise for their activity and interest in temple work. Twenty-five or thirty years ago I resolved that I would endeavor to go to the temple one day a week and I have always tried to go, but sometimes it seems almost impossible. I have noticed, with pleasure, how the numbers of temple workers have constantly increased. Because of the increase in numbers it became necessary to have two sessions a day, and then three, and then four. Besides having more sessions, the number in each company was doubled to care for the many workers. New temples are being built in different parts of the world. California is now desirous of erecting a temple, and I think in time they will have one. The work is growing, and we desire to grow spiritually and to live the lives of Latter-day Saints. We should strive to follow every avenue of work open to us that will lead to this end.

DR. GEORGE H. BRIMHALL

What is the sweetest word in our religion? To me, the sweetest word in our religion is blessing. How can we get blessings? Only in one way, and that is by living the law upon which that blessing is predicated. No matter what we get of material or social advantage temporarily, if it comes to us in any other way than through the law of righteousness, it will not prove to be a blessing. I read the other evening the sentiment: "Righteousness cannot be conferred, it must be acquired." And blessings cannot be transferred, they must be earned. If we should have riches, unless they are acquired under the law of righteousness, they would not be a blessing.

I remember the case of a man who found \$4000 in the forest in Arizona as he followed his sheep. He gathered the coins up and carried them to his camp, and then he tried to find out who lost them. The money was lost by a robber who had stolen it from a cattle syndicate. I asked him, after he told me that he returned the money, and they gave him \$200, why he didn't keep it and do good with it. He answered: "I did not dare to keep it, because I felt this thing within me saying, 'Do as you would wish to be done by.' I cannot believe that it would have proved anything less than the opposite to a blessing." And he was right. He is happy, prosperous, and at peace with himself today.

Now, what are some of the greatest blessings? I will try to talk to you a little about the three greatest blessings in religious life as I see them.

The first is prayer, the privilege of going to my Father when I am happy and exulting; the privilege of going to him when I am bowed down. There is only one way for me to escape humil-

iation before my Father in my days of distress, and that is by being humble in the days of my prosperity.

The scriptures tell us that where there is no vision the people perish. We transpose it. When there is vision, the people prosper. What kind of vision causes the people to prosper? The vision of the leader, but that alone cannot bring prosperity. That vision must be passed along down to the eyes of the people. It will bring no prosperity to me, except as I see the vision, no more than a good word of help coming to a ship would be of any avail to me, if I took no heed, if I were deaf to it, and insisted on going overboard. This organization, as an organization, has demonstrated the value of having vision. O, if we brethren had been as firm and as persistent, and I think, perhaps, as clear in our vision of what the Prophet Brigham Young and his successors saw when they said, "Store up wheat" we would have had financial safety today.

The second great blessing in the Church is service—the privilege of serving as an individual, and the privilege of serving as a group. You serve as individuals, and you serve as one of the greatest organizations on the earth. You fulfil the second great commandment and you give evidence of the first great command being obeyed: "Seek ye first the kingdom of God \* \* \* and all other things shall be added." You do it with the spirit "Father, what wouldst thou have me do?"

I stood in a hotel the other night talking with a prominent lawyer of this state, and he said to me: "I was visited the other day by an eminent business man who has been at the head of one of the greatest business concerns of New York, and he told me this: 'Our employers are all instructed that when a man applies for a permanent position, where money is to be handled, to ask him first if he belongs to a church. If he says, yes, then our employer is instructed to look up that man's standing in the church to find out if he is earnest, if he is sincere, if he lives up to his religion. If we find his standing is good, we put him in class A for appointment. If it is medium we put him in class B, if it is poor, we put him down in C. If he says he does not belong to a church, then our employer is instructed to treat him courteously, make some excuse, tell him if he is needed he will be called.' " There we have, "Seek ye first the kingdom of God and his righteousness:" seek God, and then other things come. Teach that to your boys.

I heard a man this morning give a most eloquent discourse on sociology—a man who has written books on the subject. This man said to me, "I am going to New York, and I am going to study the financial problems there. I have just come from San

Francisco, and I asked there among the big business men what credentials I should take to New York, and what they would call a first-class credential. They said, 'You get a recommend from the president of the 'Mormon' Church, and you can go anywhere in business circles.'

I then thought of the time when the Prophet Joseph Smith was accosted by a ruffian and was asked:

"Your name Smith?"

"Yes."

"Joseph Smith?"

"Yes."

"Here is a bill with your name on it. I don't suppose it is good for anything, but you will redeem it."

The story goes that the Prophet put his hand in his pocket and he had just enough money. He said, "Give me the bill, I will redeem any paper that has my name on it."

But what hath God wrought? The Prophet of God, looked down upon as a renegade financially, threatened with abuse and harm, if he did not settle a \$5 note, and now it comes to pass that the business men of the greatest nation on the earth can say, "If you want credentials as to business integrity, get them from the president of the 'Mormon' Church."

I call that service to the world. We must share the vision with the Prophet, and must also share the service with the Prophet. Our lives must be along the line of his counsel and his advice, and if we share the vision and service, we share the victory.

The third greatest blessing in this Church is love. Love for what? The apex of it all is the love of the service that you and I are rendering. Love to pray, love to serve, and love to love the world. I will share the vision. I will share the service, and then I shall share the love. And when I pray, I pray for the spirit of prayer, I pray for service, pray for love, and what do I become? I become a being of gratitude, I become a being of sympathy reaching out and helping, and I become a being of the utmost happiness through the love of God, his children, and the work I have to do with them. You as individuals, you as an organization, it seems to me, stand in the center of interest in this behalf. Prayer, the service that you are rendering in the home, reaching out, teaching the children to serve, and then love.

A boy will say when he is in difficulty: "Do not let my mother know, it would kill her." See where you are on the basis of love. You sit there on the very throne of affection. God bless you in this work.



PROF. LEVI EDGAR YOUNG

My sisters of the Relief Society, your name and your fame has long ago gone beyond the portals of this state. I remember long ago a visit that Susa Young Gates made to a very noted woman, Madame Chaponniere-Chaix, in Geneva, Switzerland. After this visit was over I had the opportunity of hearing Madame Chaponniere-Chaix at a mass meeting in Geneva, Switzerland, speak in her inimitable French on the subject of the work of women in the Republic of Switzerland, and in her address, she reported the visit that had been made by Sister Gates. She then launched out with an explanation of the great work of the "Mormon" women in the relief of the sorrowful, in the relief of those who are in need, and she said that your organization is an ensample of service that very few people in the world have approached either today or in the past. I think this is only one occasion of very very many where your work has been carried, by your sisters, to parts abroad, for others have carried the results of your work.

To me the compelling thing about your work and service is the fact that you do not herald it far and wide, but you give yourselves to the welfare of women, children, and men. You help the sick, you go where there is need, you bless the homes where death has come and the only compensation is the knowledge that you have served God because you have served one of God's children

Now you have had a marvelous history. In some of the wards I have had the privilege of investigating the Relief Society simply for a social study to see how you have done your work, and the work has been marvelous. Some one told Sir Philip Gibbs, not long ago, on his visit to this city, of the work of the Relief Society women, of their desire to serve humanity in alleviating pain and suffering, and he was greatly impressed.

I find that in 1852 a company of Methodists and Presbyterians on their way to California to the gold diggings, something like 400 men and women and children in the party, camped on the outskirts of Salt Lake City. I find also a record wherein the Relief Society women of Salt Lake City went down to that pioneer camp to the west of the city, and relieved the suffering of a number of the little children who had severe colds due to the cold in the mountains. The women became angels of mercy to those good Methodists and Presbyterians; angels of mercy for they did not ask what they believed. They only asked what they could do to serve. If nothing more than that had ever been done, it would indicate to this world of ours that the "Mormon" wom-

en are blessed with great souls, and that they find their lives in helping God's children on the pathway of life.

Now, you sisters sometimes wonder if your compensation is going to come. It comes every day. It comes every time you go into a house where children suffer or where death has visited. You find your joy and compensation every day. That is life, that is happiness, for Christ, the Master has told us that the secret of happiness is human service—the love that we bear for one another.

Let me tell you this story of the little French woman. One time, during the war, Irvin Cobb was coming through the woods from the French camp to General Pershing's camp. He came to a little shop, as he walked through the woods, and he saw a woman working at the bellows. In the cinders a baby was playing. Irvin Cobb said, then, through his interpreter, "What are you doing?" The woman turned and left her work for a moment—there was a horseshoe on the anvil, and said, "When the war began, this was our little plot of land. My two boys fell at Verdune, and six months ago my husband died in the service, and the only thing left for me was this little anvil, the bellows, and the baby here playing in the cinders. but I determined to do something for France, because I love my people. So I went up to the Commissary Department and asked what I could do, and they said, 'Hammer horseshoes, for we must have them.' So every day I hammer from twenty-five to thirty horseshoes into shape and everyday when the Angelus rings, I put these horseshoes in the sack, take the baby in one arm, the horseshoes in the other, and walk eight miles into Paris, put down the horseshoes at the Commissary, and they give me a little food, and I go back and sleep in the cinders, but at daylight, I am up again, hammering horseshoes into shape." When the war was over, M. Clemenceau called this little woman up and pinned on her breast the great Cross of the Legion of Honor, and said to her, "Woman, it is your work that has won the war." General Foch was standing there and said, "It is woman's work that wins all wars," and there is great truth in that. Now, that little woman's compensation came back to her then, in a way, and it is coming back to her now and to all the women who served, because there was no thought of tomorrow, but only to serve today and to do her duty to God as she understood her duty. That, I say, is life, and therein do you find the happiness of life.

So the compensation will come to you, although sometimes it seems a long, long way off. But because your work is so practical and yet so ideal, your future will be great.

I want to say to you mothers, there is rising a generation of boys and girls. There is a generation of silk stockings and

high heeled shoes and low necks. There is a generation of girls ranging from 14 to 18 that are beautiful, that are wonderful, that are your children. It is true that this world is full of allurements of which I do not speak very often. And here is the point I want to leave: mothers, I believe in the rising generation. I believe in the boys and girls that come into my office daily. What is needed, I think, today, is not so much correction of these children as faith in them. Let them see that you do have faith in them, and it will do much to solve the problem. This old world has never been an extremely righteous world in some respects, but the old world has been a wonderfully beautiful world, and there is far more beauty in it than wrong, and I honestly believe there is far more religion in every human heart than there is the opposite of religion. There must be, and that religion of the boy and the girl is inspired with your radiated hope and faith in them to a very great extent. I leave you this thought: Have faith in the boy and the girl of today. I believe we get what we radiate. If I give you hate, I receive hate, and if I radiate love to you, that love will come back from you to me, perhaps, ten fold. It takes the mother to radiate that hope completely. You must always radiate hope, and you must always radiate faith in your children. Radiate faith in the youth of Zion, in the youth of America, in the youth of the world, and I want to tell you that the faith in the beautiful youth will come back, and the world will radiate peace and happiness, and great joy will come to us. I say unto you, he that will find God in his life today serves his fellow men, and the light of God abounds in his heart, and he goes forth as a servant of the Most High, blessing and receiving blessings as the reward of the just.

MRS. ANNIE WELLS CANNON

One of our great writers has said that greatness is to walk among the common things of life. I will ask you this afternoon, for the few moments that I stand here, to walk with me among some of these common things, and see if we can learn therefrom some lesson.

It makes no difference what our individual opinions may be about a law. If there are on the statutes of our town, our city, our state or our nation, ordinances or laws, they should be observed and respected. They are made not for any individual use, but for the benefit of the whole community. We often hear people ridiculing what they consider the minor laws, but I think that we, as Relief Society women, should see that these minor laws are more strictly heeded and obeyed.

I may take you into unpleasant paths in order to illustrate

the points I would make, and to emphasize the importance of obeying these laws, for it is often those who disobey these laws who end their days in the hospitals, or the prisons, or meet with death. The Juvenile Court officers tell me that the delinquency of at least 90 per cent of all the children who come before them, can be traced to the breaking of the curfew law. I hope in every town where Latter-day Saints dwell there is a curfew law, and that we mothers try to see that law is observed.

It happened not long ago at one of our branch libraries here in the city that the librarian noticed a little girl with three or four companions who came at 7 o'clock and stayed until the close of the library at 9, and she also noticed that these children did not go home when the library closed. When questioned, the little girl said, "Mama thinks the library is a lovely place for us to go while she goes to the show. We couldn't get in if we went home, because she has the key." And so, not long after, the little girl accepted an invitation to go for an automobile ride, and soon after she was a ward of the Juvenile Court, and then of the Industrial School. It is in the night time, mothers, it is in the dark, when the tempter, the evil one, is abroad.

Perhaps there is some little boy around the bonfire in the vacant lot using his influence to tempt other little boys and girls in evil ways. Sister Grant spoke of the cigarette evil. Probably it is there that little boys first learn to use the deadly cigarette. I remember once in our Relief Society conference, the late Judge McMaster told us he considered the cigarette the most vicious and deadly thing that comes into a boy's life; that he would not believe a cigarette smoker, and that he was convinced that smoking produces liars, thieves, and law breakers. How are we going to help in this law? In talking with the prosecuting attorney he told me that there never was a question on which there has been such a division of opinion among the public, that there are men and women who are so divided on the efficacy of the law and the good of it that it is almost impossible to secure a conviction. Let us create such a sentiment in our communities that this law will be observed and enforced. In the same way we might speak of the prohibition law.

One summer, during the vacation time, smallpox appeared in the family of a woman who had the disease as a girl, and she had been left a pitiable sight. It was noticed in the neighborhood, that for some reason, the children stayed home, but no doctor was called and no report was made to the quarantine officers. The husband began working around the neighborhood and soon the disease had broken out in the whole neighborhood. Think of the expense, think of the sorrow, that was the



fruit of the neglect of this wilful, criminal woman. I know also of three little graves due to the spread of diphtheria by a little boy whose mother allowed him to return to school after he had been home two or three days with a sore throat, and fever. He exposed the whole school and three little boys lie in the cemetery because of that mother's carelessness. Any man or woman should know that a temperature, a rash, or sore throat, means contagion, and should be properly taken care of at once and reported. Why should anyone disobey such a simple law as the law of quarantine? Let us protect our neighbors by obeying strictly, at all times, the law of quarantine.

The Chief of Police, Mr. Joseph Burbidge, says that more than half the accidents that occur in autos, and on street cars and on bicycles, are caused through the carelessness and indifference of the public with regard to traffic regulations. While I was talking with him, a little boy was brought into his office, mangled. He had tried to cross Second South Street while the red light was on and had been run into by a street car. He was a messenger boy. When questioned by Mr. Burbidge, he said he knew the light was on, but he was in a hurry and thought he could get across. Many of us are in a hurry, and think we can get across, and then there is some terrible and disastrous result, as in the case of this little fellow. A beautiful, bright, lovely girl lovingly kissed her mother goodbye the other morning and boarded a car for the State University, and as she stepped from the car a harum-skarum young fellow with a crowd of people came driving along, and there was carried home to the mother the dead body of that young woman. Two homes plunged into despair because of the disobedience of minor laws. Are they not of the utmost importance? By setting a better example, or by trying to observe these laws ourselves, we can help to better the conditions in the communities in which we live.

### STAKE PRESIDENTS' MEETING

The meeting for the Relief Society Stake Presidents, or personal representatives, on Saturday, 8th, was held in the parlors at General Headquarters, and consisted principally of a discussion of problems, particularly relating to the work of stake presidents, and the administration of this work in the stakes. President Williams and the other executive officers gave instructions on various topics and answered questions submitted by the delegates.

The opening prayer was offered by Miss Lillian Cameron of the General Board, and the benediction pronounced by Mrs. Julia

A. Child, of the General Board. Following is a summary of the meeting:

*Organization Greater than Individual:* When reorganizations and changes occur, in the Relief Society, the sisters should realize that it is for the best good of the organization and should not take personal offense. The organization is greater than the individual and no disrespect is meant to anyone if the proper authority sees fit to reorganize the stake or the ward, and make changes in the personnel of the officers. We are under the direction of the Priesthood and have no authority to do anything except as the Priesthood directs.

*Reorganizations:* When a reorganization occurs, it is advisable that all workers be released. The new president should have the privilege of choosing her workers and assistants, as we all have ideas and know what we would like to do, and it simplifies matters for a new president to have the privilege of choosing her own workers. This should, of course, all be done under the direction and supervision of the stake presidency. We advise that you do not build up your stake organization too rapidly. It is easier to add to a structure than to take from it. Some presidents do not select board members until acquainted with the material at hand and with the work to be done.

Some stakes report that bishops sometimes appoint ward Relief Society presidents and other officers without giving the stake Relief Society president an opportunity for consultation in the matter. This is to be regretted, for while the president may or may not know those people in the ward best suited for the work, they should and do know in a general way the qualifications necessary for ward officers. Other Relief Society presidents report that they are consulted freely when changes are to be made in the wards. It is hoped that this practice will grow and that stake presidents and bishops will consult with the Relief Society presidents freely with regard to filling offices, in the organization. Sometimes the judgment of the bishop will be as good as or better than the judgment of the Relief Society president, who perhaps does not know the prospective worker as well. But, whoever is chosen and set apart for the work in the stake or wards, the Relief Society stake president should lay aside any feeling of prejudice, if such exists, because it may be that the woman chosen will develop into the right one for the position, and perhaps the bishop's judgment will be found to be better than hers might have been. Let us do our part by sustaining the bishop in the selection of the officers, whether or not we have a word in it.

President Williams stated that occasionally stake presidents

ask the General Board for suggestions when they are contemplating reorganizations. It would be very difficult for the Board to make suggestions, especially for the outlying stakes, from the fact that we do not know just what the material is, or the capabilities of the individuals. So we thank them for the courtesy shown in asking us, and give a few of the qualifications that we think stake Relief Society workers should possess.

President Williams outlined briefly the qualifications of a Relief Society stake president. First of all, she should be a true Latter-day Saint, living her religion to the best of her ability. That is the first great qualification. Another qualification is vision, or the ability to see the future needs of the organization, and another is tact, the ability to get along with those around us. Another qualification is leadership, the power to bring in and hold all the elements necessary for a successful organization.

*Annual Business Meeting Discontinued:* President Williams explained the former status of the Relief Society, when each organization was incorporated, and when an annual business meeting was necessary. At the present time the bishop of each ward is the corporate sole of the entire ward, and all property is held by him as corporate sole. It is therefore unnecessary for the ward Relief Society to hold a corporate meeting annually.

*Cooperation with High Councilmen:* It is recommended that the stake Relief Societies make a point of giving special invitations to high councilmen supervising Relief Society work to general, stake, and ward conferences. Their attendance gives support and encouragement to the Society and also helps to familiarize them with Relief Society work and the needs of the organization.

*Officers Should Read Instructions Frequently:* President Williams suggested that officers read circulars and instructions frequently, and thereby avoid writing to the office to ask for the information which is often already at hand. She further suggested that it would be a splendid thing to take half an hour monthly in the stake board meeting to go over circulars and become acquainted with the instructions therein.

*Board Members with Other Interests:* The ruling of the Church is one person for one position. Interests should not be divided. A board member who cannot be of any help in the work should resign. A position is of no honor unless it is honored by the holder thereof.

*Enrolling new Members:* The question was asked whether new members should be enrolled the first time they attend. President Williams does not recommend enrolling new members until it is known that they are really interested and expect

to give their allegiance to the organization. Prospective members should be invited to the meetings, and if they become sufficiently interested, they should then be invited to join the organization, provided they are willing to take upon themselves the duties of members. Prospective members should be recommended by a member and received by a majority vote of those present.

*Removing Names from Roll:* It was asked what should be done with members who have joined in a haphazard way, and later discovered that they do not care to attend, and refuse to pay dues, etc. President Williams reported the ruling of the organization, which has always been that such people be visited by the presidency of the organization and the matter placed squarely before them. They should be asked whether they care to belong to the Relief Society, and if they expect to do what is required of members, such as paying dues, etc. If they do not wish to remain as members, their names should be taken from the books. Names should not be taken from the books, however, without ascertaining whether the individual wishes such action. Great effort should always be made to keep them on the rolls.

*Arrangement of Roll:* There is only one roll in the Relief Society. If desired, the secretary may segregate the names of active and inactive members, placing the active members first on the roll, but there is no necessity for two rolls. All enrolled members are included in the annual report and are subject to payment of annual dues.

*Credit for Temple Work:* In answer to a question, the ruling of the Relief Society regarding credit for temple work was given: The number of days spent in temple work means the number of those for whom temple work has been done by the Relief Society members, whether the names have been taken from temple lists or private lists. All temple work done by the Relief Society women, or at the instigation of Relief Society women, should be reported, except that done by ordinance workers as such.

It is the desire of the General Board that each woman in the Relief Society spend either one day in the temple or provide for one day's work by paying for it. This day's work is reported to the Relief Society by the woman who pays for the work, and not by the woman who is paid for doing the work. Money paid for temple work is received in and disbursed from the General fund. Whenever this money is entered in the Relief Society record book, a note in parenthesis should be made indicating how many day's work is represented thereby.



*Tuesday is Relief Society Day:* In response to a question, President Williams stated that Tuesday is Relief Society day. She said that in some instances, where extraordinary conditions prevailed, stakes had been given permission to try some other day, but that they have invariably been glad to come back to Tuesday.

*Special Visits to the sick:* Visits to the sick have been designated "special visits to the sick" to distinguish them from the regular monthly teachers' visits, and also to distinguish them from entire days spent with the sick. A visit to the sick, which it later reported to the officers, is counted as a special visit to the sick, officially. Visits to relatives and friends, as such, are individual matters and are not reported in Relief Society work.

*Burial Clothes:* Gratitude was expressed to stakes which have supported the temple and burial clothes department at General Headquarters, and it was suggested that when it is desired to establish such departments in the stakes, that the women charge reasonable prices for their work, as this is not a charity proposition.

*Counting Teachers' Visits:* The ruling on teachers' visits was brought to the attention of the officers. This ruling is to the effect that one visit made, either by one teacher or a pair of teachers, is counted as one visit.

*Surveys Should be Complete:* When ordering Relief Society record books, teachers' books, or report forms, a thorough survey should be made by the stake secretary and sent to the General Secretary on a form supplied by the General Secretary, so that the correct number may be ordered. These books and forms are very expensive, and the General Secretary orders from the printers on a very close margin, usually the same number ordered by the stakes and missions, with enough extra books to take care of the normal growth of the society. Where the needs of the stake are underestimated by the stake secretary, it is often necessary for this stake to go short. This year, after all orders for teachers' books were in and the books delivered, 500 extra teachers' books were called for and it was possible to supply only a fraction of these. Initial orders should, therefore, be as complete and accurate as possible.

*Theology and Testimony Meetings:* Several stakes reported that often all the time is taken up with the theological lesson and there is no time left for testimony bearing. President Williams recommended that the class leader be instructed to divide the time between the lesson and testimony bearing, giving one hour to each. Testimony bearing should be en-

couraged and the lesson period should not encroach upon the period for testimony bearing.

*Transient Members as Officers:* It was asked whether or not transient members should be officers in an organization, when their recommends are really held in another ward. President Williams ruled that they should not be made officers. They should, by all means, be set to work, but it is not advisable for them to be made officers for such a short time.

Some one asked whether members intending to reside in a ward, should be made officers before their recommends are received from their former ward. President Williams ruled that, generally speaking, they should not, for until the recommends are received, their standing in the Church is not definitely known, and they should not be made officers until the recommends are received and approved.

*Records Should be Turned over to New Officers:* All record books, reports, circulars and instructions, etc., sent to officers of the Relief Society are the property of the Relief Society, and not of the individual. They should be turned over to the new officers promptly, when resignation of former officers occurs. It is recommended that when a stake is reorganized all records be turned over at once by the retiring stake secretary to the newly appointed secretary. It is also recommended that where wards are reorganized all records be turned over to the stake secretary who should close and audit the books and see that they are complete in every detail. The stake secretary should then place the books in the hands of the new ward secretary giving her complete instructions on how to carry on the business of the ward Relief Society.

*Increased Production and Consumption of Milk:* The mass meeting recently called by Commissioner of Agriculture A. A. Hinckley, at the State Capitol, for the purpose of stimulating increased production and consumption of milk and other dairy products, was reported. Utah is one of the four states out of 48, where only 50 per cent of the children use milk. Relief Society Women are urged to support Commissioner Hinckley in his campaign for increased production and consumption of these dairy products. Utah's standard is now one quart per day for every child, and every grown-up should help to establish and maintain this standard.

*Relief Society Magazine:* A comparative list of subscriptions to the *Magazine* for each stake for the year of 1921 and first three months of 1922, was read. The total showed an approximate increase of only 1,000, which was a disappointment generally. The following stakes showed an increase in

## GENERAL CONFERENCE OF RELIEF SOCIETY 341

1922 over 1921, of over 100 subscriptions, some of them considerably more than 100: St. Joseph, Moapa, Alpine, Franklin, St. George, North Sanpete, Deseret, Box Elder, Morgan, North Weber.

It was explained that many stakes have not instructed wards that *Magazine* agents' fees have been eliminated, as many lists come in with fees deducted. Stake presidents were instructed to see at once that this matter be definitely explained to wards.

Inasmuch as the *Relief Society Magazine* contains valuable Relief Society history, instructions, and other valuable information, it was recommended by President Williams that at least one bound volume, each year, be placed in the Relief Society library of every ward in the Church.

*Cooperation with Parent-Teachers Associations.* It was asked if the ward Relief Society, as a group, should join the parent-teachers association on Social Service day and dispense with Relief Society meeting on that day. President Williams ruled that this should not be done. Tuesday has, for many years, been the established Relief Society meeting day, and should be recognized as such in the various communities. Where parent-teacher or other associations, whose membership includes L. D. S. women, are formed, the meeting day, for the other association should be set for a day that will not conflict with the regular Relief Society meeting. The Relief Society women are, of course, interested in the welfare of children and in the activities of the parent-teachers organization, but because of the long and permanent establishment of Tuesday as the Relief Society meeting day, an adjournment or change of days for Relief Society meeting would not be justified or approved.

*Wheat Interest for Maternity Purposes:* The maternity movement including the proposed financing of the same with the interest on the wheat fund, was briefly discussed; also the transfer of the wheat trust fund from the various stakes and wards to the Presiding Bishop's Office, where 4 per cent interest will be allowed. President Williams called attention to the fact that this is the first time consent has ever been given by the General Authorities to use the interest on the wheat for any purpose. In her opinion the turning over of this wheat interest to be used in fostering motherhood is as great a mission as the original mission for grain storing. The stake presidents were advised to consult the Stake Presidencies upon their return home and to make preparations to carry out the instructions which will be sent from the General Board in the

near future. The letter read in the conference will soon be mailed out and following this will be a letter of definite instructions in detail, as to how to proceed in transferring funds. The presidents were advised to sell all wheat on hand in local granaries and place the funds with those already on hand. The stake presidents were advised that all requests to the Relief Society in local communities from other agencies for cooperation in maternity work should be referred to the General Board.

President Williams said that in the future, wheat may be collected wherever desired, but that it should be placed in the charity account, as a cash asset, and disbursed as cash, just as other merchandise and produce are placed and handled.

*Memorials of Past General Presidents:* President Williams reported that the General Board has been considering the establishment of suitable memorials in honor of the past general presidents of the Relief Society. She mentioned briefly some of the outstanding characteristics of these past presidents and their special work in the interest of the organization.

Emma Smith was the first president and among other things she was asked to prepare a song book for use in the Church, which she did successfully. She assisted the Prophet Joseph in organizing the work, and it was during her time that district visiting by Relief Society teachers was introduced. Her work and achievement merit some form of beautiful monument.

Eliza R. Snow, second president, besides being a great poetess, was a great organizer. During her administration the stakes were brought into being, the wards were organized, and the foundations laid for our great work of today.

Zina D. H. Young, third president, was a midwife, a nurse, and a social worker. Thousands and thousands of men and women came under her ministering hands, and this work was the outstanding feature in her administration.

Bathsheba W. Smith, fourth President, was a temple worker from the days of Nauvoo until the time of her death, at which time she was the presiding woman in the temple. During her administration special courses in mothercraft were introduced throughout the Society, and the study along these lines brought many young women into the Relief Society.

For Emmeline B. Wells, fifth president, poet and scholar, under whose direction the great wheat movement was inaugurated and carried on, a memorial has already been established in the form of a loan fund for upper class women of the



Brigham Young University. It is the purpose to establish some such living monument to each of the general presidents, rather than to erect monuments of stone.

President Williams said that because of the present distressing financial and economic conditions, necessitating considerable expenditure for relief work in our communities she presented this plan only for consideration at the present time and asked officers to think it over until a more propitious time for its introduction and accomplishment. She called attention to the fact that if each member were asked for 5 cents that this fund would amount to over \$2,500.

The proposition was received with enthusiasm by those present, and after a short discussion it was moved, seconded, and carried, that in the near future, as soon as a plan can be outlined by the General Board, the stakes take steps to collect 5 cents from each enrolled member and from any others who desire to contribute, to be donated to this memorial fund. Mrs. Annie Wells Cannon of the General Board started this fund by presenting a check of \$1.

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## TEACHERS' TOPIC FOR JULY

### WHAT THE FOURTH OF JULY MEANS TO THE WORLD

Equal rights and privileges to all men before God. Opportunities to serve God and country through the Relief Society.

#### *The Significance of the Twenty-Fourth of July*

The sustaining faith and patriotism of Utah's founders.

## TEACHERS TOPIC FOR AUGUST

- I. Mutual helpfulness in the home:
  - (a) Division of responsibility:
    1. Children's rights and duties.
    2. Parents' rights.
  - (b) Proper recreation for both.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

*Motto—Charity Never Fails*

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## THE MEASURE OF SUCCESS

How puny are our human standards with which we measure our own or other's successes or failures in life. In youth we are fired with ambition, we feel that the stars only compass the height of our desires. With that limitation given by weak mortality, we choose some certain high place, in civil or religious life as the particular goal which we must reach in order to achieve the success which we fancy we shall deserve by reason of our gifts, our desires and our strivings. Individuals and their attainments are set up by us as models or standards by which we may measure our own ambitions.

Life treats us all roughly. It is part of the Design; and we knew all about it before we came here. But we had forgotten; and when disappointment, failure in this or that direction overtakes us we sometimes get bitter, resentful and too often discouraged.

The feeling of rest in success is never present with anybody who is genuine or who is worth while. Some stupid and vain people are puffed up by riches or power. But each true so-called successful man or woman sits struggling on his or her particular mountain peak, looking upward to some other higher peak with

hope mixed with despair, and looks downward on the thorny road traveled with agonized memory of the past.

We women—how we long to be good or great—and we seldom realize for we carry such heavy burdens—that some one is looking at us with envy or admiration, wishing to attain to our own height sometime, some way. Ask yourself, could anyone call you or me successful—we who make so many daily failures—who come so far short of our youthful ambitions? Could anyone look upon you or me as ideal characters, holding positions they aspire to? Yes, yes, indeed. Faulty as we are, our daughters, the young girls near us, even some of our friends may think us fine or even great, and wish to grow to be like you and like me. Then are we successful? Not if you ask me—I am not; and yet—and yet—

Look at the great women of our past—did they consider themselves successful? Consider our honored "Mother" Lucy Mack Smith! She who saw her kingly sons smitten down in the flower of achievement, whose own life went out in oblivion and poverty. Recall Eliza R. Snow—greatest and most wonderful of all our women leaders and organizers. Childless, in delicate health all her life, dying alone, surrounded by those not of her kindred, and herself buoyed up only by her indomitable will and faith in God. Remember those who have followed her—how little they received compared to their deserts or their desires. Look about you today—none of our leaders, no, not one, would say, "yes," if asked if they had been really successful.

Then what consolation shall we find in this inquiry? What is there in this lesson of life? The power to measure success! If life has permitted you measurable health, measurable opportunity to work, to strive, to overcome, and you have measurably overcome, then you may consider yourself a measurable success. It is not what you achieve in worldly paths, it is what you overcome in spiritual matters that counts for success. To overcome—little horrid temptations—to overcome the dislikes of people, the repeating of evil tales, the treating of other harshly, and to control fear in all its manifestations: If you and I have done any or all of these things, and are doing them every day, then, indeed, you and I are successes, genuine successes.

The failure of the human will—the failure to struggle, to overcome, to climb—that is the only failure.

Life's valuations differ with differing people. Tell me what you conceive success to be and I shall at once know you for what you are, not for what people think you are.

## SMOKING AND NON-SMOKING WOMEN.

Will H. Brown.

Many men who complain that women are encroaching upon the lines of employment formerly occupied exclusively by men have only themselves to blame. A. I. Root, the famous Ohio bee man, writing of the labor situation, accounts for the fact that so many employers prefer women and girls for certain kinds of work, with this statement: "The girls and women do not smoke cigarettes, nor tobacco in any form. They are more tidy in their habits; they take better care of their surroundings; they do not fill the room with smoke."

The reason that working women as a class are more tidy in their habits is because they do not use tobacco. The average man who does not smoke is more thoughtful of his appearance than the one who smokes or chews. The pig in the puddle sees no reason for cleaning up either itself or its surroundings.

But if the movement among so-called society women to popularize smoking is not checked, it will probably not be many years until there will be no choice between men and women on the score of neatness. The *New York Evening Sun* quotes an official of the British Mercantile Insurance Company as saying that many women are refused life insurance policies because of having "smoker's heart;" that the proportion of women smokers thus affected is much greater than among men smokers. "Tobacco is a drug," he says, "and women use it like they would a drug."

Question: Why should men who want to be at their best use tobacco at all, even though it does not injure them as much as it does women? That it is a poison drug, no one denies.

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Don't get discouraged when your expensive pearl buttons lose their luster. Just a little labor will brighten them up as good as new. Soak the buttons in olive oil or a good quality of machine oil. When you take them out rub them hard with powdered pumice, talcum powder, or a good nail polish. The nail polish should always be used to finish them up with, and they will shine like well-manicured nails. Cut jet buttons should be scrubbed with a tooth brush and good soapsuds and steel and other buttons are often improved by this method. It is too much work for the busy housewife on the farm to remove pearl buttons from skirts or other garments when washed, and they are bound to lose their luster eventually, but a little manicuring will renew them completely.



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It was unanimously decided at the October Conference by the officers and members present rather than raise the price of the magazine, we would ask the agents and friends for the present to secure subscriptions without the customary 10 per cent discount.

We call your attention to the fact that more than one-half of the subscriptions received so far have had the percentage deducted, which is not in accordance with the general understanding of the Magazine management and officers present at the conference.

Will you kindly give this matter your attention and give these facts as wide publicity as possible in order that the subscriptions which we receive hereafter, will be accompanied with the full amount of the price of the magazine, which is \$1.00.

Sincerely,  
**RELIEF SOCIETY MAGAZINE.**

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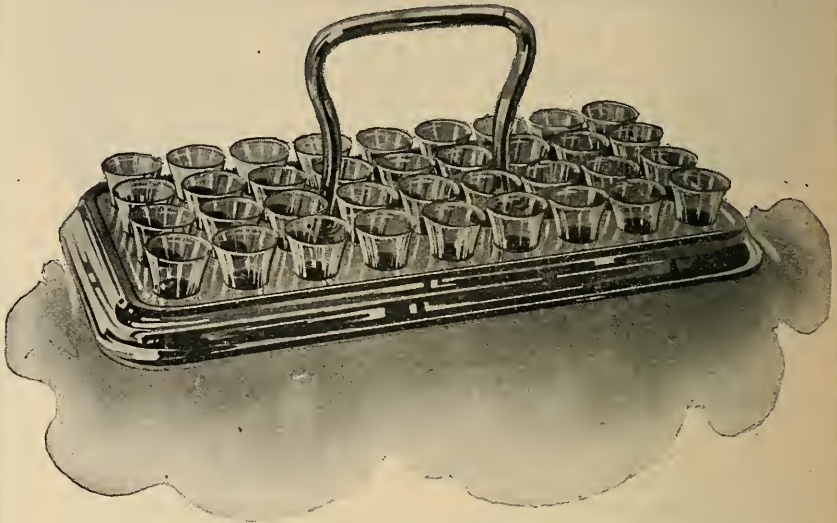
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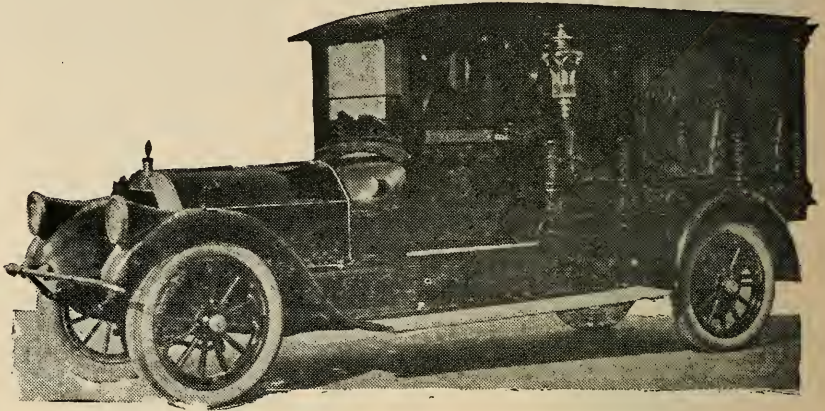
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Vol. IX

JULY, 1922

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Guests, by Grace Ingles Frost.

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## Guests

*Grace Ingles Frost*

When life's hours grow solitary  
A reception oft I hold  
In the spacious halls of memory,  
For my friends, both young and old.

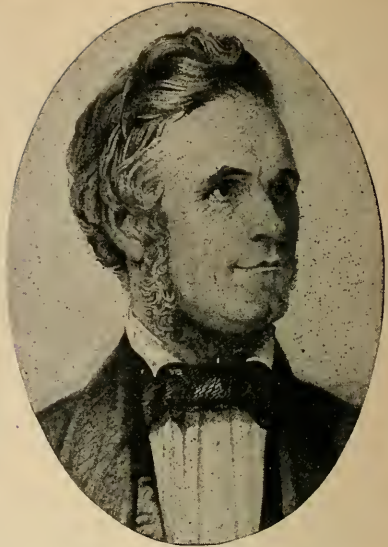
One by one with smiles they greet me,  
As they pause to press my hand,  
Courtly knights and gentle ladies,  
Kings and queens of Friendship's Land.

Now and then rings merry laughter,  
When 'tis pleasantry's just due,  
With oft times a word of homage  
Spoken low with accent true.

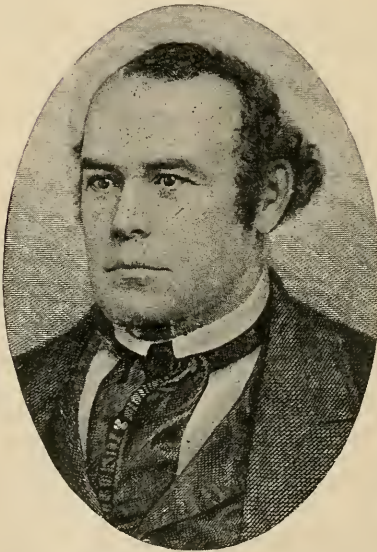
Thus are vanished lonely hours,  
And increasing more and more,  
Are the royal guests I welcome  
Yearly to my castle door.



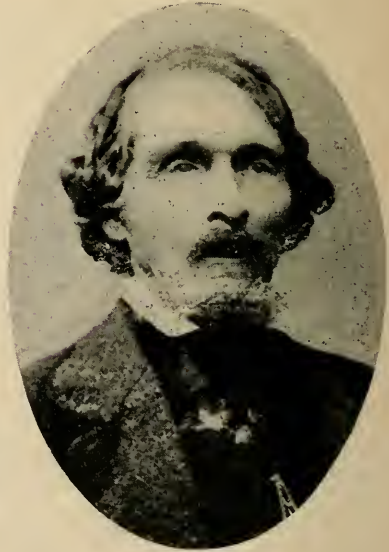
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W. W. PHELPS



THE  
**Relief Society Magazine**

Vol. IX

JULY, 1922

No. 7

**Our Hymn Book**

*By Susa Young Gates*

The great interest taken in the study of our hymns suggests in inquiry into the history of the hymn book which has been so vital a part of the worship of our people for nearly a century.

The Catholic and pagan churches had good and beautiful music always in their church services, but this music was formal in character and sung only by men or boys, with occasional responses of Amen, intoned by the congregation. This custom was patterned, no doubt, after the song rituals of the Hebrew temple where the singers and musicians in their elaborate temple services came down the steps from the Gate Beautiful singing their psalms of praise; while the kneeling worshipers in the various courts responded occasionally with various musical intonations.

With the violent breaking away from Catholic traditions, inaugurated by Martin Luther, in the music of the church, at least for all protestant churches, women were allowed to assist male singers; hymn books were prepared by John Wesley and his brother Charles which were free of access to all the congregation. Hymns were sung at the opening and closing exercises by the whole congregation, the words thereof, in many instances, were written by the Wesleys themselves, and by that other famous old time hymnologist, Watts. The tunes to these words were adapted, as a rule, from the popular minstrel ballad music of the day, although some few fine old chorals were prepared by the reformers themselves.

In all the protestant churches after the seventeenth century, with the exception of the English Episcopalian church, this custom of congregational singing was and is, followed largely; although within the last half century most protestant churches have hired quartets and choir leaders to carry on their musical worship.

All of the founders of the Church of Jesus Christ of Latter-day Saints came out of these Protestant churches and they brought with them this democratic custom of congregational singing. Very early, however, poets and writers in the Church felt the need, no doubt stimulated by the Prophet Joseph, himself, to write words suitable to the new revelations and the restored gospel.

The first intimation we have of this need for proper musical selections came in July, 1830, in the form of a revelation to the Prophet Joseph Smith, directed to his wife, Emma Smith, in which the following remarkable words are found.

"And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better.

"And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be in my Church.

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

It is significant that this revelation was given just three months after the organization of the Church and one month after the baptism of Emma Smith herself. We are happy to know that a woman is thus honored, for woman's love of the beautiful, and her delight in singing the praises of God, are thus recognized by the Lord himself. What a contrast also to the worship of the Catholic church where men only are allowed to sing the formal rituals of the church service.

In the year 1835, the revelation-appointment was fulfilled and a hymn book was published in Kirtland, containing the selections made by Sister Smith assisted by William W. Phelps, for the purpose named. Of this book we have very little knowledge.

When Brigham Young, accompanied by Heber C. Kimball, Parley P. Pratt, John Taylor and Willard Richards were sent to England, in 1840, to regulate and set in order the affairs of that newly opened mission, one of the first enterprises undertaken by Brigham Young was the publication of a hymn book. He was assisted in this labor by that matchless poet, Parley P. Pratt, and that other literary genius, John Taylor. The English Saints needed a hymn book especially adapted to their worship, and President Young had been commissioned by the Prophet to undertake this work.

It will be understood that much of the material contained in the ordinary Protestant Hymn book deals with truths from incorrect angles. For instance, one hymn which has been retained in our hymn book all through the various editions has been

criticized severely because of the gory words and suggestion contained in some of its verses. This hymn, "Arise, my soul, arise," was set to beautiful music by Professor George Careless and has no doubt lived in the hearts of the people for the music rather than for the words. The implication in the words that belief only is sufficient for salvation is contrary to our doctrine.

A second edition of our hymn book was published in Nauvoo in 1841; while simultaneously a second European edition was published in Manchester, England. It is interesting to know that Benjamin C. Ellsworth superintended the first American edition, republished in 1839 from Emma Smith's collection. The following editions of the book since 1841 have been published:

Liverpool, England	1842	(3rd. European Edition)
Liverpool, England	1845	(4th. European Edition)
Liverpool, England	1847	(5th. European Edition)
Liverpool, England	1848	(6th. European Edition)
Liverpool, England	1848	(7th. European Edition)
Liverpool, England	1849	(8th. European Edition)
Liverpool, England	1851	(9th. European Edition)
Liverpool, England	1854	(10th. European Edition)
Liverpool, England	1856	(11th. European Edition)
Liverpool, England	1856	(12th. European Edition)
Liverpool, England		(13th. European Edition)
Salt Lake City, Utah	1871	(14th. Edition)
Salt Lake City, Utah	1884	(15th. Edition)

There have been tens of thousands of hymn books published since 1884 both here and in other parts of the world, especially in Liverpool, but the editions are not numbered since the 15th edition published by Cannon and Sons in 1884. It is estimated that at least two hundred thousand books have been published in all.

The hymn book was translated into German in 1853; and published in Hyman Canaiden, Merthyr-Tydfil, in 1852; Salmer og aandelige Sange, Kjobenhavn, in 1853-1867; Recueil De Cantiques, Sereve, in 1857; Liederbuch, Zürich, in 1861; and Gesangbuch, Bern, in 1875.

The first hymns recorded in history as original with our people were written by Parley P. Pratt and W. W. Phelps. At the opening service of the dedication of the Kirtland temple, March 27, 1836, the hymn, "Ere long the veil will rend in twain," written by Parley P. Pratt and sung to the tune of "Sterling," was rendered by an excellent choir of singers led by

M. C. Davis. After the invocation, a hymn written by W. W. Phelps, "Oh, happy souls who pray," was sung to the tune of "Weymouth." A discourse was preached by the Prophet who then called upon the congregation to vote in quorums for the authorities of the Church as they all stood upon their feet; and that stirring and beautiful hymn, "Now let us rejoice in the day of salvation," composed by W. W. Phelps, was sung by the whole congregation. After an intermission of twenty minutes another original hymn by W. W. Phelps, "This earth was once a garden place," was sung. The second offering was a sectarian hymn by Watts and was sung to the tune of "Dalston", "How pleased and blessed was I." In the middle of this meeting the inspirational and perennially beautiful hymn, "The Spirit of God like a fire is burning"—also composed by W. W. Phelps—was sung by the choir just after the dedicatory prayer had been offered by the Prophet Joseph Smith.

A little story was told by the wife of Brother Phelps concerning this hymn. She said it was composed several days before the dedication ceremonies took place, and when the Prophet happened to come into the Kirtland printing office he found Brother Phelps there; the author read the hymn to the Prophet who was so cheered and uplifted with the spirit and words that he instructed Brother Phelps to publish it on white satin for the Dedicatory Services in the temple.

In the edition published by Brigham Young and associates, in Manchester, in 1840, there were 176 hymns that were retained in the 1841 edition. Since that time other eliminations have taken place and in our present editions we find only 135 hymns that were published in the 1841 edition.

Some of the hymns in our hymn book of most beauty and worth have been written by our own people. Of these, we have, "O my Father," by Eliza R. Snow and, "O awake! my slumbering minstrel," also by Zion's poetess, "The Spirit of God like a fire is burning," "Praise to the man who communed with jehovah," "Redeemer of Israel," "Now let us rejoice in the day of salvation," these four choice selections by the great hymnal writer, W. W. Phelps.

One of the most beautiful hymns in the book, "Come, thou glorious day of promise," was written by the first baptized Hebrew in the Church, Alexander Neibaur. It voices the longing cry of the despoiled children of Judah everywhere. Perhaps the most perfect piece of poetry written by our people next to this hymn is that one by Parley P. Pratt, "The morning breaks, the shadows flee," which opens the book itself, yet critics have declared that John Jaques' "O, say what is truth," is the most scholarly piece of poetry in the whole collection.



The hymn which has symbolized the sufferings of the Saints in their mobbings and drivings, "Come, come, ye Saints," by William Clayton, was naturally not included in the earlier editions of the book; and his "Resurrection day," or "When first the glorious light of truth," has helped to make history for this people. "The seer, the seer," by President John Taylor together with those other hymns surrounding the Prophet, "Praise to the man who communed with Jehovah," and "We thank Thee, O God, for a Prophet," have entered into the very life-blood of this people's history. Our later poet and magnetic hymn-writer, President Charles W. Penrose, has contributed greatly to the worship and praise of this people through his beloved hymns, "O ye mountains high,"—"Up awake, ye defenders of Zion," and "School thy feelings, O my brother."

It is impossible in the limits of this article to particularize all of the beautiful hymns and the inspiring ones which are a vital part in the people's worship. The following list contains some of the choicest sentiments and most beautiful poetry composed by our own poets found in our hymn book:

Again we meet around the board	Uphold the right
Arise, O glorious Zion	All hail the glorious day
Behold the great Redeemer die	Beautiful Zion for me
Come all ye Saints who dwell on earth	Cheer, Saints, Cheer
Come all ye sons of Zion	Come, come, ye Saints
Come listen to a prophet's voice	Come, O Thou King of kings
Come, thou glorious day	Earth with her ten thousand flowers
Farewell all earthly honors	For the strength, etc.
Gently raise the sacred	Glorious things are sung
Go, ye messengers of glory	Hail to the brightness, etc.
High on the mountain top	How great the wisdom
How will the Saints rejoice to tell	I'll serve the Lord, etc.
I saw a mighty angel fly	Jesus, once of humble birth
Let Judah rejoice, etc.	Let us pray, gladly pray
Now let us rejoice, etc.	O awake! my slumbering
O Jesus, the giver	O my Father
O Saints have you seen	O say, what is truth
Our mountain home	Our mountain home so dear
Praise to the man	O, ye mountains high
Rest for the weary	Redeemer of Israel
Softly beams the sacred	School thy feelings
The nations bow, etc.	The morning breaks, etc.
The seer, the seer, etc.	There is now a feast, etc.
	The Spirit of God, etc.
	Think not when you gather

The time is far spent  
 This earth was once, etc.  
 Though deep'ning trials

Thou dost not weep, etc.  
 Up, awake, etc.  
 Weep, weep not, etc.

No more sublime poetry can be found than Henry W. Naisbitt's "Rest, rest on the hillside." While Emmeline B. Wells' "Our mountain home so dear," and Emily Hill Woodmansee's, "Uphold the right," are favorites everywhere.

Among the hymns not written by our own people, yet beloved by them, beautiful in conception and polished in execution are, "God moves in a mysterious way," "How firm a foundation, ye Saints of the Lord," "Lord, we come before Thee, now," "Happy the man whose hopes rely on Israel's God, He made the sky," "Prayer is the soul's sincere desire," "Should you feel inclined to censure." "Lord, dismiss us with thy blessings," "On the mountain top appearing," "Praise ye the Lord, my heart shall join," "Truth reflects upon our senses," and that universal dismissal song, "Praise God from whom all blessings flow." The following list comprises the most popular and beautiful hymns of non-"Mormon" composition sung by our people:

All hail the glorious day  
 Arise, my soul, arise  
 Be it my only wisdom  
 Come, dearest Lord  
 Come, we that love the Lord  
 Do what is right, etc.  
 From Greenland's icy mountains  
 Great God attend, etc.  
 Hark! listen to the trumpeters  
 Hark! ten thousand, etc.  
 How beauteous are their feet  
 How pleased and blessed was I  
 I know that my Redeemer lives

Joy to the world  
 Let Zion in her beauty rise, etc.  
 Lord dismiss us, etc.  
 Lord, we come before Thee  
 'Mid scenes of confusion, etc.  
 On the mountain top appearing  
 Praise ye the Lord, my heart,  
 etc.  
 Prayer is the soul's, etc.  
 Sweet is the work, my God  
 The Lord my pasture, etc.  
 'Twas on that dark, etc.

Second only in interest and importance to the authors of the hymns and the hymns themselves, are the composers who have prepared music for these songs of praise. All will admit the charm and excellence of many of the old German and English hymn tunes which have been retained for nearly a century amongst us. Some of the composers are unknown.

Chief among our local composers stands George Careless, as Zion's greatest hymn composer and musician. What music can surpass the beauty and inspirational quality of some of his choicest productions? Where can more exquisite music be found or set to more exquisite words than, "Rest upon the hillside, rest?"

and his music to "Come, thou glorious day of promise," is equally beautiful. The ringing challenge of, "Hark, listen to the trumpeters," has never been excelled in marshal strains. This hymn was composed by him on shipboard and written out on the top of a barrel. Other hymns, beautiful and beloved, composed by him are "Again we meet," "Thou dost not weep," "Author of faith," "The morning breaks," "He died! the great Redeemer died," "Though deepening trials," "Behold, the great Redeemer died," "Hark, listen to the trumpeters," "We'll sing all hail, etc.," "Prayer is the soul's, etc.," "How beautiful are their feet," "Arise, my soul, arise," "Softly beams the sacred dawning," "Glorious things of thee, etc.," and "Arise, O glorious Zion."

Next in beauty of composition would come Evan Stephens. Some of his anthems, words and music composed by himself are beautiful in execution and inspirational to the last degree.

Among the very choicest of his hymns are these:

Awake, ye Saints, etc.	Ye simple souls, etc.
All hail the glorious day	What was witnessed, etc.
Lo, the mighty God	Our mountain home
Praise ye the Lord, my heart	Come, dearest Lord
etc.	

We have a number of other composers who have written one, two, or several glorious hymn tunes—Orson Pratt—one contribution, "Lord, dismiss us with thy blessings," is familiar to every congregation of Saints.

A. C. Smyth, who was the choir leader in Sanpete for a number of years, contributes three fine compositions, "O awake! my slumbering minstrel," "Come, thou glorious day of promise," and "Zion stands with hills surrounded."

Tullidge has two splendid hymn tunes:—"An angel from on high," and "Come, all ye sons of Zion."

McIntyre appears but once; his contribution—"How great the wisdom and the love," proclaims him a musician of great excellence.

Fones has two popular and beautiful hymn tunes to his credit, "I'll praise my Maker while I've breath," and "My God, the spring of all my joys."

Edwards also appears once in setting music to "Let Zion in her beauty rise," which is well worthy of the beautiful words.

Thomas Griggs gives us "Gently raise the sacred strain," and "Earth with her ten thousand flowers."

The veteran organist, Joseph Daynes, of the Tabernacle Choir, contributes a number of beautiful hymns: "Great God at-

tend," "Lord thou wilt hear me," "We're not ashamed to own our Lord," "Hark, ten thousand, thousand voices."

Parry gives us one, but that one is beautiful, indeed: "Hail to the brightness of Zion's glad morning."

One of the Tabernacle Choir leaders, Ebenezer Beesley, composed a number of splendid chorals:—"School thy feelings, O my brother," "The happy day has rolled on," "Great is the Lord: 'tis good to praise." and "High on the mountain top."

In the later editions of the hymn book itself appear a number of modern popular hymns; some of them pretty good poetry and music, and some of them merely the "jazz" music of hymnology. An interesting story concerning Moody and Sankey hymns is related by Lucy Gates:—She was to sing in the great Metropolitan church. William J. Bryan gave his initial talk on "Peace" and lacking any appropriate music, she asked the officiating Episcopal minister, clad in his priestly vestments, if he had a copy of Moody and Sankey hymns, thinking she would sing one of those popular and light sacred songs. The minister threw up his hands when she made her request and replied, "I hope to God not, my dear young lady, such music would be a desecration in this sacred edifice." The young lady was very much disconcerted, but asked for Handel, Hayden, or Mozart, and quickly chose a classic for her part of the program.

Some of the modern worthy music and hymns which are included in our book are "Rock of ages, cleft for me," "Nearer my God, to Thee," "Onward, Christian soldiers," and "I need Thee every hour." "Sweet hour of prayer." is always beautiful.

Every Latter-day Saints should be proud of the wide extent, enthralling charm, literary excellence, superb musicianship and inspiring character of both words and music which inheres in our original hymns and their accompanying music. No better are found in any church or any collection of hymns. Most of our writers are Americans, most of the composers are English. All of them are masters of their art.

Our hymn book is a treasure far beyond the capacity of most people to understand fully and to appreciate perfectly. We may love it, even if we are not keyed up to a full sense of its literary and musical values. It is our own, most of it, and we rejoice in that rich contribution to the life and worship of our people. The Lord inspired words, music, collection, and of outside hymns, choice; and side by side with our scriptures it occupies an honored place in our pulpits and around the altar fires of our homes.



# An Indian Story

*Lucy Guyman Bloomfield*

It was not in a far country that the things in this story took place but right here in our western neighbor state. You can believe it or not, but if any of you doubt just come to New Mexico and ask Grandma Neski if what I am going to tell you is not a fact.

No one really knows where the beginning really is but it is the generally believed opinion that it started way back when gandpa Toelchone was just a young man and got shot through the shoulder by a soldier who thought he was just an "Injun" and made a good practice target. Grandpa Toelchone long ago reached a ripe old age and slumbers peacefully in the crevice of the rock near his old home notwithstanding the tons of rock and brush they piled on top of him, for that is the old-fashioned and easy way the Indians bury their dead.

The story is about little Chis Chily Yazzie whose father and mother were killed in such a mysterious manner when he was but twelve years old. Grandpa Toelchone was his great-grandfather and died when Chis Chily was a baby.

Chis Chily is now a lad of fourteen. No particular need to describe him. Of course, you all make a picture of brown skin and straight, black hair, but you must add to the picture of the boy, for he is really handsome like his father, Holstein Yoelchin, and his hair instead of being straight has broken an Indian rule and is curly, hence his name, Chis Chily which means curly hair.

This story is really more about Chis Chily's father and mother than of the lad himself but who can say what he will add to it now that he has such wealth at his command?

Grandma Neski, who is the lad's grandmother has often told around the hogan camp fire of how, when she was a girl, she distinctly remembers of a white man whom they called Red Shirt, on account of the red flannel shirt he wore, coming to thir hogan and asking for something to eat and wanting to buy food to take with him on a journey. Of course, he couldn't speak Navajo but she has told of the gestures of hunger he made and how he did not give them the money they wanted for the corn and meat they sold him but let them search his pockets and none could be found, instead, he gave her father some chunks of yellow metal, heavy like a rock which her father kept tied up in an old red

handkerchief for years and finally just before his death he had swapped it to a white man for two real silver dollars.

About three years before the mysterious death of Yoelchin and his pretty wife there came a prospector to the Chesco mountains to look for a fairy gold mine which was lost. He had a permit from the superintendent to try for it and it seems there was more to the story than just a fairy story. It seemed this had something back of it, for just before Chis Chily's father and mother were killed a prospector came lugging a bag of the real stuff into Yoelchin's camp one night. He was exhausted and starving. One of the school boys who was at the camp that evening talked to the prospector who, after eating some Indian bread and drinking some coffee, related to him a strange story of the night before how he was at an old tumble down cabin far up in a canyon in the mountains. A storm threatened and he tried to build himself a shelter with the falling timbers of the ruined cabin. On prying one of them up he saw a piece of rotting buckskin and curiosity led him to pull at it. He found a veritable pot of gold: an old rusty ten-pound lard pail covered over with a piece of buckskin. The storm broke soon but the prospector paid no heed, collecting all of the precious nuggets he could. The next morning he dug out some more and under an old hearth stone he found more gold.

As near as has been ascertained the cabin was old Red Shirt's who was found dead by an alkali water hole way out on the desert in 1874, shot through by nobody knows who.

The school boy says the prospector was dead tired and after putting his bag of gold under his head with his coat on top for a pillow was soon sound asleep.

Grandma Neski was at the hogan that night and says she saw some of the gold nuggets with her own eyes for after the man was asleep they carefully untied the end of the sack and took some out and looked for themselves. She says she then went to her own hogan, some distance away, and the school boy went to his home.

It was three days after this that Holstein Jonez, Yoelchine's brother, found the pair in their hogan, dead.

Yoelchin and his pretty wife were lying side by side in the hogan; the woman shot in the back twice and the top of the poor fellow's head blown off. They were lying with some robes covered over them and in the man's hand was a gun. Outside by the door two fine ponies had been sent to the happy hunting ground so that the departed would not have to walk but would have good horses on which to make the journey.

Authorities are divided in opinions, part claiming it was

done by some foul murderer, others that Yoelchin did it himself.

Little Chis Chily says his father came home soon after his grandma and the school boy left, and that the prospector awoke and felt for his bag of gold and it was gone. He says the prospector was angry and accused Chily's mother of knowing where and how it had disappeared. Yoelchin asked her but she would not answer a word. Chis Chily says he turned everything in the hogan upside down searching for it, and finally in his rage grabbed the Indian's gun from the peg where it was hanging and was never seen afterwards.

The next morning his mother sent him together with his little brother and sister to stay with his grandmother, saying she was afraid. When next he saw his father and mother some white people were burying them in a hole near his home.

Facts are stranger than fiction:

In a San Francisco newspaper there was a notice put in by an aged pair to the effect that they had lost their grandson, a man of about thirty years. Their hearts were broken, it stated, because although he was a man grown now, yet he was their joy and comfort. They had reared him from babyhood, his father and mother having died when he was very small. Then followed a description of the man saying that the last they had heard from him he was going prospecting in an Indian country.

This paper in due time found its way to the counter of a Navajo post-trader's store where it was picked up and read by the Indian boy, Chily, who informed the trader that the description just fitted the prospector he had seen at Yoelchin's cabin that night, and had never told anyone about. You will wonder at his silence but it is the way of an Indian.

Shortly after this the trader made a trip to San Francisco to buy turquoise for his Indian customers and took the Indian boy along for company. While there the Indian boy wanted to find the prospector's old grandfather and grandmother and still had the "lost" notice torn from the paper in his pocket. Just for a lark they looked the old folks up.

The lad's description of the prospector excited the old folks very much. They begged to return with the trader and hunt for their "little boy." As they seemed to have plenty of means the trader decided to grant their wish. So in due time they arrived on the reservation staying with the trader at his store.

They hired the Indian boy with his team and spring wagon to help them; and each day the grandfather and Indian lad would go "huntin'." Finally they found the poor prospector in the

entrance of a cave. But for the Indian's keen sense of hearing they would have passed by.

A faint moan reached his ears. The boy was frightened and said maybe a "chinde" (devil) was after them, but the old man knew better and climbed down from his pony to investigate. The sound grew more distinct as they neared a certain spot on the mountain side which was thickly grown over with oak brush, once spruce trees. At last they crowded around the trunk of a large pine tree and entered a dark hole from which the sound came. They followed this for some distance when, from above, a beam of light shone in a large fissure down through the rock-roof.

There, on a rude cot of boughs and blankets, they found him, the old man's darling son. No one knows how many days since he had taken sick but it was plain to see he had only a short time to spend in mortality. He recognized his grandfather and tried to speak to him but the effort was too much, and very soon he drew his last breath in the arms of the grandfather.

On a rock near the bed, evidently used for a sort of table, was a dirty sheet of paper weighted down by a pebble. It bore a message from the dead. It informed whoever might find him in time to come that he was sorry for the wrongs he had done. He asked a blessing on the gold he had found hoping that it would bring joy instead of sorrow as it had brought to him. He informed the world that he was the murderer of Hastein Yoelchin and his pretty wife because the woman had stolen his gold, and he had watched, and when he saw her burying it near the hogan he shot her and then killed her husband to protect himself from being reported. He added: "I then used my knowledge gained in my three years' experience as a prospector among the Indians, to cover up my tracks of sin and succeeded pretty well, I believe." He said he had known no peace since the deed had been committed, and the gold was no comfort to him in his dying hour.

He went on to tell of a dear grandfather and grandmother who lived in far away San Francisco who, he hoped, would never know of his crime for he loved them still and wished they might have some of the gold he had discovered.

He told how to follow the cave back a ways where it forked and to take the left fork which would lead to where he had been mining.

The heart-broken grandfather found a fortune already mined and in flour sacks at the head of the bed. The message from the dead went on to say that if the dying wish of a sinner might be granted it would be that half the gold he had found might go to a



little curly-haired Indian lad whose father and mother he had slain and the other half to the mother of his own son.

He ended by saying: "God forgive me both my sins, I know not which is the greater: The lives I took from the world or the one I brought into it without the saving grace of the altar, although we were married Indian fashion. God knows I loved her. You will find her at the 'hogan' of her grandfather Dage! Chee."

There they found her next day with a tiny black-headed baby cuddled on her arm. When the wee one opened his eyes they were not the invariable black of the race but a dark blue.

With the help of the trader they buried the "poor, rich man" next day in a lonely little valley far from the homes of white men.

Steps were taken to secure and divide the gold, and it was found to be ample for two fortunes.

The grandparents often visited the home of Dage! Chee and begged the beautiful dark young mother to go with them, promising her all the pretty beads and clothes she wanted and pretty things for her baby.

She asked them to wait a year but they begged her to make the time much shorter, and finally she promised if they would wait till she could have a big "Yabachi," dance for the benefit of the baby she would go with them.

Sitting around a "hogan" camp fire one evening, the old man was amusing a gathered crowd by tales of his youth, using the Indian boy as interpreter.

He finally told them he feared the Indians would hate him for one act of his younger days. He said he was a soldier. That they were on a long practice march across country, at one time, and as near as he could remember crossed this section of country. He related how he had been full of pranks and had shot at an Indian, meaning only to scare him, but his aim was not quite true and instead of just missing he had hit, driving a hole through the Indian's shoulder. He was scared to death and ran for his company who had gone on ahead, as fast as he could, leaving the poor Navajo to live or die as the case might prove. He said he surely hoped the fellow did not die as he did not mean to hit him.

While the tale went on, the eyes of Grandma Neski had grown brighter and bigger and her breath was coming in gasps. As the old man finished she told how her father Toelchone had oft repeated the story of how a soldier shot him through the shoulder and then ran like a coward.

The old soldier was very sorry for the wrong done in his youth and asked what he might do to make the wrong right.

Grandma Neski informed him that if he really wanted to do something to make the wrong right that he might take her grandson, Chis Chily back to the big city and give him an education so he would be smart like the white people.

This the old soldier was only too glad to do.

There was yet more to happen to this unlucky family.

They decided that while the young mother was having her "Yabachi" dance, they would take steps to secure the mine for the lads to whom it rightfully belonged, so they took the matter up with the government and filed claims for this Chis Chily and the wee baby boy whom they named LaGrande after his father. The gold that was already mined and also the "lost and found" gold of Old Red Shirt was sent to the mint and real money deposited in the bank, half for Chis Chily and half for LaGrande, his grandfather as guardian.

Strange rumors were afoot from hogan to hogan of a terrible sickness among the white people in the nearby towns. A sickness that took many of the white people to the happy hunting grounds, but the Indians were not afraid it was only a white people's disease. They would have a big religious service in order to scare the "chinde" (devil) away from them.

There were a few natives at the corn fields who were not well, so they held the service there, and it was attended by most every one from afar and near, for all desired to be freed from the power of the devil-sickness as they named it. Well this devil-sickness was what the white people ought to have called it but instead they named it "Flu." It was spread far and wide by the Indian service. In a little over a week there were more dead and dying than could be cared for. The suffering was terrible, more so on account of a foot of snowfall. Whole families were wiped out.

A chronicle of all the "Flu tragedies" in Navajo land at this time would more than fill a book.

The post-trader and his wife and child were near death's door for days. The old grandfather and grandmother of the prospector cared for them with love and prayers. As soon as the old people could leave they drove to "Dagel Chees'" camp with quaking hearts. Their worst fears were realized for they were told the young mother had passed away. They found the old Indian grandfather doing his best to nurture the little baby boy on goat's milk. He was almost exhausted. He explained by gestures that the baby would not eat out of a spoon good, and no sleep for eight days, showing this on his fingers.

The white grandparents grieved for the loss of the baby's

mother but they could but rejoice that now they could have the wee one for their own.

In due time, when everything was arranged they departed for far away San Francisco with Chis Chily, the little baby and a nursing bottle.

Shortly after the return of this strange family to San Francisco they were visited by two of our L. D. S. missionaries who unfolded to their wondering minds the story of how the true gospel was restored in its fulness and the story of the Book of Mormon and the Lamanites.

Chis Chily had already picked up a good bit of English, for he was very apt, and it so chanced that one of the missionaries could talk Navajo.

The gospel and the story of his people seemed to be just what the heart of the Indian boy was hungering for. He expressed an ardent wish to learn to preach like the missionaries, and then return to his people and tell them the wonderful story. He is now in school, and with the help of the Lord we hope to see him become a savior of his people. The baby boy, Dagel, will be reared and educated in the right environment, and they both have means to accomplish what they set their hearts on doing.

## Trust in God.

*Abby K. Robinson*

Be not discouraged with the trials of today,  
For God's help you may have, if to Him you will pray;  
Though your lot may seem hard, your path may seem drear,  
Just remember, dear sisters, God's angels are near.

As mothers in Israel, as daughters of light,  
Be true to your trust, stand up for all right;  
Opposition surrounds you, the evil one's near;  
Be firm, patient, true; you have nothing to fear.

The gospel of Jesus brings joy to us all,  
There's no greater blessing, there's no greater call,  
So awake, dear sisters, help others to live;  
Your joy will be great, if love and service you gave.

## Notes from the Field

*Amy Brown Lyman, General Secretary Relief Society*

### *Maricopa Stake*

During the month of December, 1921, the Relief Society president of the Chandler ward and four of her officers (both counselors, organist and chorister) were visited by the stork. We are pleased to print a picture of these happy mothers, together with their new babies.

In an effort to increase the attendance in Maricopa stake, a contest was conducted during the last three months of 1921. The



CHANDLER WARD OFFICERS AND TEACHERS

wards attaining the best average attendance were entertained by the losing wards. In one division the Second ward women were the winners and a royal party was tendered them by the First ward women who were the losers. In another division the Third ward women won a delicious six course chicken dinner from the defeated Fourth ward Relief Society.

On February 4, Sister A. MacDonald, an active Relief Society worker, died as a result of an accident. She was born May 12, 1841, in Scotland, and with her father and mother joined the Church and emigrated to Utah in 1862, undergoing all of the



hardships incident to those early times. She, with her husband, Alexander F. MacDonald, settled in St. George, where they assisted in the building of the temple. She later moved to Arizona where she has held many positions of trust in the Relief Society, being first counselor when the organization was first effected in Mesa.

At a recent conference held in Maricopa stake, the feature of the conference was a comprehensive and detailed report of the General Relief Society conference, by President Mamie Clark. An innovation was an Indian song by one of the old Papago Indian women, representing the Papago ward. During the noon recess a May festival was held and Mrs. Clark was crowned the Queen of the May. One hundred fifty were present at the morning session and one hundred nineteen at the afternoon meeting.

### *Liberty Stake*

A testimonial was given in November, in honor of former president Mrs. Lottie Paul Baxter, and her counselors, Mrs. Ellen H. Woolley and Mrs. Annie Vetterli. There were in attendance representatives of the General Board, members of other Salt Lake City stakes, and several brethren. Appropriate speeches were given and books of sentiments were presented to the retiring presidency. The new presidency are, Mrs. Myrtle Ballard Shurtliff, president; Mrs. Leona Holbrook and Mrs. Annie M. Sheets, counselors. Mrs. Mary A. Hyde White and Lucretia M. Cooley, former secretary and treasurer respectively, were retained.

An interesting report of what is known as the "Home Bound" work was made by Liberty stake for the year 1921. By "Home Bound" work they mean visiting or holding meetings at the homes of the aged or indisposed. Some of these visits are made to the Salt Lake County Infirmary. They report 988 hours spent in this special activity. Among other things they distributed flowers amounting to \$22.10; oranges, \$2.50; apples, \$1.50; one hundred thirty-five glasses of jelly, fifty dozen cookies, and sixteen pounds of candy.

### *St. Joseph Stake*

On January 7, the St. Joseph stake Relief Society Board was reorganized. Mrs. Josephine C. Kimball and her associates were honorably released and the following officers sustained: President, Mrs. Ethel D. Payne, counselors, Mrs. Mary Jacobson and

Mrs. Nettie K. Phillips; secretary-treasurer, Mrs. Ellis C. Hoopes; musical director, Mrs. Lola M. Shumway.

The General Board appreciates very much the splendid work and able leadership of Mrs. Josephine C. Kimball, who has been tireless in her efforts to raise the standards of Relief Society work in her particular field. Mrs. Kimball was one of the first stake presidents to organize and carry forward a systematic arrangement for ward conferences, which has been most successful and helpful. She has instituted other types of activity equally as helpful.

### *South Davis Stake*

On March 26, 1922, at the regular quarterly conference of the South Davis stake, the Relief Society was reorganized. President Elizabeth G. Ford, with her faithful officers and entire board were honorably released. A Relief Society session was held in the evening which was devoted to a review of the splendid work done by Mrs. Ford and her co-workers, with tributes of love and respect for their splendid service. For many years Mrs. Ford has worked devotedly for the Relief Society and the records of the organization chronicle the name of no worker more faithful and zealous. Her labors have been appreciated not only by the General Board but by all Relief Society workers in the South Davis stake.

The new officers selected for the South Davis stake are: Mrs. Emma P. Walton, president; Mrs. Clara S. Rose and Mrs. Effie P. Eldredge, counselors; Mrs. Evelyn E. Rich, secretary.

### *Melbourne, Victorian Conference*

Sister Edith Willsea, who is a convert to the Church and who, until recently, has served as president of the Mission Relief Society of the Melbourne, Victorian conference, has just arrived in Salt Lake City. She paid a visit to the Relief Society offices which was much appreciated. While the Relief Society is laboring under difficulties in this Australian conference, she reports that the work is progressing favorably. They are few in numbers and scattered over a great territory. In the past, meetings have been held only once a month, but they are now being held every Tuesday evening at eight o'clock, at the Mission House. Among other things these sisters are working hard to obtain funds to pay for a chapel which the mission is planning to build in the near future. One night the Relief Society held "Novelty Night," and on another occasion they held a festivity



RELIEF SOCIETY OFFICERS OF MELBOURNE, VICTORIAN CONFERENCE

known as "Balloon Night." From each of these affairs about £12 were realized. These sisters donated sixpence or more a week to the Relief Society to buy material to make into salable articles and these were sold at bazaars. The first Relief Society meeting that was held in this conference was at the home of one of the faithful sisters when there were only four women present. Sister Willsea told of the beautiful spirit and influence which they all felt on this occasion, and she is now greatly gratified that the Relief Society has grown to an important and useful organization there.

### *Wayne Stake*

The stake board under the special direction of the treasurer, Tirza Hanson, staged the pageant, "The vision," at Loa in the stake tabernacle. The house was filled to its capacity with appreciative spectators. One hundred fifty people took part in this pageant and the affair was very impressive and entirely successful. The pageant was given without charge, and all the wards of the stake were invited to attend. The Wayne stake

Relief Society on a later date presented a drama to which there was an admission charge and eighty dollars was realized.

#### *Southern States Mission*

Mrs. Grace E. Callis reports that the Relief Society in the Southern States is making a marked improvement since holding regular meetings. The members are active in giving entertainments and socials, the proceeds of which are used to assist the branches in purchasing building sites for chapels. In one of the branches the Relief Society has organized a class in cooking. They are endeavoring to learn how to make "light bread" and other wholesome foods. To provide funds for charity purposes some of the sisters in outlying districts, have adopted the plan of saving their Sunday eggs which they sell and give the proceeds to this fund. The branch in Greenville, South Carolina, reports that by extending a helping hand to one who was very bitter towards the Church, they succeeded in making a friend of this person. This incident was a testimony to all of them and they have been very grateful for the assistance this new friend has been able to give them. By giving entertainment, oyster suppers, box parties, and by holding a bazaar, quite a sum has been added to the treasury in this branch. The Society also makes quilts to sell and collects clothing for distribution.

#### *Western States Mission*

The members of the Pueblo Branch Relief Society have presented to the branch one hundred new song books. The Sheridan Relief Society gave an entertainment in the character of a hard time "box social." Seventy-five guests were present and the auctioning of the boxes cleared the Relief Society forty-one dollars.

#### *Canadian Mission*

The Canadian mission is pleased to report that the growth has necessitated the establishment of three new Relief Society organizations. The Relief Society is growing not only in numbers but also in usefulness and efficiency.

#### *Oneida Stake*

The Relief Society in Oneida stake has been cooperating with the County Health Association. This association is composed of the various civic organizations throughout the country, and they are planning some constructive health measures. This organiza-



tion reports that the health work in the schools is much more effective at present than it has been in the past. The Relief Society in this stake is attempting to apply the Social Service lessons, and the sisters are pleased with the results. They report that they are accomplishing more than they have in the past when they were merely extending temporary relief to the families under their care.

### *Jordan Stake*

A tribute to "Aunty Hayes" was paid to her on her ninety-first birthday by the sisters of the Midvale Relief Society. She is the oldest woman in the Jordan stake and is at this advanced age still in possession of all her faculties. She is a true English housekeeper. Her little home is always neat and extremely clean; she washes, irons, mends, cooks, and it is her ambition to be a burden to no one. Her testimony and faith in the gospel is a shining light and inspiration to all her associates and her many friends.

### *North Sanpete Stake*

The corresponding secretary of the North Sanpete Relief Society has sent us the following report: "The commendable features found in the various wards have been presented at our stake meeting for the benefit of the other wards. While visiting through the stake, officers have been very kindly received, and in many cases special entertainments have been planned for them. Some of the board members visited the Oakville ward and gave a model program. The sisters of the ward greatly appreciated the visitors and expressed themselves as being very much encouraged. Feeling the need of being united, the stake board are holding the meetings once a month at the home of the various members, after which a social is enjoyed. Special efforts have been made to interest suitable young women in maternity nursing, and we are pleased that we have one young lady now taking the course and another enrolled for the next one. We aim to have at least four stake excursions to the Manti temple each year, and in response to our calls we have had several hundred days spent in this work."

### *Montpelier Stake*

A special teachers' convention was held by the Montpelier stake Relief Society in November which gave a new impetus to the work. Papers on duties of teachers were read and discussed and talks were given by recently returned lady missionaries. These

missionary girls gave many excellent ideas on how to present a topic in a home and some good points were made on how to learn all the needs of families in distress.

### *St. Johns Stake*

Because of the long distances between the wards in St. Johns stake the Relief Society stake board finds it impossible to visit the organizations very often. So, in order to keep in touch with the various wards, the stake board has adopted a monthly report form which they ask each ward to fill out. A copy of this form is presented below:

#### RELIEF SOCIETY MONTHLY REPORT

1. No. of officers and members attending meetings.....
  2. No. of officers and teachers attending Teacher-  
Training class .....
  3. No. of meetings held .....
  4. Is all the lesson work given as outlined? .....
  5. If not, what lessons are omitted? .....
  6. No. of districts in ward .....
  7. No. of districts visited .....
  8. Do the visiting teachers use outlines sent in  
magazine? .....
  9. Do teachers and officers hold monthly meetings?.....
  10. Report charity work done during month .....
- .....President.  
 .....1st. Coun.  
 .....2nd Coun.  
 .....Secretary.

### *A Demonstration in Relief Society Teaching*

Mrs. Brown and daughter Jane sewing.

There are the Relief Society teachers, Jane. I felt sure they would come today.

Jane: Will they care if I stay?

Mrs. Brown: They will be glad. (A knock). Go to the door, dear. (Jane opens door and greets teachers; Mrs. B. also rises to greet them warmly.)

Mrs. Brown: Be seated.

Mrs. Preston: We are the Relief Society teachers, Sister Brown.

Mrs. B: Yes, we are so glad to have you come.

Mrs. Preston: It is nice to have your daughter here, too. Are you well?

Mrs. B: All quite well, thank you.

Mrs. Nelson: You are looking better, Mrs. Brown.

Mrs. B: I don't think I am worse.

Mrs. P: I don't see how you can be when you look at your nice children. We are to talk to the people about prayer, today. Brother Morgan, in his address at Union Meeting, called it "keeping up correspondence with God." That thought was very impressive with me. If we have some one away from us whom we love very dearly, we send some message every day; and we look for messages frequently from the absent one. We have been sent down from our kind Father's home, to work in his kingdom for our own advancement. Should we not report to him every day—twice every day, in order that we may have a right to expect his messages to come to us?

Mrs. Nelson: Too many are like the boy Brother Morgan spoke about, whose father said when he got a letter, "I wonder what he wants now. He never writes except when he wants something."

Mrs. P: Another thing Brother Morgan said was that Satan has lost the power to pray. Do you think it possible to lose this power?

Mrs. Brown: I know it is easy to lose the desire. If we grow neglectful we lose the desire very soon.

The speaker also emphasized the responsibility of women as keepers of the home. He claimed that as keeper of the home we should see that there is prayer in the home. So much depends upon the home spirit, and upon having things ready when prayer time comes.

Mrs. Brown: I think that of all the things my mother did for me, I am most grateful for the spirit of prayer she instilled so early in my heart. As a little child, I used to pray about every trouble that came to me. When my arithmetic lesson was hard, I would ask the Lord to help me to understand it, and then it would all clear up.

Mrs. Nelson: It has been my lot all through life to have need to call upon the Lord for daily bread. He has continually opened the way for me and my children in answer to our prayers.

Mrs. Preston: I think the privilege is so wonderful. That we may approach God—that he will listen—that he loves to hear us—it is all so great an expression of his love. We are now having a series of lessons on this subject in Relief Society meetings. Will you not meet with us next Tuesday, Sister Brown?

Mrs. Brown: I shall try to if I am well enough. Thank you.

Mrs. Preston: Shall we go, Sister Nelson?

Mrs. Nelson: Yes. I am so glad Miss Brown is here today. I love to tell the young girls and boys how much the gospel means to me, and to help them to understand the lessons of prayer and faith.

Jane: I am glad to be at home, Sister Nelson.

Mrs. Nelson: Goodbye, Mrs. Brown.

All: Goodbye.

Jane: How nice those teachers are, mother. And I am so glad to hear you tell about school. I so often have to ask the Lord to help me in my school work.

Mrs. Brown: It is as Sister Preston says, a splendid privilege. Let us try always to have our home a prayerful one. We must not lose the desire to pray.

Jane: Mother, I didn't know the Relief Society teachers did their work in such a splendid way. These women have given us something to think about for days to come. We are the keepers of the home—we must keep up our correspondence with God.

Mrs. Brown: Let us walk in the garden, Jane, and enjoy the sunshine while we lift our hearts to the kind heavenly Father for his goodness.

## PROGRAM OF AUXILIARY GROUP CONVENTIONS FOR 1922

*To be held in connection with the regular quarterly conferences*

### GROUP CONVENTION DATES, 1922

July 29-30: Woodruff, Yellowstone, Cassia, St. Johns.

Aug. 5-6: Curlew, Lost River, Raft River, South Sanpete, Summit, Wayne, Snowflake, Alberta.

Aug. 9-10: (Lethbridge)

Aug. 12-13: Emery, Juab, Millard, Oneida, Taylor.

Aug. 19-20: Bannock, Blackfoot, Big Horn, Blaine, Malad, Shelley, South Sevier, Teton.

Aug. 26-27: Bear Lake, Bingham, Burley, Garfield, Idaho, Pocatello, Portneuf, San Juan.

Sept. 2-3: Bear River, Boise, Panguitch, Rigby, Twin Falls, Uintah.

Sept. 16-17: Kanab, Montpelier, Morgan, North Sanpete, Star Valley, St. George, Roosevelt, San Luis.

Sept. 19-20: Young.



Sept. 23-24: Carbon, Deseret, Franklin, Fremont, Parowan, Sevier, Union, Duchesne.  
 After October Conference: Beaver, North Sevier, Tintic, Benson, Hyrum, Moapa, Maricopa, St. Joseph, Juarez, Tooele, Wasatch.

ONE DAY CONVENTIONS

Alpine	Liberty	Ogden
Box Elder	Logan	Pioneer
Cache	Mount Ogden	Salt Lake
Cottonwood	Nebo	South Davis
Ensign	North Davis	Utah
Granite	North Weber	Weber
Jordan		

TIME OF MEETINGS

SATURDAY

- 10 a. m.: Regular Quarterly Conference Session.  
 11 a. m.: Auxiliary meetings as follows:  
     Relief Society Stake and Ward Officers.  
     Sunday School—local superintendents, secretaries, librarians, and other Sunday School workers not engaged in other auxiliaries.  
     Joint M. I. A. Stake Boards.  
     Primary Association Stake Board.  
     Note: All visitors not included in the above may attend the Relief Society or Sunday School Depts.  
 2 p. m.: Regular Quarterly Conference Session, devoted to the subject of "home building."  
 3:30 p. m.: Auxiliary meetings as follows:  
     Relief Society Stake Board.  
     Sunday School Stake Board.  
     Joint M. I. A. Stake and Ward Officers.  
     Primary Association Stake and Ward Officers.  
     Note: All persons not included in the above may attend the M. I. A. or Primary Departments.  
 Evening: Stake Social.

SUNDAY

- 9 a.m.: Auxiliary meetings as follows:  
     Relief Society Stake and Ward Officers  
     Y. M. M. I. A. Stake and Ward Officers  
     Y. L. M. I. A. Stake and Ward Officers.  
     Primary Association Stake and Ward Officers.

Note: All visitors may attend any one of the foregoing except the Relief Society. The above named organizations will meet and dismiss separately.

10:30 a. m.: Regular Quarterly Conference Session devoted to Sunday School work.

2 p. m.: Regular Quarterly Conference Session.

7 p. m. Meeting if desired by local authorities. (Representatives will be pleased to attend if train schedules do not interfere.)

### PROGRAM OF RELIEF SOCIETY MEETINGS

SATURDAY, 11 A. M.

#### *Relief Society Stake and Ward Officers*

1. Report by the Stake President.
2. Discuss the best feature of your year's work. By ward presidents.
3. The Application of the Principles of the Gospel to Daily Life.
  - a. The Gospel brings an ideal order of living in this world.
  - b. True relation of man to God, and of men to fellow men.
  - c. The value of love as a saving influence.
  - d. What it means "to be born of God."
  - e. Evidences man gives that he is living in conformity with the gospel.

SATURDAY, 3:30 P. M.

#### *Relief Society Stake Board Meeting*

1. Questionnaire: (To be filled out by General Board member during session.)
2. Messages from the General Relief Society Conference, by General Board Member.
3. Miscellaneous.

SUNDAY, 9 A. M.

#### *Stake and Ward Officers*

1. Relief Society Welfare Work.
  - a. What it embraces.
  - b. Some of the results.
2. Questionnaire: (To be filled out by General Board member during session.)
3. Miscellaneous.

# My Sabbath

*M. Sadie Spanton*

" 'Twas a Sabbath morning, and through the open window came the warm breath of early Spring, and with it the chirp and twitter of Spring's messengers, the blackbirds. But no answering gladness flooded my heart, for I was far from home and loved ones, and was unutterably lonesome. The suppressed bustle of the day only seemed to shut me more entirely out of the lives of those about me, yet to prevent my finding comfort in the shelter of Fairyland—that world within one's heart where dreams come true, where there are no disappointment, no misunderstandings, and where happiness reigns supreme.

And so I declared my intention of spending the day in the hills. Stares from my companions answered my announcement, then followed pitying smiles. It was evident that a day alone in the great silence of the forest held no charms for them. They were wondering at my queer ideas, and while they pitied my loneliness, not knowing that to a sensitive, affectionate disposition there is no loneliness so oppressing as that found in an unsympathizing crowd. But I was not to be daunted; so, with a rug, pen and paper, some reading material, and lunch, I set off to find rest and happiness after a trying week.

A short walk from my boarding place brought me to a place, sheltered from the cold of the north wind, and out of sight or sound of the village. Here I built a fire to drive away the dampness of the recent snow, spread my rug near it, and prepared to enjoy a perfect day.

Then, as I looked about me, the holy peace and beauty of the day filled my soul with joy. Here was God's great, wonderful world all unmarred by human hands.

Here was perfect art—harmony complete. On every side rose low hills, one above the other, and all clothed in green—green of a dozen different tones—the fresh green of the grass that pushed its slender blades through the red-brown soil; the dull, gray-green of the evergreen shrub; the coppery green of the cedars; and the dark, shadowy green of the pinion pines. Even the tiny bee which buzzed noisily about my fire wore a coat of soft, glistening green. And over them all the sunbeams danced, turning them into a golden study of lights and darks. Beyond, yet almost within a stone's throw, so it seemed, arose the snow-covered peaks of the Dixie mountains, with the great, dark pines outlined in strange contrast to their white background, as if

guarding the unknown treasures buried beneath their feet. And smiling sweetly upon everything the great dome of heaven, cloudless and blue, gave promise of sunny days to come.

Suddenly a great throb of gratitude took possession of me. The troubles, worries and disappointments of the past few weeks seemed less stinging. That many people misunderstood me, misjudged my motives, and even thwarted my most cherished hopes, were of small consequence beside the knowledge that somewhere a mother and brothers and sisters were awaiting my homecoming with open arms; that somewhere a dear little teacher, who understood, was thinking of "her girl," and what dozens of others had absolute faith and confidence in me. What were human disappointments when within my soul lay a testimony of the great and everlasting gospel? Ah! I was thankful, gloriously thankful, for the privilege of life; for the ability to see, to feel and to love.

I had indeed entered Fairyland. Here I could live over happy hours with loved ones, now far away, and plan still happier hours for the time when we should again be together. Here I could be the woman I would become—more worthy of the many blessings He has given me. Faults were recognized and cast out. Feeling of bitterness were erased and new courage came to fill their place. And then came thoughts of the future, of the time when, God willing, I shall come into that wonderful inheritance which is every good woman's most sacred dream—the realm of worthy wifehood and motherhood. And I knew that He who watched and listened did not think my dreams unworthy or my time ill-spent.

The sun was sinking rapidly and would soon be hidden behind the western hills. The day had been all too short, and it was hard for me to go back to the world of disillusion and work, yet I carried back to it a happier heart, a surer step, and a more conscious love for humanity than I had taken away.

Later, as I dressed for Mutual, I thought of the words that had greeted my return: "How could you stay off alone all day?" And I could but wonder in my turn: "Just what does life mean to those who cannot be happy for even so short a period as one day without the presence of others, who cannot soar away from today's sordid cares and trials on the wings of fancy?" And as I asked the question of my own heart the answer came: "We cannot all be alike. God's greatest masterpiece, 'The Valley of Life,' would be incomplete without both the realist and the dreamer. He knoweth best."

But as I knelt at my bedside that night I thanked the Giver of gifts for my gift of dreams.



# Parting

C. W. PENROSE.

GEO. CARELESS.

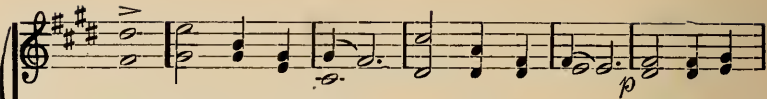
*Andantino. p*

1. Death gathers up thick clouds of gloom, And wounds the  
2. "The res - ur - rec - tion and the Life," What hope and  
3. We lose a lead - ing Mas - ter Mind, But spir - it  
4. Farewell, dear Brother Brigham Young, God called thee

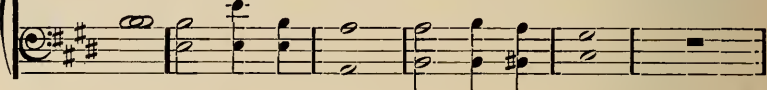
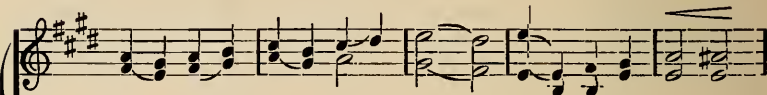
soul with anguish deep; Gaunt sorrow sits up-  
joy that ti - tle brings! Death's but a myth with  
hosts be - hind the veil, New strength and add - ed  
through th' e - ter - nal gate, Thy fame shall dwell on

*cres.*

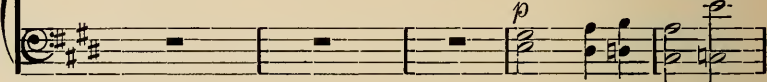
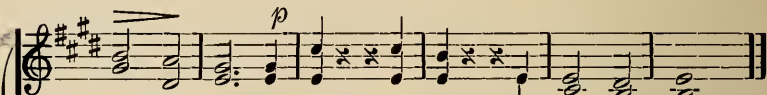
on the tomb, And round the grave dense shad - ows  
hor - rors rife, And flees be - fore the King of  
wis - dom find, To make our mu - tual work pre-  
ev - ery tongue, And Saints thy worth will em - u-



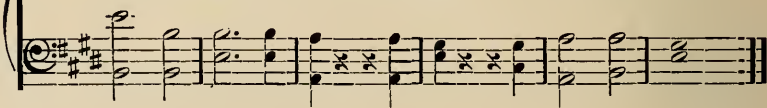
creep. But faith beams down from God's fair skies, And bids the  
Kings. Then shall we mourn and weep to - day, Because our  
vail. Ho - sannas greet his entrance there, And Joseph  
late. Thy work on earth was nobly done, And peace smiles

clouds and shades be - gone, We gaze with brightened  
Chief has gone to rest? He slumbers not in  
waits with words of praise, While here sad thousands  
sweet - ly on thee now, The crown ce - les-tial

tear-dried eyes, And lo! there stands the Ho - ly One!  
that cold clay; He lives and moves a - mong the blest.  
bow in prayer, And fu - neral notes in grief we raise.  
thou hast won, In splen - dor waits to deck thy brow!



# Teacher Training

In order that there may be a common understanding upon the part of the organizations of the Church concerning teacher-training work, the Correlation-Social advisory Committee, under whose auspices this work is carried on, issues the following outline of general instructions and suggestions:

- I. Why Have Teacher Training?
  - A. Because it is the business of the Latter-day Saints to teach. (Doc. and Cov., 88:77-80, 118.)
  - B. Because it is the teacher's business to better know
    1. What to teach.
    2. Whom to teach.
    3. How to teach.
  - C. Because the teacher's reward will be measured by his or her success as a teacher, (Doc. and Cov., 18:16).
  - D. Because the testimonies of our young people depend largely upon the efficiency of their teaching.
- II. Under Whose Auspices Is the Teacher Training Work Carried Forward?
  - A. *Administered* by the Correlation-Social Advisory Committee, under the direction of the bishops and stake presidencies, all organizations of the Church being represented on such committee.
  - B. *Supervised* by the Stake Supervisor under the direction of the Stake Presidency, High Council and Stake Boards of Auxiliary Organizations.
  - C. *Conducted* by Ward Supervisor under direction of Bishopric and Heads of Ward Organizations.
- III. What is the General Plan?
  - A. The training of the individual teacher.
  - B. The promoting of the work of each separate organization.
  - C. The promoting of the cooperative work of all organizations.
- IV. What Meetings are Provided For?
  - A. Four meetings per month as follows (the time being left to local authorities to decide upon):
    - First Meeting—Normal classes (study of the text)
    - Second Meeting—work of organizations—separate and cooperative.

Fourth Meeting—Work of organizations, including study of lessons by department teachers.

- B. The first three meetings are ward meetings; the fourth is a stake union meeting, sometimes called stake Priesthood meeting where all organizations meet at one time with the Priesthood.

#### VI Who Shall be Enrolled in Teacher Training Classes?

In the ward unit the following organizations are engaged in Church work: Bishopric and Ward Clerk, Priesthood Quorums, Auxiliary Associations, Social Committee, Music Committee and Genealogical Society. (The Social and Music Committees are not independent organizations; they are the means through which the other organizations function in the fields of music and social work). All of the organizations above mentioned are available to the Bishop in the conduct of ward work, and, of course, they should be interested in cooperating with the Bishop in carrying out his desires with respect to their various fields of labor. Therefore teacher training classes, serving as an aid to the Bishop in the training of his teaching forces, aim to bring together all officers, teachers and class leaders in the ward. With respect to each organization, then, under the direction of the Bishop, the following may be enrolled:

A. *Ward Officers.* Bishopric and Ward Clerk.

B. *Priesthood Quorums.*

*High Priests.* Since each ward does not have a quorum, the class leader may be the only person enrolled from this organization.

*Seventy.* There are seven presidents to each quorum. This number would be divided, however, where a quorum covers more than one ward. The secretary and class leader (if any) would also be enrolled.

*Elders.* There are three in the presidency of each quorum; also secretary and class leader in many instances. This number would be divided, however, where a quorum covers more than one ward.

*Priests.* The Bishop is the president of this quorum. The class leader (if any) should be enrolled.

*Teachers and Deacons.* The officers and class leaders of these quorums might also be enrolled. While the officers in most cases will be very young, their enrollment will add dignity to their calling and at the same time give them a vision of the magnitude and importance of Church work.

C. *Auxiliary Organizations.* All officers and teachers.



- D. *Social Committee.* The Social Committee is made up of one of the Bishopric and one of the presidency or superintendency of each of the auxiliary organizations, and any other person or persons whom the ward authorities may designate.
- E. *Music Committee.* The Music Committee is made up of one member of the Bishopric, together with the ward chorister and organist, and the choristers and organists of each of the auxiliary organizations, and any other person or persons whom the ward authorities may designate.
- F. *Genealogical Committee.* The Ward Representative, together with two brethren and two sisters who act as aids.
- VI. What is the Purpose of the Normal Work?
- A. To insure a more comprehensive knowledge of the principles of the gospel.
- B. To stimulate a more intelligent application of the principles of good teaching.
- C. To help teachers more fully understand child nature.
- VII. What constitutes the Promoting of the Work of Organizations?
- A. *Cooperative.* This involves plans for the solution of joint problems, such as:
1. Attendance and the enrollment of the unenrolled.
  2. Marching.
  3. Punctuality.
  4. Class Rooms.
  5. Special Programs.
  6. Ward library.
  7. Singing, etc.
- Illustration: Attendance and enrollment of the unenrolled. Primarily it is the duty of the Acting Ward Teachers to stimulate attendance at the meetings of the various organizations of the Church. The organizations themselves, however, should do all in their power to increase their enrollment and attendance. It is proposed, therefore, that the enlistment committees of all organizations, together with the ward clerk who may represent the ward teachers, constitute a committee to see that all organizations are advised of the names, ages and addresses of boys and girls and men and women who should be in attendance. In order to do this the committee must find out for each organization, (1) who are

in attendance regularly, (2) who are not in attendance regularly, and (3) who should be in attendance regularly. This should be obtained in age groups for the convenience of the departments of organizations. Then the teachers of the organizations should do all in their power, by personal contact with individuals, to get them within the fold of the organizations. Then the enlistment committee of each organization should find out regularly from the teachers of the organization just what has been accomplished, and should report all findings to the committee of the whole so that proper adjustment may there be made upon the records.

Cooperative work further illustrated: One class room in a ward may be used by the Relief Society, Sunday School, Y. M. M. I. A., or Y. L. M. I. A., Primary. The room may need papering, a thorough cleaning, a new rug, etc. As the situation now stands, no organization may take the responsibility of fixing the room, but would gladly do so if the other organizations interested would help.

- B. *Separate.* Each *ward* organization should devote at least one meeting a month to a consideration of its own peculiar problems by its officers and teachers or class leaders. Some organizations have been in the habit heretofore of holding special meetings for the consideration of these problems. That may be a good policy where an extra meeting is necessary, but it is deemed inadvisable to call a special meeting to do the work that may be done at a regularly appointed time, namely, the second meeting of the teacher training schedule.

Each *stake* organization should meet once a month with its ward workers, where instruction may be given the ward workers by the stake workers. This would involve instruction in the preparation of lessons, etc., and a preview of the following month's lesson material.

# Let Us Seek Eternal Life

*Reinhard Maeser, of the Brigham Young University*

“And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” Jn. 17:13.

God's greatest gift to man is eternal life, in which gift lies the very glory of our heavenly Father. In order, then, to receive this wonderful blessing and therein help to enlarge the glory of the Lord, it is incumbent upon us to fulfil certain conditions—live up to certain principles, which bring to us the enjoyment of this precious gift.

Eternal life is more than simply endless prolongation of life somewhere, and under a somewhat indifferent sort of existence; eternal life, being the most precious of the gifts of God, must have back of it glories, principalities, powers, dominions that far outreach the ability of man to conceive. In Sec. 89:7, Doc. and Cov., we read: “Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold he that hath eternal life is rich.” Eternal life such as is contemplated by the term, “God's greatest gift to man,” is to be obtained only upon the strictest adherence to the principles of life, or in other words, the gospel of Jesus Christ. The Lord has told us this in these words found in Sec. 14:5-7, Doc. and Cov., “Keep my commandments in all things; and, if you keep my commandments and endure to the end, you shall have eternal life, which is the greatest of all the gifts of God.”

An inquiry into these commandments whereby to obtain eternal life may not be amiss. The fundamental principles of the gospel are familiar to us all. There is one law, however, which though not foremost, perhaps, yet is one of the essential things to be sacredly kept if we are to become partakers of God's greatest gift. It is the Word of Wisdom particularized in Sec. 89 of the Doc. and Cov. This Word may well be considered as God's “health law” to bring about the physical as well as the spiritual salvation of the human family. It is easily to be inferred that the Word of Wisdom is to be included among the laws to be kept to get eternal life since the Lord says we shall keep his commandments “*in all things*” if we wish to have eternal life.

This is a wonderful law which has been given to us; wonderful in that it antedates all scientific knowledge of any dangerous results coming from the use of the things therein forbidden. It is a word of warning given by a merciful and kind Father to his

selfish and easily misguided children. A word which seems to imply that the evils which man has brought upon himself, through his indulgence of the things forbidden, may be cured by a strict following of the admonitions therein contained; for it specifically states that "all Saints who remember to keep and do these things, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones."

Some people, whose weakness has led them to the breaking of this commandment, attribute their violation to ancestral transference of propensities toward such things. This does not seem to be a plea worthy of any consideration, since the tendency to indulge in many of the forbidden things has become habitual in us through our own indulgences and lack of the exercise of the strength within us. It were a shame for us to becloud the memory of the dead by casting upon them the cause of our own weaknesses. No ancestor has entailed upon any man a necessity for his breaking any of the provisions of the Word of Wisdom. No doubt we are heirs to a lot of evil tendencies, a lot of things good and bad, which have come to us through the ages, inheritances that in a number of ways incline us to this or that course of action, but these become factors in our lives only as we permit them to function. Our agency to do this or that, to follow this course or to take that one, is not abridged by ancestral transfers. One's agency must come to him unimpaired or he becomes by so much as this agency is modified, irresponsible for his acts. The Word of Wisdom does not seem to hold that any one is limited in his powers of self-restraint, but that all Saints have the power to live this law, inheritances from our ancestors to the contrary notwithstanding.

Man has received from his Maker a composite nature suited to play the part he is called to; but, if he vitiates his powers, destroys his efficiency by wilfully partaking of the things forbidden him, and by so doing stands almost, as it were, in defiance of God's law, how will he justify himself in the day of reckoning? How even here can he, claiming sainthood, be reconciled in his heart to the attitude he takes toward the Word of the Lord in the things he is doing, when he sits down at his table and asks God's blessing and sanctification upon that which is prepared for his partaking, while the steam and fumes of the coffee fill his nostrils, and the aroma his mind with thoughts of the enjoyment he shall shortly have in partaking thereof? What does the Lord think of this? What do we think of it? Tea, coffee, wine, and all strong drinks are forbidden in this the Lord's health law; therefore, how much greater offense, before the Lord would it be for one to place a glass of whisky instead of coffee by the side of his plate, and then ask



the blessing of God upon it? Oh! you throw up your hands in horror of such an idea. Why? Would it be any more sacrilegious? Think it over.

Looking at this important subject from another angle, it can be said there is, perhaps, nothing which so lowers the tone of the life of the average human, or that so much interferes with his cheerfulness or his enjoyment of daily life as many of the ills which are superinduced by an over indulgence of the very things condemned in the Word of Wisdom. Few maladies are more annoying than dyspepsia, few more dreaded than diseases of the heart. Liver trouble and stomach afflictions are consequent upon violations of the laws of health. Nearly all of these, as well as others, find their origin in the rapid life we are living added upon by the indulgences and excesses we force upon ourselves. The social cup, the friendly smoke, the late-to-bed and late-to-rise habit are permitted to stabilize themselves in our lives so weakening our powers of resistance that the struggle is beset with such great difficulties as to become most disheartening, while many fail in the attempt. Man of himself is indeed weak, but when he seeks divine aid toward the betterment of life, and his faith in God's willingness to give him success is undaunted, he can win out if he is humbly persistent.

The Word of Wisdom is a commandment from the Lord and must be obeyed if one hopes for higher glories. It is for the Saints, even the weakest of those who may be called Saints. It is one of the essential steps toward gaining eternal life.

Let us seek eternal life which is only another way of saying let us keep the commandments of God.

## Peace

*Miss Rebecca F. Lewis*

Give me the shade of the whispering pines,  
The stillness and solitude of nature that binds.  
Give me the path that is covered with leaves,  
And the many mysterious spells that it weaves.  
Give me the place that man has not spoiled,  
Where only the wild things that love it have toiled.  
Give me the tiny blue lake and brown sod,  
And leave me alone with nature and God.

# The General Procession

*James H. Anderson*

Freight rates in the United States were ordered reduced on July 1st.

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Italians and Arabs engaged in open warfare in Thipoli, North Africa, in May.

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V. Ralando Ricci, Italian ambassador to the United States, visited Salt Lake City, Utah, May 18.

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Storms and floods in the United States in May, did immense damage, with some loss of life.

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Lewis W. Shurtliff, of Ogden, a prominent Utah pioneer and Church worker, died on May 2nd.

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Hottentots in Africa rebelled against Great Britain in May, but soon were suppressed.

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In riots against the French, in Damascus, Syria, in May, nearly 100 persons were killed, and hundreds wounded.

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Russia and Germany made a treaty in May, for economic, and in certain emergencies, for military purposes.

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Germany's representatives at the Genoa conference complain that they were insulted by the conference.

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Statistics show that the average Frenchman smokes five cigarettes a day less than the average American.

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The League of Nations council was asked in May to take up the Russian and Albanian problems, but refused.

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In Chicago, Ills., in May, the chief labor union leaders there were indicted for the murder of policemen on duty.

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In the New York post office, in May, forty former criminals who had taken civil service examinations and obtained employment there were detected in a conspiracy for wholesale robbery of the postoffice.

China was the scene of a great battle, near Peking, in May, the contending armies being inactive the rest of the month.

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The British-Israel Federation will hold its world convention in London, England, in October of this year, instead of in July as heretofore.

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The coal miners' strike caused considerable trouble in the United States in May. There are threats that the railway unions will join in the strike.

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In Ireland, the murders of each other by Catholics and Protestants became so prevalent that the British government had to interfere by the use of troops.

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Major W. T. Blake and two other airmen started from England on May 24, on an airplane trip around the world, to be completed within ninety days.

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French officials in Paris, in May, charged the Anglo-Saxon race in Europe and America with being responsible for the world's present condition of unrest.

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Great Britain asked the League of Nations' council, in May, to make permanent her mandate over Palestine, but France and Italy, two strong Catholic countries, objected, and the matter was deferred.

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The Genoa conference adjourned in May, with but little accomplishment toward peace in Europe. A June conference at the Hague, Holland, was agreed upon.

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Elder B. H. Roberts became president of the Eastern States mission of the "Mormon" Church in May, and Elder G. W. McCune, former president there, is to become president of a California stake of Zion.

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A French freighter and British passenger vessel collided off the island of Ushant, in the Mediterranean, on May 24, with a loss of 102 lives. Other sea disasters, with less loss of life, occurred in May.

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Horatio Bottomley, member of parliament and most radical of anti-American editors in Great Britain, was sentenced, on May 24, to seven years imprisonment for defrauding people in a financial scheme he was operating.

*What the Women are doing*

The national convention of Business and Professional Women's clubs is to be held at Chattanooga, Tenn., July 10 to 16.

Mrs. Ignacio Vasquez, 120 years old, died at Globe, Arizona, on May 26. Her eldest surviving son is 87 years old.

Mrs. Jennie P. Musser of Salt Lake City was appointed by President Harding, in May, to be collector of customs for Utah.

Women's shampooing parlors in London engage in putting monograms on the backs of society ladies in the British metropolis.

Dr. Ivy Wilson, of Oxford, England, on May 18 became the first woman barrister in London.

Ethel D. Fisher is an American policewoman in Liverpool, England, paid by the United States government to look after interests of American visitors to Liverpool.

Seven hundred Syrian women engaged in public demonstrations in Damascus, Syria, in May, for freedom from French rule there.

Marinda W. Sundburg, of Sandy, Utah, was appointed postmistress there in May, by President Harding. All her competitors were men.

Genevieve Cline, appraiser of customs at Cleveland, Ohio, appointed by President Harding, is said to be the highest paid woman official in the United States government employ.

Midinettes is the French title for Paris girls who carry through the streets umbrellas with advertisements thereon, as the "sandwich men" in English-speaking nations.

Germaine Chanlander, a working girl in Paris, France, captured a \$4,000 prize in May, for being the most deserving worker there by reason of her womanly virtues.

At Cokeville, Wyo, in May, the people elected a woman mayor and two trustees, thus giving the women a majority of the controlling board of the town. They were elected on a law-enforcement program.



# Ann and Her Husband

*Anon*

As the heavily loaded freight wagon stopped at the big gate, two spindle-legged girls with wrinkled stockings, flying hair, and ragged aprons came running out of the two-roomed cabin, to open it. As they approached they both began talking at once.

"Oh, pa," shouted the older one, "Billy Moon was over today and gave me a ride on his new pony."

"An' he give me a ride, too. My, but it was fun," added the other.

The sagging gate swung back, and the man drove his shining bay team through. Joe Martin was especially proud of his horses; indeed, some said he was more proud of his team than he was of his children; and perhaps it was true, for while his horses were well fed and cared for, his children always looked half starved and beggarly.

Joe was a good provider, but somehow they never seemed to have anything. He himself was a large, heavy-set man, with dark hair and a heavy black beard. Some said the reason he was so fat was because he was always freighting, and seldom had to eat at home. His clothes sagged on his huge frame and the holes in his overalls were drawn together with sack twine. Once a comrade of the freight road had noticed him pull off his shoe to find the foot of his sock worn out, but this did not trouble Joe. Evidently he was used to such things, for he merely took a string from his pocket and tied it around the top of the sock and put it on up-side-down.

The wagon stopped in front of the house, and a woman, with three small children hanging to her dress, came through the door.

"Hello, pa," she saluted, "so you made the trip all right. My but that was an awful rain."

"Yeh," he responded, "but we finally got through."

Joe sprang to the ground and began unhitching his team while Ann and the children chattered away, telling him the news and all that had happened since he left a week ago, and while he was at the barn the children climbed the muddy wheels to the top of the wagon and began inspecting the load.

"Oh, ma," called Florence, the older girl, "here's a bunch of radishes. Pa must a' knowed we couldn't find our seed to plant." And tossing them to the ground she continued her exploration, while the smaller ones began to devour them.

"Ah, kids," remonstrated Ann, "don't eat too many of them

raw things or you'll be sick, an' besides we want some for supper," but they paid little heed and when supper was served there was three solitary radishes to place upon the table.

"I'm sorry we had to have such bad bread," apologized Ann, "but while I went over to see Sarah Jones about gettin' some duck eggs to set, the kids let the fire go out, but we got butter and fried potatoes and them canned peaches, and we would a' had radishes but the kids et 'em all before supper," she paused and looked at each guilty face. "Pa," she added, "I guess you'll have to take 'em in hand."

There was an audible grunt from behind the big newspaper, and nothing further happened to disturb the meal, which proceeded in the usual way, with Wendell, the five-year-old boy, standing up in his chair and reaching across the table for a piece of yellow bread, which stuck to his fingers as he spread it generously with butter, then he carefully licked the knife that none might be wasted. Jenny, who was almost seven, bumped Florence's arm and made her spill the cup of milk she was about to drink. Numerous other little accidents happened, but the meal proceeded until Pa pushed back his chair and again took up his paper, and Ma began gathering up the dishes and stacked them away for morning. Then, picking up a magazine, in which was an interesting story, Ma placidly sat down to enjoy it, while the children were left to do as they pleased, which they usually did anyway. The younger ones fell into the nearest corner and went to sleep while the older ones ran out into the yard and began yelling like young Indians, until Joe laid aside his paper, stretched, yawned and said in his easy-going voice: "Well, Ma, I guess it's about bed time. I got an awful headache. I don't know what's the matter, but I feel sick all over."

"I hope you ain't comin' down with no disease," responded Ann, and rising, called in the children from their play who retired to their unmade beds.

The next morning Joe was not able to rise. He had been chilling all through the night, and now he had a burning fever. Ann was alarmed and immediately called a neighbor who was a sharp-tongued old nurse. When she arrived she carefully examined the patient, and looked very grave as she said: "Scarlet fever, you must be very careful to let no one in."

What little color Ann had in her face left it. She had had scarlet fever when she was a child but none of her family had. What if they all got it now?

At the door the nurse turned, "Mrs. Martin," she said, "your children are not very strong, owing to conditions under which they live. If you care anything for them you will not only give them

nourishing food but you will take care to keep yourself, your family, and your house neater and cleaner than you do. Living the way you do shows positive shiftlessness. Good-morning, sister, I hope you will take no offense."

Ann was stunned; she closed the door and stared about her. On the table, with the flies swarming over them, stood the unwashed supper and breakfast dishes; in every corner of the room and heaped on chairs were soiled and cast off clothing; the windows were dirty and the floor looked like it had never seen water and a scrubbing brush.

She moved into the adjoining room. On the bed lay her husband, burning with fever, his face unshaven, his hair was a tangled mass and the hands that lay on the soiled and ragged covers were hard and dirty. Then her eyes began traveling about. It was the same as the other room. Suddenly she caught a glimpse of herself in the scratched and broken mirror; she had seen the same image there before but it had never looked quite the same.

The slim little woman was clad in a faded, flimsy, blue wrapper, her shoulders were slightly stooped, the blond hair showed signs of neglect as it straggled about her face and ears, and in the blue eyes was a far-away, hazy expression.

Then remembering the nurse's words, Ann turned and again looked at the man on the bed. He had fallen into a restless slumber and she could hear him muttering half audible phrases. "Was this all her fault?" she asked herself. Then she thought over the past years of her married life and was forced to answer "Yes."

Her eyes were bright now and her shoulders square as, turning, she went into the kitchen. There was no lack of energy as she lighted the fire, heated some water and attacked the dishes. It was amazing where so many dishes came from, they were everywhere and some had stood so long they had to be soaked in strong lye water before they could be cleaned. A flush of shame spread over Ann's face. Why had she been so neglectful? But, thank heaven, for the awakening.

With the same energy she attacked the floors and windows, until the whole house shone. Then she began on her family. A spirit of hominess crept in that had never been felt before, and but for the menacing disease they would have been perfectly happy.

Scarlet fever was not to be laughed at, and the little woman, watching anxiously by the beds of her loved ones, was haunted by the constant fear that some might be lost.

There are no more untidy corners in the house now. Everything was in perfect order. Her husband lived. Ann Martin had learned her lesson.

# Guide Lessons for September

## LESSON I

### Theology and Testimony

(First Week in September)

#### BLESSINGS

##### 1. *Meaning of the Term Blessings:*

In a general sense the word blessing has behind it the idea of any good thing or anything out of which good comes, but in this lesson we shall be limited to the consideration of blessings as divine pronouncements, either by the Lord himself, by special messengers from heaven, or by persons authorized to speak in the name of the Lord.

##### 2. *The Nature and Force of Blessings:*

The relative force or value of the direct and the authorized giving of a blessing is plainly set forth in the Doctrine and Covenants, Section 1: 38.

One of the effective ways of learning and remembering is by contrast. Section 19: 15 of the Doctrine and Covenants makes plain that the opposite to a blessing is a smiting, a word-of-God smiting, an "iron-rod" castigation. A blessing, then, in its nature and force, must be a word-of-God comfort, an "iron-rod" lifting or holding up or sustaining. It would be a sort of special hand-hold of the great support from above.

##### 3. *Having Children Blessed:*

Other things being equal, the blessed child is in a state of advancement beyond the one whose parents neglect to have it blessed: the one blessed stands on the vantage ground of what may be termed record-cognition, on earth and in heaven, a prospective candidate for other blessings. The little one has been officially presented and accepted here and above. Its Church record is properly begun.

Parental appreciation of privileges fosters faith in the child; it feels it, it hears about it, and is helped by it. The parent, too, is elevated by a consciousness of having done for the child what it cannot do for itself.

There is more than a passing responsibility placed upon



Latter-day Saint parents in regard to having their children blessed. See Doctrine and Covenants, Section 20:70. This is more than a privilege, it is a duty brought into prominence by a divine command. It is the birthright of our children to be blest in infancy, and who can afford to throw that birthright into the waste basket of neglect. Looking after the birthrights of our children is building for them a fortress of faith, hope and love, from the top of which they will stand and call us blessed. Providing for the birth of children, the blessing of children and the training of children are three ways of complying with the call of the Savior, "Suffer little children to come unto me." And moreover, parents are comforted by the knowledge that the child has been officially placed in line with those entitled to the special guardianship of the angels; thus, through the blessings of children are the heavens and the earth officially united in the performance of a most sacred trust, *the training of a child*.

The "Babe of Bethlehem" may not have needed the blessings in the temple, any more than the "Man of Galilee" needed to be baptized in Jordan, but both events were made a part of that ideal life in which "all righteousness" is fulfilled. Who shall say that Mary did not talk to the Boy of Nazareth of his childhood blessing. From his reply to his mother, at twelve years of age, it would seem that he had learned who his Father was, and why not from the lips of her at whose knees he prayed and under whose tutorship he became learned in the scriptures. Little wonder that the Redeemer of a world was "subject to his parents" and so tenderly solicitous for the comfort of her who saw to it that no holy ordinance link in his childhood life was left unwelded.

*Patriarchal Blessings* The first patriarchal blessing was given by the Father of the Human Family, at Adam-On-di-Ah-mau. The event was one in which humanity and divinity together took part and rejoiced. Earth and heaven were brought together by Adam pronouncing blessings on his posterity and the Father of All giving his blessing to the Patriarch of the race. See Doctrine and Covenants, Section 107:53-56.

The privilege of obtaining patriarchal blessings in youth has not been as general in former dispensations as in the Dispensation of the Fulness of Times. The blessing of the two sons of Joseph seems to be an exception. So important were the patriarchal blessings given by the First Israelite that the pronouncements were made an important matter of historical reference among God's chosen people, and are a part of our scripture. See Genesis 49.

Brother Maeser expressed the idea that "our patriarchal blessings are paragraphs from the book of our fore-ordination," and the

thought seems consistent with our belief in pre-existence and the object of earth-life as a mission. We all desire strength to resist evil, and for it we pray rather than for immunity from temptation, and patriarchal blessings are declared by the highest authority to be a source of strength in hours of trial. See Doctrine and Covenants, Section 124: 124.

The provisions of patriarchal blessings are sacred and should not be paraded, neither should they be permitted to pass into forgetfulness. Each promise is accompanied by responsibility, and its fulfilment depends upon both parties to the sacred contract. Man alone cannot bring it to pass, nor will the Lord fulfil without the willingness and work of man, and if our blessings seem delayed, or the promises made are not fulfilled, we may rest assured that the fault is not in the pronouncement.

#### 5: *Temple Blessings* :

The blessings of the temple have come to us as a part of the "*marvelous work and a wonder.*" They are the cooperative results of heaven and earth activities.

Under divine direction the Saints built a temple in the midst of poverty and persecution, and that temple was the scene of enactments that have been moving heaven and earth ever since. See Doctrine and Covenants, Sections 2 and 110.

The following question was put to the students in the twenty-seven Latter-day Saint high school seminaries. "Of what use will be a temple to you?" The greater number of answers were "To get married in." Some of the others were, "To do work for the dead;" others, "To help me to live the better life." A negligible number answered: "No use at all," and of this group were four of the race not entitled to the blessing of the Priesthood.

The result of the survey is full of hope and encouragement, but there is in it a tinge of pathetic warning.

The law of decline claims its own; there is no escape from the truth; neglect, then disrespect, then loss.

#### QUESTIONS AND PROBLEMS

1. Quote the divine requirement in regard to having children blessed.
2. Prove scripturally that a blessing given by men appointed to bless is just as effective as if the Lord himself pronounced the blessing.
3. Name two advantages coming to the child through being blessed.
4. In what respect is neglecting to have children blessed robbing them of their birthright?

5. What special advantage comes through having a patriarchal blessing.
6. How may patriarchal blessings be made to help parents to get close to the hearts of their young folks?
7. Show how an interest in Adam-Ondi-Ahman may lead to an interest in patriarchal blessings.
8. What official messengers from heaven were in attendance at the dedication of the Kirtland temple and what was the special mission of each?
9. Show that children's blessings and patriarchal blessings pave the way for a desire for temple blessings.

## LESSON II.

### Work and Business.

(Second Week in September)

## LESSON III.

### Literature.

(Third Week in September)

For Tuesday, September 19, use Literary Lesson published in the April number of the *Magazine*—subject, John Jaques and his writings. This lesson was held over until September in order that Tuesday, June 20, might be used for Law Enforcement program.

## LESSON VI

### Social Service

(Fourth Week in September)

#### MORAL LEADERSHIP IN THE HOME (Continued)

A child is by nature neither morally good nor bad. He is simply non-moral. We neither praise nor condemn him for tendencies that are purely instinctive. God has planted within the soul of every normal child certain tendencies. We call these tendencies instincts. They constitute the raw material out of which moral habits and sentiments are developed.

The most important of these instincts are: (1) The instinct to fight, the pugnacious instinct. (2) The instinct to seek human associations or the gregarious instinct. (3) The instinct of self-display and its opposite, the instinct of self-subjection. (4)

The instinct to get possession of things, acquisitiveness. (5) The instinct to build, the constructive instinct. All of these are useful for the preservation of the life of the individual as well as for the preservation of the human race.

#### THE BOY WHO FIGHTS

The child who never fights is not a normal child. God has planted within the life of every normal human being the tendency to protect himself and to secure his place among his associates. This individual dignity or self-respect is essential to the welfare of the child as well as that of the man. It becomes an evil only when it is carried too far, or when it is left unchecked and undirected by other tendencies or by intelligence. What parents need to do is to find opportunity for this tendency to express itself in useful ways. Healthy children should be encouraged to express their fighting instincts in different forms of competition; running races, wrestling, boxing, jumping, and in mental games. Strong bodies and strong minds are the result of such competitive activities. We make out of the fighting instincts not bullies or champion fighters, but efficient men who can fight obstacles, master environment, compete with opponents in business, in law, in politics, not by using foul methods but by energy and skill and by observing the rules of the game.

#### THE TENDENCY TO BE WITH THE CROWD

The child is a social being. He can not stand to be alone. He must have playmates, gangs, clubs, societies, whatever the form of the association may be. If the child cannot find good companionship he will find those that are not good. He needs associates to develop his powers. He will never learn to cooperate with others until he has been trained to do so in contact with his fellow creatures. One reason why we have failed in our great associated life to do good team work is the fact that we have not been properly trained as children in our simple associated life. But we must bear in mind that it is not simple association that is needed, it is association of the right kind and under proper conditions and leadership. What parents need to do is to study the associates of their children, provide them with proper companions if they do not have them, and render assistance in the organization and direction of all of their group activities. The great moral problem is that of living peacefully and successfully together.

#### THE INSTINCT OF SELF-DISPLAY

Not all the little annoyances which the child forces into the lives of parents are accompanied by the motive to disturb. A



child likes to receive attention, and in this respect he is not entirely different from the adult members of the family. If his ordinary good conduct does not attract attention he may break over some of the rules of the household and create excitement. And to be sure, his saying a bad word, or jumping, or shouting, or saying "no" when his parents want him to say "yes" is not always followed by unanimous disapproval by other members of the group. Father and mother may reprove and punish but too often other members of the family are agreeably entertained. The child must have his share of the attention of the family group and if the good things that he does do not get that attention he will compel attention in other ways.

#### THE COLLECTIVE INSTINCT

The strong desire in the lives of adult men and women to acquire property, sometimes by theft and by other unfair means, is driven forward by the same instinct which actuates the little child when he fills his pockets with rocks, bags, strings, nails, and when he makes any sort of accumulation which he calls his own. This desire to accumulate things is not bad in itself, it becomes bad if it is undirected by matured individuals. Stealing is nothing more than the misdirection of the collective instinct. If we are to develop honesty in the lives of children we must very early in life teach children the relation between possession and the right to possess. We must teach them that ownership is based upon some sort of useful effort.

#### CONSTRUCTIVE AND DESTRUCTIVE INSTINCTS

To build up and to tear down is as fundamental in human nature as any other of the native tendencies. If the child pulls the chairs in the room out of their places and builds a house his motive is not to annoy mother but to build, to construct. He does not know its full meaning. We know that it is nature's method of preparing the child for a life of usefulness in society.

If he breaks up his little toys it may be for the purpose of discovering what is inside of them. The great force of curiosity is expressing itself. Normal children are active children. Morally good children are children whose activities are properly directed. The reason so many of our children do wrong is because there is nothing for them to do. The child's paradise is a place where he can express the many God given tendencies and do this without constantly hearing the awful words "Don't! Stop! Be still!" A little boy on being asked what he wanted for his birthday, replied: "I want to be let alone for one day."

Moral education in the home is today expressed in positive terms. It means direction, not suppression.

References: Cope, *Religious Education in the Family*, Chap's 20, 21, 22.

#### QUESTIONS

1. What are some of the more important natural tendencies?
2. The conduct of a very young child is governed largely by instinct. Is such conduct moral, unmoral, or non-moral? Explain.
3. Is the desire to fight in itself morally bad? Give reasons for your position.
4. What benefits morally grow out of the natural tendencies in a child to want to be with his crowd? What are some of the dangers connected with his instinct for association?
5. Give examples from the lives of children of the instinct of display. Show how this instinct may be directed in useful channels.
6. When a child appropriates that which does not belong to him, what instinct drives him on. Would you call this stealing? Why or why not?
7. What play activities tend to stimulate the constructive instinct? Give examples showing how this instinct is misunderstood.
8. In the moral training of children show that direction is better than suppression.
9. A knowledge of instinctive tendencies in children should serve what purpose in moral education?
10. Name other natural tendencies in the lives of children which you think have moral significance.

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#### TEACHER'S TOPIC

September

- I. Beginning of Winter's Activities.
- II. Renewed Energy in Relief Society Work.

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For a few cents you can buy enough matches to start 1000 fires. When the ancient nobleman's fire was doused by the rain he shivered in the cold until slaves made a blaze by friction or brought firebrands from afar.

Plenty of old settlers, now living, can recall the days before matches, when they ran a mile from the nearest neighbor's with a shovelful of blazing coals.

Your real wealth is measured, not in money, but in the number of things you obtain to eat and wear, the ease with which you get them, the comforts and conveniences of your home, methods of transportation and amusement.

It is only a few centuries since even the richest kings had no sewers, running water, rapid transportation, or any of the commonplace things that brighten the lives of all today.

Each year adds to our comforts and conveniences.

A few years ago only the richest men in town had autos. Now there's an auto for every twelve Americans.

Henry Ford is experimenting with a mixture of glue, cotton and formaldehyde. He expects to make a powerful building material out of these. If he succeeds, he'll stamp flivvers out like doughnuts.

That seems like a dream. But it is merely typical of the processes of mass production that have given the average person luxuries that were denied kings of antiquity.

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We call your attention to the fact that more than one-half of the subscriptions received so far have had the percentage deducted, which is not in accordance with the general understanding of the Magazine management and officers present at the conference.

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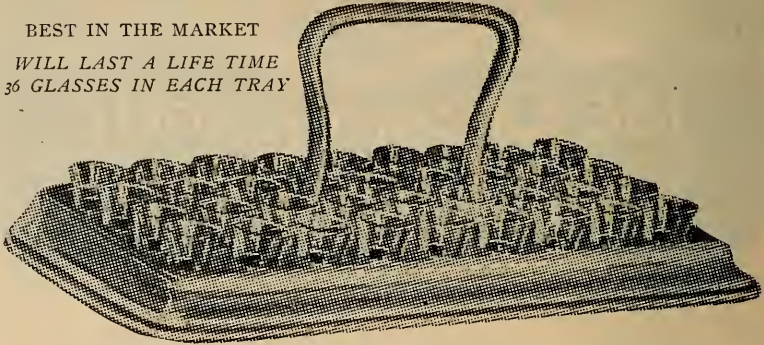
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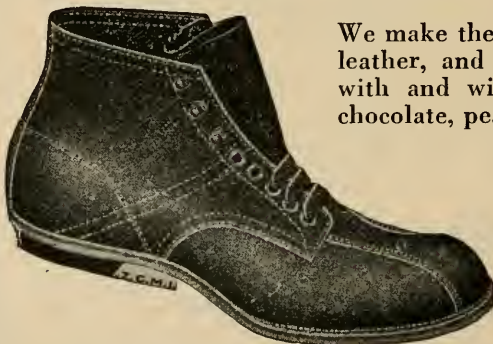
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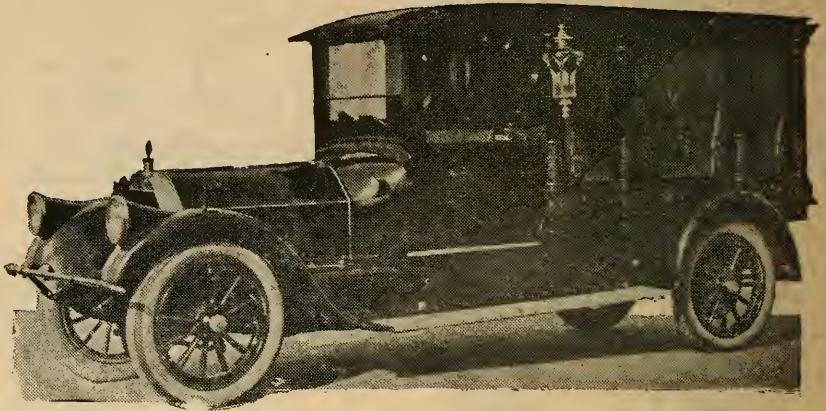
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Vol. IX

AUGUST, 1922

No. 8

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The Golden Wedding of Mr. and Mrs.  
McCune

Notes on Bible Poetry

The Ungrateful Indian

Z. C. M. I. Industrial Conditions for  
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# The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of  
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## ADVERTISERS' DIRECTORY

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## A Tribute to Sister Susa Y. Gates

*Ruth May Fox*

Thou gifted daughter of a mighty seer,  
All hail! thy fellow workers waft good cheer,  
Our blessing, praise, and honor give to thee,  
We thank the Father for thy ministry.

Each passing year hath added to thy crown,  
Gems unsurpassed, until thy fair renown  
Hath spread abroad, scaled mountains, crossed the sea,  
Thy sex in many lands rejoice in thee.

And yet we know thou lovest best of all  
The women who responded to the call  
Of God's own Church; who threw aside their pride,  
To walk in ways the haughty oft deride.

And we love thee, dear sister, well we know  
The wondrous faith thy zealous labors show;  
Thy leadership; thy staunch integrity;  
Thy reverence for God's authority.

From early youth thy pen so free and bold  
Hath fed the hearts of numbers manifold;  
Thy voice inspired hath fall'n on grateful ears.  
Thy benedictions in high heaven appears.

Thy ministrations, by our Father's grace,  
Dispensing blessings in his holy place,  
Shall bind the hearts of those beyond the veil  
So close to thine, their love can never fail.

Could'st ask for more? And still the shining way  
Throws wide its gates and bids thee, day by day,  
Continue on toward ambition's goal,  
Until his just reward shall satisfy thy soul.



SUSA YOUNG GATES



THE  
Relief Society Magazine

Vol. IX

AUGUST 1922,

No. 8

Our Retiring Editor

To suppress, rather than to express, is often the business of an editor. Fame, if it ever comes, will perhaps arise as much from the power of an editor to exercise the first, as from the second. Susa Young Gates can both suppress and express, but excels in the latter. Her fort is in creating, not in polishing thoughts and sentences; in originating, not in smoothing ideas and expressions. As far as the limited number of members of the intermountain community can accord a person literary fame, she has had it smile on her. It has come rather from her ability to do things vigorously than from a more quiet and toilsome work of editing other peoples' efforts in literature.

A nature like hers chafes under restraint and longs for original expression. Whether owing to this fact, or that she has in contemplation important original literary ventures, we regret that she has seen fit to resign as editor of the *Relief Society Magazine*, which she has so ably edited since its beginning in 1914-15. Her resignation was accepted June 29, by President Clarissa S. Williams and the General Board of the Relief Society.

She was appointed to this editorial position by the late President Joseph F. Smith. She has filled the mission with honor, and made *The Magazine* a popular publication among the members of the thriving great and growing organization which it represents. Eight years of earnest toil and planning, selecting, directing, proof reading, added to her charming personality expressed editorially, have endeared *The Magazine* to the many thousands of its readers, who, with us, will regret the parting that has now taken place.

The policy she pursued in the choice of matter was always favorable to womankind. The contents of *The Magazine* was very properly, mostly for, and by women. Women writers were justly given first place in its pages, and topics of pressing interest to women were given prominent priority. In all her writings, the Church, and the glorious principles and marvelous mission it teaches and stands for, were exalted; and the representatives of the

divine Priesthood were ever respected and upheld. She gave fair encouragement to new and inexperienced contributors, and many were thus emboldened to express their thoughts in writing.

Mrs. Susa Young Gates' literary activities have not been confined to the *Relief Society Magazine*. They have covered a period of many years, her literary work having begun when Dr. John R. Park appointed her associate editor of the first western college paper, *The College Lantern*. Since then she has written essays, stories, plays, and poetry for the Church magazines, and for the paper which she has edited, for more than fifty years. She founded the *Young Woman's Journal* in 1889, under the direction of the Y. L. M. I. A., and for eight years was its editor. Many of her early writings were printed in the *Deseret News*, *Juvenile Instructor*, and the *Woman's Exponent*, as well as in the *Young Woman's Journal*, and appear under the nom de plume, "Homespun." She is the author of a number of books, the three principal ones being, *Lydia Knight's History*, *John Stevens' Courtship*, perhaps her finest piece of fiction, and *The History of the Y. L. M. I. A.*, a book of about 500 pages. She is also the author of *An Elementary Treatise in Genealogy*, and *A Surname Book*, and other works. Her *Journal* editorials cover a period of eleven years, and in many respects are among her ablest writings. *John Stevens' Courtship* was adopted in the M. I. A. reading course, and is a pioneer story embracing the exacting episodes and love affairs of a Church leader during the Johnston Army period. For many years, in the early days, she was practically the only fiction writer in the Church, and while those early writings may have lacked the finish that it is now her power to give, and that is desirable in present day stories, the thoughts and incidents are vigorous, showing sympathetic insight into human nature, with a keen perception of human needs. They are instructive and entertaining, and many of the preachments made have lingered fresh to this day in the minds of the youthful readers of years ago. The influence of her writings is always for good, encouragement, and helpfulness, and leave a wholesome feeling in the minds of the readers.

Among the semi-literary activities of Mrs. Gates may be mentioned that she served for five years as chairman of the Press Committee of the National Woman's Council; and traveled in the interest of suffrage into many foreign lands—London, Copenhagen, Rome—and attended many gatherings in America. She received her early education in the private school of her father, Brigham Young, and this was continued in the Deseret University, now the University of Utah, of which she is an alumnus. She studied also in Brigham Young University and took summer work at Harvard. Besides being the head of the editorial staff of the

*College Lantern*, she was the official reporter for the *Retrenchment Society* and for the dedication services of the St. George temple. She is a member of the Board of Trustees of the Brigham Young University, in which capacity she has served for more than thirty years; and in 1906, was appointed a director of the Agricultural College of Utah, which position she occupied for seven years. At present, she is engaged in important genealogical research in which she has always taken active interest.

She became a member of the General Board of the Relief Society, May 8, 1911, and prior to that time had acted as a member of the General Board of the Y. L. M. I. A. since 1889. In 1914 she became editor of the *Relief Society Bulletin*, and later editor of the *Relief Society Magazine*, which was first issued, January, 1915.

Besides her literary activities, she has devoted herself to her family, and is a firm believer in the statement that her father once made to her that, "If a woman were to become famous throughout the world, and still fail as a wife and mother, she would wake up on the morning of the resurrection and find that she had failed in everything." Sister Gates, therefore, notwithstanding her initiative in literary work and in organization, considers that her devotion as wife and mother is her first religious duty. Her experience, splendid organizing powers, and initiative in literature, have been freely given to the organizations of the women of the Church and nation, many of whom will regret her immediate retirement from the editorial field and will gladly welcome any new literary venture that she may originate, now that she is free to lead out in original fields of endeavor. We are sure all our readers will join us in wishing her the blessings of the Lord, happiness and success, in any venture or activity she may undertake.

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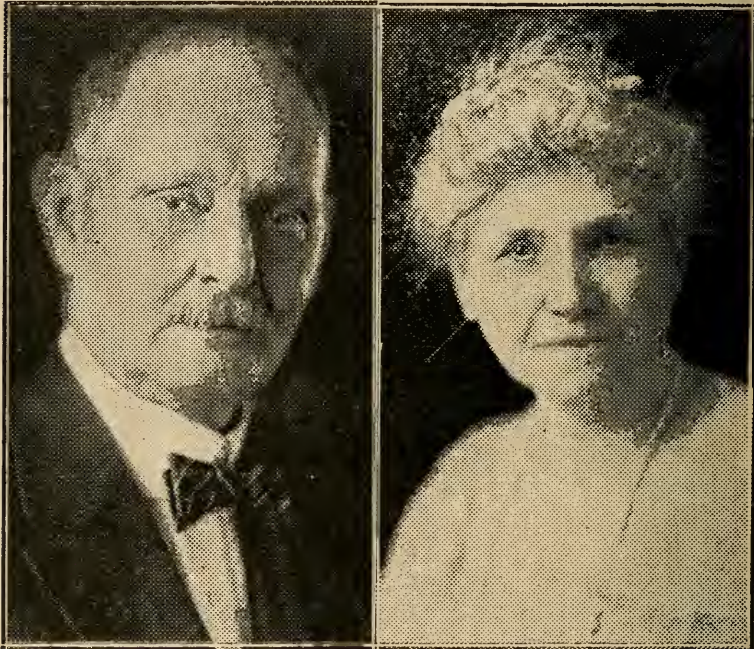
Modern sanitation and community health programs have, in many instances, converted the flyless home ideal into an accomplished fact. In some districts and communities, however, judging from the numbers of these swarming germ carriers, the message of disease control and warning of the menace and danger of the fly to the public health, has not penetrated the domestic and civic consciousness. Until every community is freed from the danger of the spread of disease by the uncontrolled fly, it is not trite to revive "swat-the-fly" campaigns and to urge housewives to screen their homes.



## Golden Wedding of Mr. and Mrs. A. W. McCune

The golden wedding anniversary of Alfred W. and Elizabeth C. McCune was celebrated July 1, 1922, in the McCune mansion, now the School of Music for the L. D. S. Church.

President Grant, and a committee of women whom he had selected to assist him, bade three hundred guests to the reception. Invitations were sent to the various cities and town, in Utah



MR. AND MRS. A. W. MCCUNE

where Mr. and Mrs. McCune had previously lived and made many warm personal and business friends.

President Grant acted as host in receiving, and made everyone feel welcome and at home. An informal program of music was given in which President Grant, Elder Melvin J. Ballard, Professors Melvin Peterson, J. J. McClellan and Willard Weihe participated.



Mrs. McCune was modestly gowned in a white Japanese silk dress trimmed with lace. It was one of those beautiful, quiet home affairs, carrying out the wishes of both President Grant and Mr. and Mrs. McCune.

For ten years Sister McCune was identified with the Relief Society General Board, having been called to this position April, 1911. During these years she gave her time and strength unselfishly, visiting practically every stake, counseling and advising the mothers and daughters of Zion. No matter how long and hard the journey, Sister McCune was always willing to accept the appointment. Sister McCune was always welcomed a return visitor to any stake she previously visited. She not only visited the Relief Societies at home, but she traveled extensively in foreign lands, and was entertained by some of the great men and women of the world. It is said of her that during one of her visits in London, she assisted our missionary boys in tracting from house to house. Her testimony has been heard by thousands of people.

Sister McCune has always maintained a humble spirit. Her faith has been unwavering, and her interest in the Church and her people has never faltered. Her right hand was always extended to those who needed help. Her interests centered around the unfortunate. She blessed the sick and looked after the genealogical release of the dead who are dependent upon their living friends and relatives for assistance. She was the chairman of the genealogical committee of the General Board and was the means of inspiring many of the sisters as well as the brethren to good work in genealogical study and research.

Sister McCune gave much of her time in personal supervision in the opening and furnishing of the Relief Society home. Its walls were adorned with some of her beautiful pictures, as gifts to the home. She harbors an intense interest for the women of the Church which has been often beautifully expressed in her gifts and acts of love.

Sister McCune's love and interest in the Relief Society work made her one of the most valuable members of the General Board. To know her is to love and respect her, and the Presidency of the Relief Society as well as the General Board join with President Grant and friends in wishing Mr. and Mrs. McCune, health, happiness and long life.

—L. Y. R.

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### THE POWER OF TRUTH

“Truth is the rock foundation of every great character. It is loyalty to the right as we see it; it is courageous living of our lives in harmony with our ideals; it is always—power.”

## Girls in Our Own Zion's Co-operative Mercantile Institution

The opening of a cafeteria on the fourth floor of Zion's Co-operative Mercantile Institution, for the employees of that popular establishment led to an investigation and inquiry concerning the status of our girls who labor there so faithfully and so well. The writer is unacquainted with the conditions of girl employees in similar institutions in the world; yet knows something concerning the opportunities provided in this city in like cases. It may be that large institutions in the world provide as luxuriant quarters, as fine insurance facilities, and as excellent food at minimum prices as is offered to the girl employees of this home institution; if that should be true, the marvel is that more of our restless wage-earning girls do not crowd such institutions, for the advantages and comforts there offered.

The cafeteria, just opened for the use of the girls, has a large, elegantly furnished rest room attached with leather cushioned rockers, couches, velvet rugs, and writing tables so that the period of the noon hour offers relaxation physically and mentally to the tired girl employee. There is an excellent phonograph filled with up-to-date records; beside it stands a piano and pianola; near there is a library of standard novels, books of travel, all the Church works, and the Church auxiliary magazines with the daily papers; not only this, but a large table contains copies of the higher class Eastern magazines and periodicals, especially the women's magazines.

The food served in the cafeteria is cooked by a trained chef who has been in service at a local cafeteria for a number of years. The modern kitchen is fitted with every appliance that science can devise, is compact and exceedingly white and clean. The food is served in cafeteria style; the girls pass along filling their trays as taste or fancy may dictate. Indeed, they are at liberty to bring food, in part or wholly so, if they choose, of their own providing. The usual choice of meats, soups and stews is supplemented by vegetables, gravies, sauces, salads, pickles, and desserts of the most tempting variety and kind. The prices are almost unbelievably cheap; a plate with a most generous slice of roast beef flanked by mashed potatoes and gravy is 15c, vegetables are 5c a dish, salads and pickles likewise; great pieces of pie and cake, fruit

and lemon and custard pie, chocolate, nut and banana cake and of most generous proportions are likewise 5c a helping. The cooking and serving is as excellent as any in the city.

From two hundred to three hundred people are served here through two hours of service. Provisions are made where any who are not well can rest or receive the kindly ministrations of associates or the matron during the friendly noon hour, and a whole hour time at noon is allowed to each employee.

There are two hundred girls in the institution, that is, clerks only. The average clerk's wage is \$15 a week. Comparison of wages with other stores in this city proves that this institution has never paid as low prices as the other stores; if anything, their



GIRL EMPLOYEES' REST ROOM

rate is a little higher. This estimate, of course, does not include the heads of the department, nor the girls who get much higher salaries working in the office. The girls labor from seven and one-half hours to eight hours a day and are never required to work overtime. Stools are provided where they are at liberty to rest whenever they wish, as long as they are not busy. If the girls are absent for a week because of sickness, their pay goes right on for

that length of time, and they are always allowed one day off each month.

Then there is the Insurance Fund which was created two years ago. The following items indicate the liberality of this movement:

The usual rules of insurance are followed in the Pension and Benefit proposition. Those who have been one year in the institution and are under 18 years of age, in case of death, their beneficiaries shall receive \$500; those who have been in the employ of the institution one year, and less than 15 years, and are over 18 years of age, their beneficiaries receive \$1000; over fifteen years, \$1,500; for department managers and those who hold equally responsible positions, their beneficiaries receive \$2,500. This insurance goes only to those employees' beneficiaries where the employees are regularly employed at the time of their last illness and who are not already receiving pensions.

In the pension system all officers and employees who have attained the age of 65 years, and who have served the institution honorably for twenty years, receive a pension at their retirement. The acceptance of the pension does not debar the employee from engaging in any other business. They receive a monthly pension of one per cent of the average monthly salary, as shown by the pay-roll, for the past ten years, multiplied by years of service. For example: the average salary of an employee for the past 10 years may be \$80 per month, his length of service 25 years,  $8 \times 25 = \$20$  per month.

Naturally there is discretion left with the pension board concerning the associate rights of the Institution and employee: the Institution reserving the privilege to discharge any employee or officer when the interest of the institution requires such action.

All of the employees have discounts in the purchase of goods. One excellent note of instruction contains the following points:

"Misrepresentation.—You must never misrepresent goods; you can sell more without. A satisfied customer will always return. Make no promises you are not sure can be fulfilled. Post yourself fully on delivery schedule.

"If you have not exactly what a customer asks for, show something else that may answer.

"General Conduct.—Don't read newspapers or talk loud. Don't entertain your friends. Keep your stock clean. Keep yourself clean and neatly dressed. Don't discuss politics or other matters foreign to business. Smoking on the premises is positively prohibited, and chewing gum in business hours not allowed.

"You must not gather in groups, nor leave your department without permission. Do not attend to your private affairs dur-



ing business hours. Have your mail directed home. Do not use company stationery for your own private correspondence.

"Be loyal to the Institution; work for its interest as you would for yourself, and don't criticise. If you have any suggestions drop them in the Suggestion Box in the General Office.

"While volume of sales are an important factor in business, polite attention, interest in your duties, and care in waiting on



EMPLOYEES' CAFETERIA

customers are equally important, and are in themselves productive of increased business.

"You are working for an Institution which stands for the highest ideals, and you are expected to maintain this standard in your personal lives. Otherwise, you will not advance with the organization.

"It is the purpose and policy of the Institution to offer encouragement and scope for ambition and honest labor, but it is not intended to put a premium upon indolence or incapacity, or to stimulate the agitator. The employee who habitually criticizes the policy of those in charge, or complains of their inability to

perceive his superior qualifications, is very apt to defeat his own purpose.

“As a final word we wish it understood that every employee of Z. C. M. I. who faithfully attends to his business, who is steady in his habits, punctual, reliable, and competent in the performance of his special duty, may feel sure that patience and loyalty will ultimately bring their reward.”

The other rules and instructions issued to the employees are illuminating, and indicates the friendliness of our parent Institution to their associate workers.

There is a Mutual Aid Society also associated with the Z. C. M. I. which is an employees' direct affair. Usually officers and committees head the Society. The following items indicate its scope:

The membership dues shall be as follows:

Class I (Members receiving less than \$50 per month) 25 cents per month.

Class II (Members receiving \$50, but less than \$75) 50 cents per month.

Class III (Members receiving \$75, but less than \$100) 75 cents per month.

Class IV (Members receiving \$100 and over per month) \$1 per month.

These dues are to be deducted from the salary.

The benefits to which a member is entitled are as follows:

In case of sickness an allowance of \$1.75 per day for not exceeding 10 weeks, and 75 cents per day for not exceeding 10 weeks thereafter.

Provided, that such allowance shall not exceed his or her salary.

This allowance to commence two days after the member's regular pay has been stopped. In case the sickness is of longer duration than two days the member will receive the allowance above. In every case Sunday will be excluded.

No assistance shall be rendered a member until he has been a member for one month.

Upon the death of a member, leaving a dependent wife, husband or child, \$250. All other members \$100. Upon the death of a member's wife or husband, or adult member, \$100; a minor dependent child over 12 years of age, \$75; under 12 years, \$50.

Any female member who has been a member for one year, who leaves the Institution to get married, \$25.

Another item provides that \$25 be paid to members of the society upon the birth of a child.

In case of a missionary call, a sum equal to his fare to his field of labor shall be presented, plus \$25, provided, however, that such fare shall not exceed \$100. Provided further, that such member shall have been a member six months previous to the date of his call.

A member who becomes a pensioner may remain a member by continuing to pay his due, and shall be entitled to death benefit but not to sick benefit.

These instructions may be studied with profit by any girl or woman who engages help from other people and who desires to get help, financial or otherwise, from friends or associates. We commend most heartily all of the items herein mentioned and we are exceedingly proud of the attitude of this greatest, most righteously successful Institution with which we are acquainted. The officers are: President, Heber J. Grant; Anthony W. Ivins, vice president; Manager, John F. Bennett, Assistant Manager, Franklin S. Tingey; secretary, C. A. F. Orlob; Treasurer, W. S. Romney; and John H. Burrows, Assistant Treasurer. All of these are tireless in their efforts to promote the welfare of the Institution itself and those associated with it.

---

### MY BABY'S PRAYER

*Mrs. L. E. Russon*

O little lips, how dear, how dear!  
 How comforting to mother's ear,  
 When from the childish heart they bear  
 My baby's prayer.  
 "Bless Daddy, please, and make him well,  
 And, Buddy hurt him when he fell."  
 What joy when breathes upon the air  
 My baby's prayer.  
 "And bless my mama, too, tonight,  
 May she be strong, and teach us right—"  
 O baby faith, sublime and fair,  
 O baby prayer.  
 "Bless poor old Grandma's eyes to see;  
 May I a little lady be—"  
 It seems to banish grief and care,  
 My baby's prayer.

# Notes on Bible Poetry

FROM AN OLD NOTE BOOK.

*L. Lula Greene Richards*

Over one hundred year ago, there died at Calcutta, in India, one of the foremost literary men of the last century. This man was Sir William Jones, one of the English Judges in the Supreme Court of Judicature at Calcutta. He was exceedingly progressive in science generally, but in Oriental letters, he is said to have been the finest student of any time. He was not only a brilliant scholar, but a sincere Christian, an ardent supporter of the scriptures, and at his death these words were found on the last leaf of his Bible:

"I have regularly and attentively read these Holy Scriptures; and am of opinion that this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books in whatever age or language they may have been composed."

So it should be with us. We should place the scriptures, ancient and modern, among our literary treasures, not only because we prize them on account of the inspiration and divine promptings which have guided their writers, but also because we have made ourselves familiar with their value as books. Our Bible ought to be far more than a mere book of reference to which we turn only when we wish to justify or defend some portion of our faith; and more than a source of interesting controversy between ourselves and our associates and debate as to what this or that passage means. It ought to be a book which we find interesting and take pleasure in reading because of the unbiased simplicity of its historical narratives, and the sweetness and fervor of its poetry.

As with everything else, to fully appreciate Hebrew poetry, we must study and understand it. In doing this we will find some marked differences between it and the poetry of today. The principal characteristics which distinguish our modern prose writings from our poetry are the elements of rhyme and meter belonging to poetry and lacking in prose. Still some of our best poetry is written without rhyme, in blank verse, we call it. During the 16th and 17th centuries, this was a very popular style. Milton wrote his "Paradise Lost" in that form. So, despite the delightful grace which rhyme lends to poetry, we have to conclude that it is not an indispensable feature. Even without its use,



modern poetry still has that musical harmony produced from the use of rhythm and regularity of structure. Rhythm is the result of accenting the syllables of a poem at certain regular intervals; thus, in some poetry as in Gray's "Elegy" every second syllable is accented, and in some other poetry, every third syllable, other styles have the first of every two syllables accented, and so on. As the measured steps of a file of well trained soldiers with its "Left, left, left," is to the eyes, so the harmonious beat of this accent of syllable is to the ear, causing the words even apart from the beauty of their meaning to soothe, restrain or stimulate the emotions unconsciously, as with a sense of music. The placing of these rhythmic periods into different regular forms gives us meter.

These two elements, rhyme and meter, two of the essentials of modern poetry, are lacking in the poetry of the Bible, although meter is often closely approached. The old Hebrew poets neither relied on similarity of sound nor regular measure of syllable to give their words poetic worth. How then, without these characteristics by which we distinguish modern poetry from prose to guide us, are we to discern when reading the Scriptures the poetical from the prosaic? For though we say that poetry is beautiful sentiment, fittingly expressed, this is giving it the broadest meaning, strictly speaking, we must admit that poetical prose is one thing and poetry another. Poetry must have some feature of regularity of form or structure to distinguish it. What is this feature in the writings of the Bible? How are we to know when we are reading Hebrew poetry and when Hebrew prose?

As I have said, meter is so often closely approached that we might even use it as a secondary test; but the most prominent characteristic in Hebrew poetry is parallelism. This is not a measure of syllable, but a measure of thought. One writer has called it thought rhythm. The common definition of parallelism is resemblance. It comes from a Greek word meaning to place side by side, and with reference to Hebrew poetry consists in the expression in two poetic lines of the same sentiment with slight modification. To illustrate I will read two passages from Isaiah:

"The vile person shall no more be called liberal;  
Nor the churl said to be bountiful."

"At the noise of the tumult the people fled.  
At the lifting up of thyself, the nations were scattered."

Here is an example from Psalms:

“The king shall joy in thy strength, O Lord.  
 And in thy salvation how greatly shall he rejoice.  
 Thou hast given him his heart's desire;  
 And hast not withholden the request of his lips.”

The fourth chapter of Genesis, in the midst of a prose narrative, Lamech, in telling his two wives that he has killed a man, affords an excellent example:

“And Lamech said unto his wives:—

“Adah and Zillah, hear my voice;  
 Ye wives of Lamech, hearken unto my speech:  
 For I have slain a man to my wounding,  
 And a young man to my hurt.”

Again referring to Isaiah, we find an instance of parallelism consisting of three lines having practically the same meaning, thus:—

“Now will I rise, saith the Lord,  
 Now will I be exalted.  
 Now will I lift up myself.”

However, these examples illustrate only one class of parallelism, and it is divided into three general classes. The class just referred to is synonymous parallelism, so called because the different lines express practically the same ideas. The second class is known as antithetic (antithetic means placed in contrast), and this class is given this name because to make the sentiment of the first line clear and forcible the poet places one quite opposed to it in meaning in the second. Many examples of this class are contained in Proverbs and Psalms:

“When the righteous are in authority, the people rejoice;  
 But when the wicked beareth rule, the people mourn.”

“The wicked flee when no man pursueth;  
 But the righteous are as bold as a lion.”

“He that tilleth his soil shall have plenty of bread;  
 But he that followeth after vain persons shall have  
 poverty enough.”

The third class is called synthetic parallelism, but we cannot truly call this parallelism of thought, for instead of the ideas being similar as in synonomous parallelism, or exactly opposite in meaning as in antithetic parallelism, the second or following

lines introduce an entirely new thought suggested by the first or fundamental idea :

“What man is he that feareth the Lord?  
Him shall he instruct in the way that he shall choose.”

“Train up a child in the way he should go,  
And when he is old, he will not depart from it.”

We say the Bible contains three poetical books, but more than three merit the title. Psalms is classed as lyrical poetry because the different psalms are evidently poems intended to be sung to the music of the lyre or some other instrument. Proverbs we call didactic, as it is of reflective character. And the Book of Job, dramatic because it partakes of the nature of the drama.

Much as the material form of their poetry may differ, the modern poet and the poet of scripture have one thing in common: an intense love of nature. No matter how deep or sublime his subject, the Hebrew poet always tries to make it clear by comparing it with some simple feature of the homely, every-day life of his people. David, speaking of the perfection of the ways of the Lord, says:

“More to be desired are they than gold, yea than much fine gold;  
Sweeter also than honey and the honey-comb.”

And in another psalm, speaking of the enemies of Zion: “Let them be as the grass upon the housetops, which withereth afore it groweth up.” That was in a country where most of the houses had flat roofs made from earth with grass growing on them.

Probably all will recognize these lines:

“The Lord is my shepherd; I shall not want.  
He maketh me to lie down in green pastures:  
He leadeth me beside the still waters.”

And in the New Testament the words of Christ partake of this characteristic:

“The foxes have holes,  
And the birds of the air have nests;  
But the son of man hath not where to lay his head.”

Constant allusions of this nature stamp on Bible poetry the love of the Hebrew poet for his country. He was Hebrew through and through. To him there were no forests like those on the hillsides of Lebanon; Jordan was the river of rivers, and Jerusalem the city of cities. Even when taken captive to the far

richest cities of the East, his heart still remained true to this ideal. He mourned for her desolation, and rejoiced in the hope of her future.

“By the rivers of Babylon, there we sat down,  
 Yea, we wept, when we remembered Zion.  
 We hanged our harps upon the willows in the midst  
 thereof.  
 For there they that carried us away captive required  
 of us a song:  
 And they that wasted us required of us mirth, saying,  
 Sing us one of the songs of Zion.  
 How shall we sing the Lord’s song in a strange land?  
 If I forget thee, O Jerusalem, let my right hand forget  
 her cunning!  
 If I do not remember thee, let my tongue cleave to the  
 roof of my mouth,  
 If I prefer not Jerusalem above my chief joy.”

Solomon says there is a time for all things. So, it would seem there is a time peculiarly adapted for the reading of Bible verses. If the rush of up-to-date life would allow us to follow the custom of many of our devout grandfathers and grandmothers of reading a few words from the Bible at prayer time, even if only once a week, this would lead to an acquaintance with the beauty of the Scriptures; and might it not cultivate in our young people a love for reading that has a worth beyond giving mere pleasure for the moment?

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A change in the citizenship status of women, has been proposed, and has been endorsed by several women’s organizations. The present law gives a married woman the same citizenship status as that of her husband. The proposed amendment provides that an American woman, marrying a foreigner, should be allowed to retain her rights as an American citizen, and it also provides that the foreign woman should be subject to the same naturalization provisions as the foreign man and should not be permitted to obtain her citizenship rights by virtue of her husband’s naturalization.



# The Ungrateful Indian

By *Nina B. McKean.*

There were five of us. Jean, the girl from the East, with her fine manners and sweet voice; Mary, jolly and sociable, from sunny California; Lois, on a vacation from teaching school and making a visit to the Cliff dwellings to learn more about the "wild and woolly Indians," the nurse from the government hospital of the Agency, resting after a long confinement with small-pox cases in the school, and myself. There is nothing to tell of myself except that I had been reared in the midst of the Indians; with a father who preached the gospel to them, and that I had a feeling of kinship with the red man which raised a hot resentment in my heart at the least disparaging remark about "my people."

"An Indian is an Indian," remarked Jean, "and why fuss about them? Just give them a little room in the woods, and leave them alone? I wouldn't touch one for anything;" and she brushed an imaginary contamination from her hands. I felt my anger growing, but remembered I was acting as hostess and did not reply.

"Oh, you should see our Indians in California, they are just too picturesque for anything!" said Mary.

Of course, all Californians boost everything in their native state, even their Indians. I believe the only thing they don't brag on is the Chinese population.

"The thing I have against the Indians is their ingratitude," exclaimed the school teacher. "Why, just think of the money the government spends every year on the unappreciative heathens, that we could use to such good advantage in our white schools, and what thanks do we get for it? Don't you get sick of it?" she finished, turning to the government nurse for support of her contention.

But the nurse was looking out of the window, and a suspicious moisture in her soft brown eyes made us all cast furtive glances at one another. When she turned and looked up at us, I fancied I saw in her eyes a feeling of pity for the ignorance around her. She said gently, "Shall I tell you a story?"

"By all means, yes," we all exclaimed; she began:

"I am not going to tell you how long ago this was, but it is true, and it was when I was much younger than I am now. I had just finished my hospital work and passed the civil service examination and came out west to work for the poor Indians, not because I could make more money, but for real love of humanity.

I have seen the natives on the war path when soldiers were sent to subdue them, but I am getting away from my story.

"One day to our school came a pretty little girl with a very unspellable name; but that made no difference, as she was registered under the name of Minnie Brown, and as such we knew her. Her father stood in the background looking with great hauteur upon the proceedings. Her mother was dead, I learned, and that drew me to her. I often invited her to my room in those first lonely months, and then she came of her own choice. She grew into a beautiful woman and was wonderfully bright and original in her ideas." When the tall, good-looking Indian boy, whom we called Jim, began smiling at my Minnie, I found myself making a match in spite of myself; and I pictured a family of brown babies of which I should be a godmother.

"About this time, I was talking one night to the secretary about our head doctor; and I noticed his eyes shone with a look I didn't like when he looked across the grounds to where Minnie was leading a crowd of little tots in a dance."

"She's a pretty thing. Too bad she is only a squaw."

"I started this story with the sole idea of telling the truth. The secretary's voice and eyes gave me a chilled feeling of dread. I never once had thought of our gentle, refined Minnie as a squaw. I vowed to watch more carefully for my girl in the future. Why, oh, why, do we have premonitions that still avail us nothing!

"The next day I was called to the bedside of a seriously sick sister, and two months elapsed before I returned to the agency. Meeting old friends and relatives had kept my mind away from my work, so I was entirely unprepared for the events that had occurred. The secretary had been dismissed from the service, I found, and Minnie, afraid and ashamed, had fled home to her people.

"Jim was accused of the deed and was sent to find and marry Minnie to cover up a white man's sin. Indians do not talk much, and Jim really loved her, so he was willing to take the blame in order to protect her, but in his eyes was a flaming rebellion over the unjust advantage a white man had taken.

"Alas, he could not find Minnie, and I was frantic for fear she had added self-destruction to her other sin, when one night in the midst of a raging blizzard she stumbled into my room, eyes blazing with fever, and feet stiff and frozen. She fell prostrate as I opened the door. With the help of the doctor we worked all night and by morning she lost her wild look and reached for my hand.

"'My father cursed me and drove me from his door,' she said pitifully, I have disgraced a line of noble chiefs, but I have

learned many things from the white man—I learned to sin. But you have taught me that Jesus forgives. Now I will sleep!’ and so Minnie fell asleep.”

After a while Jean asked, in a husky voice, “And what became of the others?”

“The secretary married a white girl in the East—but never came west again. I don’t think he would want to face Jim.”

“And Jim?” asked Lois.

“Oh! he is the proud and ungrateful guide we had this morning about whom you were expressing regret concerning the money spent on the Indians by our government.”

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### THE RELIEF SOCIETY MAGAZINE

*Mrs. Christine Stacey*

I’m going to speak a word or two,  
 ’Though volumes could be told,  
 About a little magazine  
 That’s worth its weight in gold.

It comes to me and never fails,  
 Each month I find it here.  
 A little messenger it is  
 That brings a world of cheer.

I turn the cover, then, perhaps,  
 A picture first I see.  
 And next my eager eyes behold  
 A gem of poetry.

And stories, too, biographies  
 Of sisters who have gone;  
 And sisters who are with us still  
 To help the work along.

And other stories, too, I find,  
 Of love and joy and pain;  
 Of happiness that slips away  
 And then comes back again.

Then lastly come the solemn truths  
 The words that God hath said.  
 My eager mind is satisfied;  
 My hungry soul is fed.

And then I sit and ponder on  
 The things my eyes have seen.  
 And thank the Lord that I can read  
 The *R. S. Magazine*.

# Summer]Menus

*Jeannette A. Hyde*

The most natural thing in work is for us to work along the line of least resistance. We are all hunting for the best thing in the easiest way. As soon as the hot days begin, you hear the house wife ask, "What can we have to eat today?" We all desire something appetizing, something easy to get, something to keep the body cool and something nourishing as well. All wise house wives know that to make sudden changes upsets the digestive organs and creates all kinds of disturbances. So we begin planning our meals with the thought in mind of keeping the family well, giving them cooling things with the least effort and with the least disturbance to the general outline of home work.

If we would live simply during the summer months, eliminating rich pastry, such as pie, cake, puddings; eating but little meat and especially fat meats preparing our heavy meal in the morning before the heat of the day, serving only one hot vegetable or beverage at the dinner hour, eliminating stewing and fretting over meals, we would find ourselves much cooler and more comfortable. We must eat plenty of vegetables and fresh fruits, bread and butter, milk, eggs, and cheese, cottage cheese especially. These things are available to most families in city and country. Plenty of greens combined with fruits, vegetables, fish, cottage cheese and other cheese, cold meats, chicken and so forth should be a part of our variety served during the week, but not too great a variety for each meal.

Fe will furnish a few suggestive menus for hot days:

## *Menu No. 1*

### BREAKFAST

Raspberries or currants, strawberries, stewed gooseberries, dewberries, stewed black currants, sliced apricots, sliced peaches, cooked pears or any seasonable fruits.

Cooked cereal with cream.

Toast, French, buttered, or dry.

Postum, hot milk or cocoa.

### LUNCHEON

Veal cutlet and brown sauce.

Buttered beets.

Head lettuce with French dressing, mayonnaise or thousand island.

Wafers with cream cheese or cottage cheese.

Any kind of jelly or jam.



## DINNER

Cream macaroni on toast.  
Sliced tomatoes and cucumbers.  
Onions with vinegar sauce.  
Tapioca fruit jelly with cream.  
Plain cake.

*Menu No. II*

## BREAKFAST

Fresh fruit.  
Plain boiled rice with cream.  
Muffins, corn or graham.  
Cocoa, hot milk or postum.

## LUNCHEON

Stewed chicken.  
String beans.  
Red cabbage salad.  
Bread and butter sandwiches.

## DINNER

Scalloped corn.  
Baked potatoes.  
Stewed carrots or turnips.  
Plain ginger bread.

*Menu No. III*

## BREAKFAST

Fresh fruit.  
Oatmeal with cream.  
Fried finger cakes or toast.  
Postum, cocoa, or milk.

## LUNCHEON

Potato salad, mayonnaise or French dressing.  
Whole wheat or graham sandwiches.  
Cup cakes and buttermilk.

## DINNER

Tomato or vegetable fruits and crackers.  
Cold roast beef.  
New potatoes with peas or cream gravy.  
Cup custard or tapioca pudding.

*Menu No. IV*

## BREAKFAST

Fresh fruit.  
Shredded wheat with cream.  
Pop overs or graham muffins.  
Postum, milk or cocoa.

## LUNCHEON

Minced chicken, ham or dried beef on toast.  
 Bread and butter.  
 Any kind of fruit jelly or preserves.  
 Cocoa or hot milk.

## DINNER

Potato made milk soup.  
 Crackers.  
 Fish or veal loaf with tomato sauce.  
 Peas.  
 Sliced cucumbers.  
 Plain cake with cream sauce.

*Menu No. V*

## BREAKFAST

Stewed rhubarb.  
 Corn meal mush and cream.  
 Whole wheat muffins.  
 Cocoa, milk or postum.

## LUNCHEON

Broiled white fish or thin slice of breakfast bacon on toast.  
 Vegetable combination salad.  
 Brown bread and butter.  
 Fresh fruit.  
 Cocoa or buttermilk.

## DINNER

Cream of lettuce soup.  
 Cold roast lamb or veal.  
 Currant jelly on mint sauce.  
 Baked hominy and cheese.  
 Brown Betty pudding with jelly sauce.

*Menu No. VI*

## BREAKFAST

Sliced oranges.  
 Puffed rice and cream.  
 Frizzled ham and eggs.  
 Graham toast.  
 Postum or cocoa.

## LUNCHEON

Omelet with asparagus tips or cold peas mushrooms or cheese.  
 Scalloped potatoes.  
 Whole or white bread sandwiches.  
 Tapioca fruit pudding with cream.  
 Chocolate or buttermilk.

## DINNER

Bean soup, and crackers.  
 Tuna fish loaf or salmon loaf.  
 Stuffed tomatoes or peppers.  
 Carmel custard.  
 Any kind of small cakes.

## RECIPES

*Menu No. 1*

## FRENCH TOAST

One egg.  
 One cup sweet milk.  
 1 tbsp. flour.  
 $\frac{1}{2}$  tsp. salt.  
 Whip into batter.

Cut stale bread in slices about  $\frac{1}{2}$  inch thick, dip in batter, fry on both sides in rather hot butter fat until nicely brown. Serve with fresh fruit, jelly or syrup.

## VEAL CUTLETS

1 egg.  
 1 cup milk.  
 2 tbsp. flour.  
 $\frac{1}{2}$  tsp. salt.  
 Dash of pepper.  
 Combine together in batter.

Rub cutlets with lemon juice, salt and pepper. Dredge in fine bread on both sides, then in batter, then in bread crumbs. Fry in rather deep hot fat, until thoroughly done. To butter fat left in pan add tbsp. flour, 1 finely chopped onion. Stir constantly to avoid burning. Add sufficient water to make gravy. Flavor with kitchen bouquet. Serve on slice of toast with cutlets.

*Directions for Salad Dressing*

Two important things to remember in the making of salad: That vegetables and greens should be thoroughly fresh and crisp and all utensils chilled as well as ingredients entering into the making of the salad.

## FRENCH DRESSING

$\frac{1}{2}$  tsp. celery salt.  
 $\frac{1}{4}$  tsp. paprika.  
 1 tsp. salt.  
 6 tbsp. olive oil.  
 2 tbsp. vinegar or lemon juice.

To this may be added a tsp. of catsup and tabasco sauce. In making French dressing, if the flavor of onion or garlic is liked, cut a slice of either and rub the bowl in which the dressing is to be made.

## EGGLESS MAYONNAISE DRESSING

Dressing enough for 4 persons.  
 6 tbsp. of condensed milk.  
 12 tbsp. olive oil.  
 1 tsp. dry mustard.  
 1 tsp. sugar.  
 $\frac{1}{2}$  tsp. salt.  
 $\frac{1}{8}$  tsp. paprika.  
 4 tbsp. vinegar.  
 1 tsp. lemon juice.

Have all ingredients thoroughly chilled before attempting to make this recipe. Carefully whip oil and condensed milk, pour over salt, sugar and paprika, the vinegar and lemon juice. When all is thoroughly dissolved add to the oil and milk. This makes a very fine mayonnaise dressing.

## THOUSAND ISLAND DRESSING

Take above foundation, add  
 1 chopped hard boiled egg.  
 1 tbsp. chopped green pepper.  
 1 tbsp. chopped English chives or onion.  
 4 tbsp. catsup.  
 4 tbsp. chilly sauce.  
 $\frac{1}{4}$  cup of whipped cream improves flavor.

*Menu No. II*

## MUFFINS

$\frac{1}{2}$  pint flour.  
 $\frac{1}{2}$  pint either white, or yellow corn meal or graham.  
 3 tsp. baking powder.  
 $\frac{1}{2}$  tsp. salt.  
 2 eggs.  
 $1\frac{1}{2}$  cups milk.  
 2 tbsp. butter fat.

Mix dry ingredients together, whip up eggs, add milk and butter fat, make a drop batter, bake from 20 to 30 minutes in moderately hot oven.

## RED CABBAGE SALAD

Shred red cabbage very fine.  
 1 pint shredded cabbage add  
 $\frac{1}{2}$  tsp. caraway seeds.  
 Serve with French dressing.



*Menu No. III*

## FRIED FINGER TIPS

- $\frac{1}{2}$  pint flour.  
 3 tsp. baking powder  
 $\frac{1}{2}$  tsp. salt.  
 1 scant cup milk.  
 Make in very soft dough.

Roll on bread board about 1 inch thick. Cut in finger lengths and fry in deep fat. Dip in syrup. To make syrup: 1 cup boiling water,  $1\frac{1}{2}$  cup sugar, 4 tbsp. ground cinnamon, 1 heaping tbsp. butter. Boil until syrupy. Dip finger cakes in syrup and serve while hot.

*Menu No. IV*

## POTATO SOUP

- 4 medium sized potatoes.  
 1 onion.  
 3 pepper corns.  
 1 small bay leaf.  
 1 quart fresh sweet milk.  
 1 tbsp. butter.  
 $\frac{1}{2}$  tsp. salt.  
 Dash of black pepper.  
 2 celery stalks or celery salt.

Boil potatoes, onions together until thoroughly done. Place milk in double boiler with pepper, corns, and flavorings. When milk has just come to boiling point, add potatoes, onion, and these ingredients. Serve with small strips of toast or crackers. Bean soup may be made from same recipe, using navy beans well cooked, and strain through colander.

## RECREATIVE

*Grace Engles Frost*

When trill forth God's feathered creatures  
   In their rhapsodies of Spring,  
 When they, soaring, fan the ether  
   With a fleet, palpitating wing;  
 When the sun shines down benignly,  
   As he sifts his shimmering gold;  
 When the tale of re-creation  
   By each budding leaf is told;  
 When the breath of new-blown blossoms  
   Fills the balmy air, ah! there,  
 From the thrill of joyous nature.  
 Hope grows young again!

# Hotel Utah Food Combinations

*Louis J. Theu*

## *Sunsweet Prune Cake*

Wash and soak 4 pounds of Sunsweet Prunes in water, just enough to cover them, at least for 12 hours; put on slow fire and add  $\frac{1}{2}$  pound sugar, 1 stick cinnamon,  $\frac{1}{2}$  lemon sliced; let them boil for  $\frac{1}{2}$  hour, take out of the pot with a skimmer carefully and remove the stones, put them on a napkin and when cool put them on ice so as to make them firm.

Then take 2 pounds flour, 2 ounces yeast, 6 ounces butter, 6 ounces sugar, 8 eggs, a little salt and lemon flavor. Sift flour into bowl, put in the eggs and yeast previously dissolved in a little warm milk, add sufficiently luke warm milk to make a medium firm dough. Cover and let rise to double its size. It will take about 1 hour. Then work in the sugar, butter, a little salt and lemon flavor. Let it rise again, then roll out to about  $\frac{1}{2}$  inch thick and place it in a baking pan and brush with a little melted butter, put the prunes on top and let rise again. Bake in a moderate oven.

## *Beef Hash*

Pick off all the meat from the roast beef left over from yesterday and cut into small dice pieces. Heat a tablespoon butter in a small sauce pan, add one finely chopped onion, and cook to a light brown, add the beef, and potatoes, season with salt and pepper; moisten with half pint broth, one whole tomato chopped in it. Set in oven and let cook for thirty minutes, remove, dress on a hot dish, sprinkle little chopped parsley over and serve.

## *Stuffed Tomato and Green Peppers With Rice*

Heat in a saucepan one tablespoon melted butter, add finely chopped onions, and four ounces finely chopped raw ham and cook for a few minutes to a light brown, frequently stirring, add half cup raw rice lightly stir and cook for one minute, moisten with a little broth and a gill of tomato sauce, season to taste with a teaspoon of curry powder, lightly mix. Cover the pan and let boil for five minutes, then set in oven for thirty minutes, remove and let cool off. Then fill up the peppers or tomato with the preparation, cover the top with a round piece of pepper or tomato, lay them in a tin, set them in the oven and bake for fifteen minutes. You can serve them with roast beef hash, or with tomato sauce.

*Puree of Potato (Soup)*

Place in saucepan a half pound salt pork, or ham. Cut in small pieces, 6 sliced leeks, one slice of onion, two bay leaves and one ounce butter, place pan on fire and brown for 10 minutes, stirring once in while, add six good size well-washed, peeled potatoes, moisten with broth, or water, season with salt and peppers. Cover pan and boil rather slowly for one hour. Press through sieve into a vessel, then through Chinese strainer into another saucepan and serve with small bread croutons.

*Omelet—Maitre d'hotel*

Break six fresh eggs in a bowl, add half gill cream, little chopped parsley and olives, salt and pepper, beat up with a fork for two minutes; heat an ounce butter in a black frying pan, drop in eggs sharply, mix until cooked. Fold up opposite sides to meet in center. Let rest for a few seconds, turn on hot dish and serve.

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**BOOK NOTICE***Women of the Bible*

A very valuable book for reading and reference entitled, *Women of the Bible*, has been written and published by Willard Done, former president of the Latter-day Saints' College. This publication treats and discusses the lives and characters of some thirty-five prominent women of the Bible and gives a helpful insight into the study of the Bible itself. It is a splendid aid and an interesting supplement to Bible reading.

This book has been used by the Relief Society as a text in the class work when a study was made of the women Bible characters. The book was found very interesting and stimulating and the General Board takes pleasure in recommending it as a valuable asset to any home, Relief Society, or Church library.

The edition is almost exhausted and this will be the last opportunity to secure the work for individual, ward, or stake libraries.

The book sells for \$1 postpaid, with a discount of 20 per cent on orders for ten or more. Send orders to Willard Done, 514 Templeton Building, Salt Lake City, Utah.

# Northern Mexico Recipes

*Gladys Sanders*

The Mexican strawberry, though ordinarily spoken of as a joke, is no joke in Northern Mexico where it composes the bulk of the food.

That it is a nourishing food and also seemingly a producer of high romance, you would feel sure, were you to witness the usual: a hard day's work, a great supper of said Mexican strawberries, and then the sweetest, most weird music and singing of love, beautiful women, yes, of everything that breathes of perfume, beauty and grace.

The Mexican strawberry is a medium size, light brown bean. It is superior in flavor to any I have ever found here.

**Boiled Beans**—A pint of beans boiled in plenty of water until tender. Place in a frying pan one cup of lard or compound, when hot pour into boiling beans. Add salt and pepper to taste. A hand full of dried peppers may be added. This is the usual way of preparing boiled beans in Mexico.

**Fried Beans**—One pint of beans boiled tender and almost dry, salt and pepper to taste. If chilies are used they should be scalded, seeded, and peeled always and boiled with beans, for as hot as they are they need some cooking. Place in a skillet one cup of lard or compound, when hot add beans and let fry until grease is absorbed and beans are slightly brown.

**Beans and cheese**—Boil beans as for soup in first recipe with plenty of soup. Chop up one small garlic, one onion and add to soup. Peel six or eight small potatoes, add to soup. Let boil until done. A dumpling added to this is fine if watched carefully and not let burn, as beans and dumplings have a tendency to adhere to the kettle.

**Bean Tamales**—On dry corn husks spread corn paste, a thin layer. To pint of well cooked beans, mashed into rather dry paste, add three red chilies. The prepare chilies, scald, peel, and run through sieve. Salt to taste. Place a small amount of beans down center of each paste covered husk, roll, fold ends, place in a steamer and steam until done, about an hour and a half.

**Meat Tamales**—The above recipe can be prepared with hamburger instead of beans and is quite a well known dish throughout this country. Cook hamburger as beans and prepare with chilies the same.

**Chicken Tamales**—Are prepared with chicken meat cut or ground into small bits and prepared with chili, same as above.



Chili Con-Carne—Two pounds fleshy beef, cut into cubes about one inch square. Let simmer in kettle with one-half cup of grease until done. Add four or five dried onions and one can tomatoes. Three or four red peppers scalded, peeled, seeded and cut into fragments. Let boil about twenty minutes. Salt to taste. Canned chilies are very good or chili powder may be used in place of red peppers.

Chili Rice—One cup of rice wiped on dry towel, place in frying pan where two heaping tablespoons of lard are heated. Stir until brown. Place in a kettle or pan one can tomatoes, add the rice and four large onions fried. Let simmer on back of stove about half hour. Add salt, pepper and chili powder or canned chilies and tablespoon of butter. Place in the oven with plenty of soup and let cook until brown on top.

Tartillas—One cup corn paste, small piece of lard, scant spoon sugar, half spoon of salt. Pat into thin circles, bake on hot stove or rock until slightly brown on either side. Tartillas are usually formed by slapping from one hand to other. They are the usual bread of Mexico and serve as a spoon in many cases.

A Cereal—Parched corn ground through coffee mill, served with milk and sugar is the only cereal I found prepared in Northern Mexico and it is very good.

Pastry is very scarce, in fact I have never seen it prepared in the homes of the working people of northern Mexico at all. Sweet bread is sometimes purchased from the street vender. Fruit is sometimes purchased from the market or fruit stands.

Do you wonder from such a diet that a grown man feels flattered when offered a stick of candy?

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### NEW DUET

Our pioneer musician and composer, John M. Chamberlain, has published a vocal duet suitable for girls' voices, which will be a welcome addition to Relief Society choirs; both words and music are by the talented composer. The suggestive words are carried along by graceful melody and harmony, and yet the music is easy for new beginners. The cover has a fine illustration of the title of the duet "Beautiful Rose." This duet can be obtained from any of the music stores in this city.

# Home Economics

## THE USE OF GAS IN THE HOME

### *Your Gas Bill*

By taking the advice of household experts, the housekeeper is able to secure many valuable hints and new suggestions of practical economy. In the matter of cooking with gas, great saving can be effected by lowering the flame after the boiling point has been reached. The flame should be just high enough to keep the liquid at the boiling temperature.

### *About Your Oven*

Practically no housewives have trouble in cooking on the top of their stoves, which includes boiling, and frying principally. But when it comes to baking, that is another story—as things do not always come out right.

The majority of women have been using their ovens, more or less, by rule of thumb, and have been baking without the knowledge of temperature.

Bad luck with baking is largely due, not to handling of the ingredients, or to incorrect measurements of ingredients, but is mostly due to lack of control of the oven.

The oven tests on heats given with most recipes and cookery directions are far from easy to interpret. Just what is meant by the words moderate, slow oven, or quick oven, is not always clear.

The use of the thermometer largely takes the guess work out of baking, and oftimes is a great help. But, it should be remembered that food is baked for the most part in the center of the oven, and any type of thermometer that is fastened to the door or side of the oven can only give an approximate indication of the temperature at the center.

All gas ranges are now being equipped with a regulating device, which not only indicates the temperature of the oven, at the desired point, but maintains this temperature for an indefinite period of time.

This feature is a wonderful help to the housewife as it enables her to place an entire meal in the oven, or any individual dish, and by setting the regulator at any desired temperature, she can go about her work or recreation without further cause to worry, as she is assured of perfect results.

## Notes from the Field

*Amy Brown Lyman, General Secretary*

*Eastern States Mission.*

The New York City branch of the Relief Society, a small band of eighteen earnest sisters, working with true Relief Society zeal, has made some noteworthy achievements during the past year.

In addition to carrying forward the regular course of lessons outlined in the *Magazine*, the society has held a very successful bazaar, assisted materially a number of needy Saints; visited regularly each week the missionaries, students, and others who were ill; remembered all the missionaries working in New York, Brooklyn, and Hoboken branches, with a delightful Christmas



NEW YORK CITY RELIEF SOCIETY

gift; taken care of the sacrament service for the branch; extended a direct motherly influence over the students away from home; given several social meetings especially for the young lady students; raised \$300 for the New York chapel fund, through a concert given under the auspices of the Society by Margaret Romaine, assisted by Mabel Borg Jenkins, Evelyn Buehler, William Peterson, and Roscoe Grover; made ready a rich variety of articles for the coming fall bazaar, by combining work with the regular program of every meeting; held or attended in a body several lectures in line with Relief Society work; and provided luncheon, in connection with the Brooklyn branch for the conference.

The homes of the various members have been generously offered for Relief Society meetings, inasmuch as there is no chapel in the branch. A very earnest effort is now being made to provide a suitable chapel in New York for the Latter-day Saints.

Miss Mabel Holmgren, who is in charge of the Relief Society work in the Eastern States Mission, and President George W. McCune, have extended a most helpful spirit to this ambitious group of sisters, who are working hard under the efficient leadership of their president, Mrs. Eva. F. Driggs, and other officers.

#### *South African Mission.*

The Cape of Good Hope conference of the South African mission was held December 17 and 18, 1921, at mission headquarters, Cumorah, Main Road, Mowbray. At this conference a Relief Society organization was effected, with the following officers: president, Florence Jenkins; first counselor, Mary G. Stanley; second counselor, Ruth Walsh; secretary, Beatrice Julien; organist, M. R. T. Wilson.

#### *Sevier Stake.*

During the winter the Relief Society stake board joined with the Mutual Improvement Association boards of the Sevier stake in their Bible class. Professor John Harrington, the seminary teacher in the local high school, conducted the class which met every Friday evening for an hour before the regular board meeting. A systematic study was made of the New Testament, which proved to be very enjoyable and profitable to those who attended.

This stake has adopted the plan of holding Relief Society quarterly conferences in the various wards. This gives all Relief Society members in each ward an opportunity to attend a quarterly conference, which might otherwise not be possible, because of scattered conditions.

In appreciation of the willing and excellent service of the ward workers, the stake board entertained all the Relief Society members, together with all the married people of the stake. Special invitations were extended to the officers of the Sevier, North Sevier, and South Sevier stakes.

#### *Northern States Mission.*

The three Chicago Relief Societies, Roseland, University, and Logan Square held a celebration in commemoration of the eightieth anniversary of the organization of the Relief Society. This was held on the 17th of March in the Logan Square chapel. A pleasing program was rendered, of which one of the features was a sketch of the "Meeting of Honeyville Relief Society in 1852."



The characters wore the costumes of their grandmothers and great-grandmothers, which attracted considerable attention. The *Chicago Herald Examiner* sent a reporter to the celebration, and several flashlight pictures were taken of this old fashioned group. One of the pictures appeared in the pictorial section of this paper.

A successful tour of the Northern States mission Relief Societies was made by Bertha Thurgood and Hilda Knudson, who assist Mrs. Emily Whitney Smith, president of the Mission Relief Societies. They met with officers and members, holding a special Relief Society conference in each branch, encouraging and instructing the sisters, and auditing the Relief Society books. Everything was found in splendid condition, and an excellent spirit seemed to prevail.

#### *Kanab Stake.*

The Kanab ward presidency, in honor of the Relief Society teachers, held a social last winter. This ward has been emphasizing the teachers' work, and the progress has been pleasing and satisfactory.

#### *Blackfoot Stake.*

This picture of the Aberdeen ward Relief Society shows the growth of the Society since its organization six years ago. It was organized with nine members. Its present enrollment is 52. The women of this ward are energetic and enthusiastic and have accomplished much in the various activities of the Relief Society.



ABERDEEN WARD RELIEF SOCIETY

*San Luis Stake.*

The new Relief Society hall in the Manassa Second ward, was dedicated Saturday night, March 11. The building of this hall was a notable accomplishment of the Relief Society sisters, who are presided over by Mrs. Alta Boice, and two able counselors. The building stands upon a piece of ground in a favorable locality, donated by Irene Smith. There are two rooms, a meeting room and a vestry—the latter fitted with cupboards for work material. The larger room is delightful in its newness, with its matched floor, white walls, organ and appropriate furnishings. President Boice reported that the total cost of the building was \$1900. An interesting program was carried out. Among the speakers were Relief Society Stake President Martha E. Haskell; Stake President William O. Crowther; Rulon S. Wells and President Rudger Clawson. The dedicatory prayer was offered by President Clawson. All in all, it was a very impressive occasion, and this splendid new meeting hall for the sisters, secured under extraordinary difficulties, will ever stand as a monument to their faith and good works.

*Parowan Stake.*

The Paragoonah ward Relief Society, in the death of Mrs. Matilda J. Davenport and Mrs. Ellen B. Robb, lost two earnest and valuable workers. Both were teachers in the ward and were loved and respected by everyone in the community. Mrs. Davenport served as second counselor in the Relief Society for four years, which position she filled faithfully and well. She was a home-maker and a devoted mother. Her willing service and pleasing personality made for her many warm friends. Mrs. Ellen B. Robb endeared herself to all who knew her by her deeds of kindness and humility. She is known for the promptness with which she dispatched her various duties and her life was one of untiring service.

*Jordan Stake.*

The Riverton ward has arranged in their Relief Society meetings have the preliminary program furnished each week by non-members. Each teacher's district is responsible for the program and active in the society. The teachers are also given the privilege of holding cheer-up meetings and socials in their own districts, for one month. In this way many lay members become interested securing first the approval of the president.

*Fremont Stake.*

A special feature of the Plano ward Relief Society conference, held early in the year, was a review of theology lessons for the year 1921, given by Agnes Haynes. The review covered the various topics that had been discussed in the meetings and gave

evidence of the thorough and earnest study of those theological subjects.

#### *South Sanpete Stake.*

The South Sanpete stake Relief Society is pleased to report that the present subscription to the *Magazine* is greatly in advance of the list of last year. In many homes the *Magazine* has become indispensable. The spirit of Relief Society is brought to the homes of those who are aged and those who are physically unable to leave home, by holding little socials and bestowing some small gift. In one of the wards the Relief Society gave a social in honor of a new member who, together with her husband and child, had just come from England. The occasion was marked by a feeling of love and deep interest for the newcomer. The president, in fitting words, presented the honored guest with a beautiful quilt made by the Relief Society.

Ward conferences were held throughout the stake during the latter part of last year. The meetings were held on Sunday and were well attended.

#### *In Memoriam*

The South Sanpete stake board lost one of its valuable workers in the death of Mrs. Diantha L. Reid of Manti. She was a capable and energetic worker in the various fields in which she labored. She possessed the native tact and skill that are essential to successful leadership and efficient home making. She inherited qualities and traits from her sturdy pioneer ancestors which marked her as a dependable and earnest worker.

#### *Summit Stake.*

A prize of Relief Society song books was offered by the Relief Society board of this stake for the ward obtaining the highest average percent of attendance for a month. One ward had an enrollment of 19 and an average attendance of 24 for three months in succession.

Kamas ward holds a social every month. The women of the Relief Society have also become interested in outdoor games and they have purchased a volley ball. Several contests have been held between the members of the Relief Society and the Primary officers.

The Hoytsville ward purchased a piano for their society, obtaining the funds from an egg collection. An egg a day was solicited from the various members and the Bee Hive girls assisted in the collection.

In one ward the unusual record was made of 119 per cent *Magazine* subscribers.



*Taylor Stake.*

On February 28, the stake board and the members of the Welling, and Raymond First and Second wards, held a surprise in honor of the stake presidency of Relief Society, Georgina O'Brien, Mary McCarty, and Maria Scovil. This date was President O'Brien's birthday. An interesting program was rendered, games were played, and refreshments were served. Each of the honored guests was presented with a bouquet of carnations. Special guests were President Mildred Harvey and her counselor, Mary E. Green of the Lethbridge stake Relief Society. A poem written for the occasion by Helen Kimball Orgill was read.

*Bannock Stake.*

Very successful conferences were conducted in each Relief Society in the Bannock stake. Also during the year, four district teachers' conventions were held where special instructions were given and the topics for presentation in the homes were discussed. A stake bazaar was conducted from which was realized \$360. The Red Cross Christmas seal sale was managed under the direction of the Relief Society.

*Big Horn Stake.*

A special effort to increase the enrollment at all of the Relief Society meetings met with pleasing results in Big Horn stake. The average attendance at the union meetings was increased from 85 to 120 within the year.

*Juab Stake.*

The stake Relief Society officers conducted an excursion to the Manti temple in 1921. Representatives from all wards were in attendance. Twenty-three days of charity work was done and \$20 donated to the temple. In an effort to give proper maternity care to mothers and to provide proper attention and necessary clothing for the infants, the stake Relief Society has set aside \$200 for maternity welfare work.

*Lost River Stake.*

The Lost River stake reports that successful ward conferences were held by the Relief Societies during 1921, which were presided over by the stake presidents. In Butte county the Red Cross Christmas seal sale was organized by the Relief Society. The sale was successfully conducted and netted the Red Cross \$124.



# Nature's Perfect Food

By A. A. Hinckley, Commissioner of Agriculture for Utah

Side by side in *Bulletin* 342 issued by the Agricultural Experiment Station of the University of Wisconsin, two very interesting pictures appear. They are worthy of careful study. The first is of two rats, the same age, which had been fed exactly alike except that one had received cottonseed oil equal to five per cent of its ration, while the other had received butter fat amounting to one and one half per cent of its ration.

The other picture is also of two rats of the same age and sex. One of these received a so-called butter substitute as five per cent of its ration; while the other was given an equal amount of butter fat.

In both cases the rats receiving butterfat as a part of their food are large, sleek and healthy looking; both the others are small, less than half the size of their companions, with rough hides, sore eyes and are pitiable looking sights. Dr. E. V. McCollum, one of the world's great experts on food, conducted the experiments and his conclusions are highly valued throughout the world.

There are a number of other pictures in this *Bulletin*, all of which are decidedly illuminating. One of them is of two dogs from the same litter. They were fed on cooked rolled oats, cooked corn meal, casein, salts and 7 ounces of skimmed milk daily. The first dog received in addition 1-3 ounce of butter daily. The other did not. Notwithstanding the fact that the former was an inferior puppy at the beginning of the test, it became healthy and active and more than quadrupled its weight in seventeen weeks. The other dog, which at the beginning was in excellent condition, did not quite double its weight in seventeen weeks, going from 1,640 to 3,250 grams. When the test was ended it was severely afflicted with rickets and died two weeks after the picture was taken. Though it had plenty to eat it would hardly be an exaggeration to say it starved to death.

However, one need not go to the animal kingdom for pictures of distressing undernourished creatures. Scores of pamphlets are being issued by the federal government, by state experiment stations and by numerous milk campaign committees, which make comparisons between children properly and improperly fed, and the difference between them is as startling as it is in the case of Dr. McCollum's well-fed but starving animals. Indeed, the difference between groups that have had milk and those who have

not is sufficiently great to be decidedly alarming. Boys, hollow chested and with protruding shoulder blades, are shown. They are expected to compete in their life's work with rugged, hearty lads who, because of their physical fitness, are able to stand up under an avalanche of hard work. Girls, equally deficient physically, will be expected to carry upon their slender shoulders all the burdens of home making and motherhood. Much comfort can be found in the fact that hundreds of cases are recorded where these undernourished children have been brought up to the normal standard by giving them one quart of milk each day.

Doubtless in some cases this physical unfitness is traceable to causes beyond the reach of any diet, but food experts have proved conclusively that the elements essential to growth, and which are found so abundantly in milk and its products, are as necessary for human development as they are for the lower animals.

So important is this matter, that Governor Mabey had a committee of "forward-looking citizens" called, and these men and women have launched a campaign to increase the consumption of milk and its products. This movement had its inception in a desire to build up the whole community and not in the interest of one industry. Similar campaigns are being waged in other states. It is not designed as an effort which will end with a day or a month; but is intended to inculcate correct food habits, and none can hope that its mission will ever be entirely finished.

Milk drinking is not a fad. The cow had her place in the earliest history of the world. Milk and butter formed an important part of the meal served by Abraham to his three holy visitors on the plains of Mamre, and the most alluring description ever given to any land is one "flowing with milk and honey."

A child's richest inheritance is health. Its parents may be healthy and strong. They may have the blessed gift of being able to transmit these qualities to their offspring, but unless the "essentials to life," vitamins, are adequately supplied in its food, its physical growth will be unsatisfactory. As these and many other essentials are found in most adaptable form in milk, dietitians are pretty well agreed that a quart a day is not too much for the growing child, and all are united in saying that adults will be better off through a liberal use of milk and its products. We are told that the expectant mother fails in her duty toward her future babe if she does not supply her own body with certain elements found in convenient form in this "Nature's Perfect Food."

Among the Latter-day Saints, the findings of these scientists will be the more readily accepted because there is such unanimity between them and the revelations of the Lord as given in the

"Word of Wisdom." Almost without exception they advise against the use of tea and coffee, even among adults, and express vigorous disapproval of its use among children. They state also that the nation's meat bill is almost three times what it should be, from the standpoint of health. Because of the revealed word, we know they are correct in these particular conclusions, and we would therefore be justified in giving credence to their statements, even if they were not corroborated by such a list of experiments. Briefly stated, their advice is to use more milk, butter and cheese, more vegetables and less meat. A quart of milk a day for each member of the family is not too much. Milk should be taken as a food, not a beverage. Butter should be used freely. A substitute takes the place of butter about as well as a wooden leg takes the places of the real thing.

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## YOUR SERVICES TO GOD AND MAN

*Hannah Deady Tomsik*

Do you watch by the bed of the dying,  
 Do you close the sad eyes of the dead,  
 Do you still the first cry of the newborn babe  
 And cuddle it close in bed?  
 Are you always where you are needed most?  
 Do your bit whenever you can?  
 Then you are living and you are giving  
 Your services to God and man.

Do you comfort the ones who are left to mourn—  
 Do you point to a brighter day?  
 Do you tenderly robe for its last long sleep  
 The loved and silent clay?  
 Then, though your sins be scarlet,  
 You are needed in God's great plan—  
 For you are living and you are giving  
 Your service to God and man.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

*Motto—Charity Never Fails*

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## RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah				

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No. 8

## RESIGNATION OF MRS. SUSA YOUNG GATES

*Dear Sisters:*—We regret to announce, that at the regular weekly meeting of the General Board of the Relief Society, held June 28, 1922, at Relief Society headquarters, in the Bishop's Building, the resignation of our esteemed sister, Susa Young Gates, as a member of the General Board and Editor of the *Relief Society Magazine*, was presented and unanimously accepted. No doubt this resignation will be as great a surprise to our numerous readers, and all members of the Relief Society, as it was to the presidency and members of the General Board.

We wish to assure our readers that the *Magazine* will continue to express similar religious and spiritual sentiments for the advancement of women as have heretofore always characterized its pages. We bespeak for the *Magazine* the same loyal support in the future that you have given in the past.

We deeply appreciate the efficient and faithful work Sister Gates has accomplished, and our prayers and good wishes go with her in whatever field of activity she may decide to enter, or wherever she may be.

CLARISSA S. WILLIAMS  
JENNIE B. KNIGHT  
LOUISE Y. ROBISON

*Relief Society Presidency.*



## FAREWELL TO THE READERS OF "THE RELIEF SOCIETY MAGAZINE"

To the Latter-day Saint, there is no such word as farewell or finish, for to us life and effort, expression and development, go right on ever and forever. We may part from friends for a time, through removal or through other natural changes and readjustments, but you and I, friends, we do not say good-bye at any time, for we go right on developing, achieving, no matter if our life-barques put in at other ports or sail different seas for a time. We are all engaged in the same great battle of life, and though our leaders may find it wise to place us here, or to engage our services in another part of the field, if we love God, and desire greatly to bring to pass righteousness, we shall be assured that there is always a place, a labor that only we can do. We are all very much needed, you and I, for there is much to do and so few who know or who really care about the salvation of souls compared to the great hosts of earth-dwellers.

The pages of this *Magazine* will now lack the name and symbol of one who has stood for earnest desire, for strenuous labor, but I would have you know in this parting hour that the one whose name and symbol follows after will need just as much patience, as much loyalty, as has this other whose barque is now chartered for another, little different course. Will you love her, and help her, and be loyal to her? For she will be worthy, and she will need all that help from you.

Then, too, be assured that there is only the sweet sorrow of parting which is still so much a part of human limitations in this last word of mine to you, dear friends, without one shade of regret for I have done wisely in this separation and have taken counsel. Our President Clarissa S. Williams agrees entirely with this parting of ours and I bear you my testimony that she is the one chosen of God through his servant for her high and exalted position. So that we are all trying in our human ways to think first and only of the great work of the Relief Society which was organized through revelation from God to the Prophet Joseph Smith, and not of ourselves as individuals nor of our personal reactions to this or that phase of the work. It is so that I have always written, it is so that you have always read, and it is so now that I greet you and leave you, dear friends all, for a season.

SUSA YOUNG GATES.

# Guide Lessons for October

## LESSON I

### Theology and Testimony

(First Week in October)

#### MIRACLES

##### *What Miracles Are:*

The miracle is an event or operation caused by the interposition of some super-human power.

Miracles are supernatural in the sense that in the performing of them the operations of the forces of nature are modified by superhuman intelligence and power to the extent of bringing results that would not have come without this interposition. Miracles are also natural because they are performed in obedience to natural laws.

In walking upon the water, Jesus did not suspend the operation of the law of gravity, but he introduced a spiritual force that lifted in opposition to the down pull of gravity. The operation was as natural as causing a piece of iron to float by holding a magnet over it. The one was a miracle because the power that adjusted nature was super-human, the other was not a miracle because the power of adjustment was human.

Miracles are usually known as "acts of God", but they may be acts of other beings.

##### *A Classification of Miracles.*

As to quality, miracles are of two kinds, real and apparent.

A real miracle is an event in which super-human intelligence or power has actually taken a direct part, as in the case of the conception, and the resurrection of Christ, and innumerable lesser events which never could have come about without super-human interposition.

An apparent miracle is an event which appears to have in it the interposition of the super-human to the extent of directing and changing the operations of natural forces as in the case of an eclipse of the sun being considered as a special act of the super-human to exhibit displeasure, or the natural breaking forth of a volcano, as related to the immediate consciousness and special will of the super-human.

Real miracles make for religion and faith, apparent miracles make for superstition.

As to their nature, miracles are either miracles of knowledge or miracles of power. Miracles of knowledge include dreams, visions, inspirations, whisperings of the Spirit, prophecy, revelation, and seership. Miracles of power include healings, preservation, deliverance and their opposites. Lepers were miraculously made as well as cured; individuals and communities have been miraculously destroyed as well as preserved. The Lord drove Adam and Eve from the Garden of Eden to combat with Satan, and delivered them from death through the great miracle of redemption including the greatest miracle of power ever performed on this earth, the *resurrection*.

As to their source, miracles are either divine or demoniacal. This source distinction in miracles has extensive scriptural recognition. The divinely rejected King of Israel sought the witch of Endor. I Samuel 28. Satan showed miraculous power in the presence of Moses. Pearl of Great Price, Chapter I. Jesus was tauntingly accused of performing demoniacal miracles. Mark 3:22. Joseph Smith was attacked and temporarily overpowered by Satan in the Sacred Grove. Pearl of Great Price. Writings of Joseph Smith, 2:15.

#### *Miracle Instruments*

The oldest miracle instrument of record is the Urim and Thummim, used in both ancient and modern Israel as an instrument for miraculously obtaining knowledge. See Pearl of Great Price, Book of Abraham, 3:1-4; I Samuel, 28:6; Pearl of Great Price, *Writings of Joseph Smith*, 2:59. A rod, see Exodus 4:17, the Liahona, see Book of Mormon, I Nephi 16:10, 16, 28, 29; also 18:12, 21. Seer Stone. See Doctrine and Covenants, 130:10.

There is no record of Jesus having used any mechanical instrument in performing miracles, the nearest approach to it was in the case where he anointed the blind man's eyes with mud made from spittle and clay.

#### *The Objectives or Purpose of Divine Miracles.*

While each divine miracle has its special purpose, it is evident that there are two general objectives or purposes behind most of them. First, the comfort of the humble; and, second, the humiliation of the haughty.

Miracles are more *faith-sustaining* than *faith-producing*. They are to be appreciated more than to be sought for. They are to be prized but not paraded or set forth in a boastful manner. The humble recital of miraculous events is a most effective method of fixing the faith of the young people. Miraculous events will stand unmeasured reiteration without losing their spiritual effectiveness, if the recitals are accompanied by the Spirit of the Lord.

It is marvelous how multitudes will respond without tiring at the retold story of the Lord's interposition in behalf of his people, and what is true with the community is true of the family in this respect.

#### QUESTIONS AND PROBLEMS

1. In what respect is a miracle super-natural, and from what point of view is every miracle perfectly natural?
2. Name six kinds of miracles considered in this lesson.
3. Judging from the reported effects of using it, to which of the two sources of miracles does the planchette belong?
4. In the miracle contest between Aaron and the magicians of Egypt, what lesson was plainly taught? Exodus 7:8-12.
5. What valuable lesson is to be learned concerning miracles by a study of the conversation between Christ and Satan? Matt. 4:3-10.
6. Discuss this proposition: The sacredness of miracles suggests that we be willing to put our whole selves into doing a thing before we can consistently desire divine aid—divine interposition in our behalf.

#### LESSON II

### Work and Business.

(Second Week in October)

#### LESSON III

### Literature.

(Third Week in October)

In our first lesson, introducing hymns, we told you that one of the most famous hymns in all Christendom is, "A mighty fortress is our God," written by Martin Luther. This hymn becomes doubly significant when we take into consideration the fact that Luther wrote the words, and is in all probability the composer of the music. This music, thought to be Luther's, has remained from the first the most popular music for the hymn. Another fact connected with this hymn will undoubtedly appeal to all Americans. Despite the fact that Thomas Carlyle gave us a translation, the translation made by the Rev. Henry Hedge, a graduate of Harvard University, is rapidly supplanting all other translations.

The famous old Saint Augustine defined a hymn as a song



with praise to God. Says he, "If thou singest and praisest not God, thou utterest no hymn." Dr. Johnson defines a hymn "as a song of adoration to some superior being," of course, that superior being must be God, according to St. Augustine. The scope of the hymn has been broadened since St. Augustine's day; yet on one thing authorities are generally agreed, that a hymn must radiate a spirit of uplift; consequently any song void of the spirit of uplift would be deficient as a hymn.

"A mighty fortress is our God," born of the great Protestant reformation, embraces any and all of the definitions here quoted.

The fact that Luther gave to the world the German Bible has had a tendency to obscure the fact that he also gave the world a catechism and a hymnbook, thereby making of him the greatest of German hymnists.

He began to write hymns in 1523, and continued to do so for twenty years, yet, as one writer puts it, with such a high regard for quality rather than quantity that he averaged only one a year. His first German hymnbook appeared in 1524. It contained only eight hymns, four of them from Luther. He wrote in his life about twenty-four hymns and translated about an equal number from the Latin. There is abundant evidence that Luther's hymn book was most valuable in spreading the Reformation; "The whole people," they said, "is singing itself into the Lutheran doctrine."

"A mighty fortress is our God" has gained such preeminence over all other hymns Luther has written that it is commonly known as Luther's hymn, and very commonly thought of as his only hymn.

The forty-sixth Psalm, the song of the Hebrew prophet David, was the inspiration of this song: "God is our refuge and strength, a very present help in trouble." The date of the composition of the hymn is unknown, but one thing is certain concerning it that it soon became widely known among the Protestants. The German poet, Heine, called it the Marseilles of the Reformation.

"A mighty fortress is our God,  
A bulwark never failing,  
Our helper he, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work his woe,  
His craft and power are great,  
And armed with cruel hate,  
On this earth is not his equal."

In words of great majesty Luther tell us that God is a mighty fortress to protect us from the wiles of the evil one.

“Did we in our own strength confide,  
 Our striving would be losing;  
 Were not the right man on our side,  
 The man of God’s own choosing.  
 Did you ask who that may be?  
 Christ Jesus it is he;  
 Lord Sabaoth is his name,  
 From age to age the same,  
 And he must win the battle.”

Few hymns set forth as clearly as does the second stanza of this hymn our absolute dependence on Christ, as our Redeemer, how it must needs be that we should be overcome by the craft and power of the evil one, were it not that “the man of our God’s own choosing” is on our side.

“And though this world with devils filled  
 Should threaten to undo us,  
 We will not fear for God hath willed  
 His truth to triumph through us.  
 Let goods and kindred go,  
 This mortal life also,  
 The body they may kill;  
 God’s truth abideth still,  
 His kingdom is forever.”

Surely a marvelous expression of faith in the triumph of righteousness, and the preciousness of the eternal life, and the value of things spiritual when compared with all else in the world. The Latter-day Saints have sacrificed kindred and friends, worldly honors and worldly goods many times for the gospel, counting all else as nothing, if not within its embrace.

The Saints have held that Martin Luther was inspired of God; surely this hymn is one of the evidences of the power of God resting upon him. The Reformation, carried forth by Luther and other great evangelists, paved the way for that which is greater, the fulness of the gospel of Jesus Christ, restored through the great latter-day prophet, Joseph Smith.

Luther’s hymn is a real contribution to song literature, hymnology in particular, because of the exaltation of the thought and the emotion and the adequate way in which he has been able to express the thought and emotion. There is a very fine balance

observed throughout, a balance continually sought for by writers, but not often acquired.

## QUESTIONS AND PROBLEMS

1. What do we mean by the Reformation?
2. What period of time did Martin Luther's life cover?
3. Into what language did Luther translate the Bible?
4. Have someone in the class read the 46th Psalm.
5. Take the three expressions, "God is our refuge and strength," "A mighty fortress is our God," and "Rock of Ages, cleft for me," and see if you can trace a resemblance in the thought of each of these expressions.
6. Who made use of the first expression? Of what nationality was the poet? Who made the second expression? Of what nationality was the second writer. Who made use of the third expression? What was the last author's nationality?
7. Of what nationality is the man who has given the Christian world the most acceptable translation of Luther's hymn in the English language?
8. If possible have your organist find the music to the hymn, and have it sung during the meeting.
9. Name some L. D. S. composer or composers who have written both the words and music to a hymn?
10. Give some instances of Latter-day Saint hymns assisting in the conversion of persons to the Church of Jesus Christ of Latter-day Saints.

## LESSON IV

## Social Service

(Fourth Week in October)

## THE HOME AND EARLY ADOLESCENCE

The age from 12 to 18

In our study of moral leadership in the home, we have been concerned mainly with the general problems of providing proper environment and stimulating proper ideals. And our consideration has been confined to the lives of our small children. We must now direct our attention to the more specific problem of how to direct the lives of youth who are approaching manhood and womanhood. We shall consider this problem in four lessons. The present and following lesson will deal with the moral problems of the boy and girl from twelve to eighteen years of age. Then will follow two lessons with the period from eighteen to twenty-five years of age.

## PHYSICAL CHARACTERISTICS OF EARLY ADOLESCENCE

When the boy and girl passes from childhood to adulthood there are certain very profound changes that take place physically as well as mentally. On the physical side this period is marked by very rapid growth, sometimes almost doubling the rate of growth within a single year. With many young people there is also a loss of energy, manifest sometimes in a disinclination to do strenuous work. Parents are apt to interpret this tendency as mere laziness. But before passing hasty judgment we should bear in mind that every human being has a limited amount of physical energy and if this is spent building up bodily tissues it is not available for activity.

This is also the awkward period in the child's life. He seems not to have his growing limbs under proper control. This coupled with the tendency for certain parts of his body to grow more rapidly than other parts, frequently cause our youth considerable annoyance and embarrassment.

But the most important physical change is of course the development of the sex functions. There is no function of the physical organism so important as that of reproduction, and unfortunately there is no function of the human body the nature of which is less understood. Some of the most serious vices develop during this early period because parents fail to teach their children the meaning and sacredness of the sexual organs. Nature's laws are God's laws and must be respected. These physical changes should be observed carefully by parents from the standpoint of both health and morals.

## MENTAL CHARACTERISTICS OF EARLY ADOLESCENCE

These physical changes described above are accompanied by significant mental changes. This is the time of great emotional instability. Quoting from an educator of national reputation; "Fear, anger, love, pity, jealousy, emulation, ambition and sympathy are either now born or springing into their most intense life."

Morally this is the time when the ideals are formed and when ideals clash. Because of this inner conflict, this stage is sometimes called the period of "storm and stress." This is the time, too, when there is a general religious awakening. From good authority we are informed that there are more religious conversions at this stage than any other time of life.

This is the time when lasting judgments are formed and permanent sentiments established which makes it necessary for careful direction in both thought and feeling. If the child does not learn at this time to place a high value upon virtue he may never do it. If he is not impressed at this time of the great mis-



sion of religion and of his church he may always remain religiously indifferent. In all the organizations of the Church which deal with this period, we need the finest type of manhood and womanhood, mentally, morally, and spiritually, to guide them.

#### THE BASHFUL AGE

There is perhaps no time in the life of a human being when he suffers quite so much self-consciousness or bashfulness as during his early adolescence. He discovers suddenly that his feet and hands are large. He becomes aware of his awkwardness, and this feeling is intensified by a consciousness that everybody is observing him. Youths find it quite difficult to coordinate their movements as they do to control their emotions. Because of this situation many boys and girls prefer to spend considerable time alone; they hide themselves away from the eyes of adults and especially from the notice of the opposite sex. This period of self-consciousness may last only a few months, but it frequently last two or three years.

During this period the youth needs the sympathy of parents and older brothers and sisters. Great precaution should be taken not to embarrass young people while they are passing through this stage and **every effort** should be made to get their confidence. There is no time in the life of an individual when he so needs the love of older people. He has come into a new social world, one to which he has difficulty in adjusting himself. He wants to ask questions and requires answers to them. He needs to know something about his body and its organs which heretofore concerned him very little. God is, at this stage in his development, endowing him with powers never before felt and the meaning of which he can hardly understand. The whole world seems to take on a mystery which calls for explanation. The duty of clarifying these things and pointing the way to a successful career rests upon father and mother. At this time parents should associate more freely with their sons and daughters. They should join with them in their activities. Every effort should be made to get into their world of thought and emotions. If the young son or daughter falls in love at sixteen years of age, and many of them actually think they do, the parents should be the first to be told about it. And in place of ridiculing the young boy or girl, the parents should take time to talk to them sympathetically, advise and direct, but never laugh at or ridicule them. Also when the boy or girl experiences the changes of life the parents should be ready to give the necessary information. Too often, however, the most important type of information is given to youth by immature individuals, or those who are not of the highest spiritual and moral type. This is the golden moment for moral education, and

parents too often fail to make use of the opportunity which this transition presents.

*References:*

Hall: *A Practical Sociology*, Chapter 13.

Cope: *Religious Education in the Family*.

*Questions:*

1. Name some of the physical characteristics of youth from 12 to 18 years of age.
2. What are important mental changes that take place at this time?
3. Give reasons why a bashful youth should not be laughed at.
4. When a child is inclined not to take his parents into his confidence, what is a sensible attitude for the parents to take?
5. Do you believe that the period from 12 to 18 years of age is the most appropriate time for sex education? Give your reasons.
6. What difficulties stand in the way of proper sex education? Are the difficulties insurmountable?
7. What special instruction should be given to the girls during early adolescence?
8. What special dangers come into the lives of boys at this time?

---

TEACHER'S TOPIC

October

- I. Evils of Hallowe'en Pranks.
  - (a) Respect for other people's rights and property a sacred obligation.
  - (b) Seasonable and wholesome pleasures.

---

MUSIC

"Music is an art in which the conception of the beautiful is in no sense based upon the physical world which surrounds us. Its power to evoke an inner dream of beauty is greater and more immediate than any of the arts. Music is a language which begins where the words end—a vision which is made clear long after the eyes can no longer perceive."

## God Bless My Stupid Soul

"In the presence of human stupidity even the gods stand helpless."—  
Carlyle.

*Mary Foster Gibbs*

Dear Lord, please help me love the stupid folks,  
Dull, heavy-brained, with thoughts that skip  
Upon the surface of their talk like milkweed  
Blown by summer gales.

Indeed they do not think—they only feel  
A sense of fellowship and a funny sort of pride  
Which makes them full of swift resentment,  
If you fail to do them honor.  
Is not this America?

Are we not all the members of Christ's Church?

The stupid folks, who tell their silly, stupid jokes,—  
Who comment in their stupid fashion on the news—  
Who criticize with bitter glee the men who climb  
Out of slothfulness and crass stupidity  
Into the surer heights of intellect and art:  
They are so stupid, Lord, so like a chattering magpie;  
Or worse, just like a silent, ignorant fish.

Dear Lord, please help the stupid folk to feel kindly unto me,  
For I have penetrated neath the surface of some low-moving wits,  
And have found a wealth of love and sympathy for all God's  
children.

They take the time to be affectionate and kind to all who will  
respond.

Quick help they sometimes offer, even if their tongues are silent  
with stupidity.

And are they stupid? Or is it I, who am so slow to wit? I can-  
not understand,

Or will not always take the time to fathom  
The depths of strong emotion which often lie  
Beneath the lumbering speech and slow-moving thought, or  
thought-barrenness.

How dost Thou measure stupid folk, Thou Perfect One?  
By rule of wit or tongue, by education bought in schools?  
Or by the schooling of the heart which leaps in sure response  
To god-like impulse for the right and truth!

Dear Lord, Thou must have loved the stupid people,  
Thou hast made so many of them.

And I am glad to know, that I myself am stupid,  
And therefore loved of Thee.

Help Thou my great stupidity!



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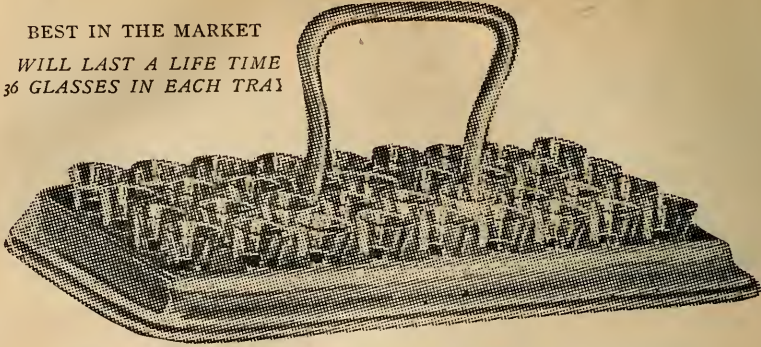
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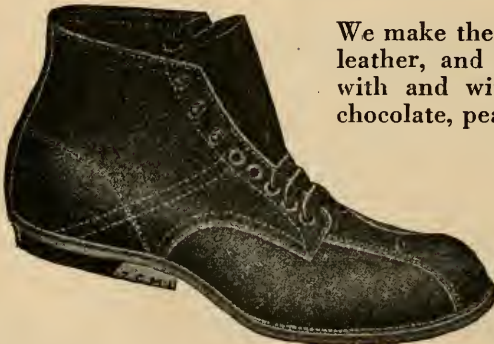
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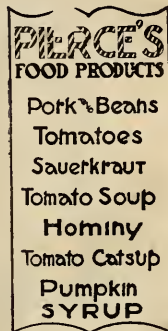




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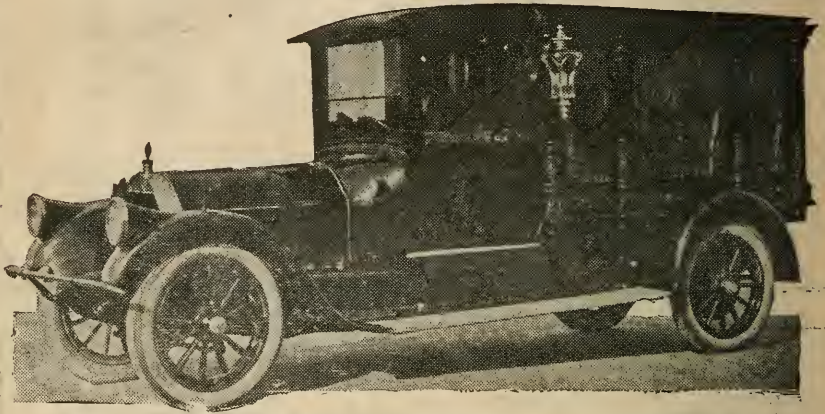
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# THE RELIEF SOCIETY MAGAZINE

Vol. IX SEPTEMBER, 1922 No. 9

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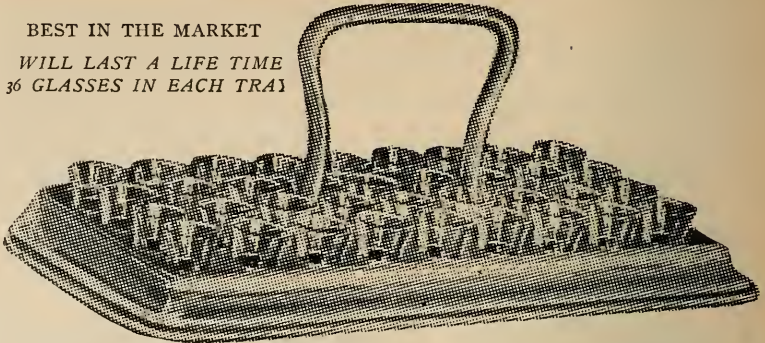
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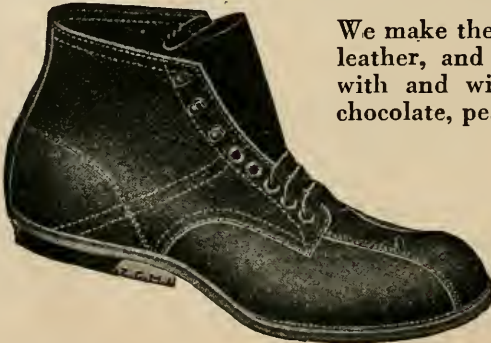
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## “This is the Place”

“This is the place,” the leader said,—  
That beloved leader so brave,  
And we honor today the band he led  
To fair Utah, their lives to save.

How brave they stood side by side  
How ardently the truth they sought,  
How bravely they stood side by side  
As the winning battle they fought.

With faith unshaken their tasks they began,  
Looking to God for guidance and power;  
All hardships they were willing to withstand,  
Making this beautiful valley to flower.

All honor we pay to those pioneers true  
Who made possible Utah's gem—  
All honor we pay to the loyal few—  
Our city,—all Utah, honors them.

Blessed Pioneers, for ever and ever  
Of these in song we will sing,  
Nothing from them our hearts shall sever,  
On earth and in heaven their praises ring.

Utah, Utah, truly, 'oday it seems  
That God has brought to pass  
That brave leader's most cherished dreams  
For surely, “This is the place,” at last.

—*Julia D ire.*





PRESIDENT HEBER J. GRANT AND LORENZO SOBRISKIE YOUNG  
At Pioneer Monument at mouth of Emigrat'on Canyon



THE  
**Relief Society Magazine**

Vol. IX..

SEPTEMBER, 1922

No. 9

**The Pioneer Jubilee**

*By Annie Wells Cannon*

And when the century has rounded out its cycle  
In this now blessed western land,  
Where once the Indian hunted his wild game  
And where our own brave pilgrim band  
Into the bleak and sterile desert came—  
Then when you, being known as authors, orators,  
and men of world-wide note,  
Shall look upon God's temples, beautiful, vast halls  
of fame, and costly works of art—  
Forget not then the founders, and, with true  
ancestral pride,  
Remember these achievements are but their promise  
verified.

—E. B. Wells

Th's noble thought of remembrance of the labors, of the trials, and of the achievements of Utah's pioneers inspired every effort of the celebration which was held July 22, 23 and 24, in honor of the commonwealth's birthday and the few survivors of that gallant band of men and women who entered the Salt Lake Valley in the year eighteen hundred and forty-seven. The Daughters of the Utah Pioneers took the initiative in the move to make this seventy-fifth anniversary—the Diamond Jubilee—a memorable and fitting tribute to the fathers and mothers through whose patience, endurance and faith such wonders have been wrought in this great western land. But as the thought spread, to the assistance of the "Daughters" rallied a host of prominent citizens, all desirous to show honor and homage to Utah's founders.

Except for the Golden Jubilee in 1897, when the Pioneer Monument, which now graces the intersection of Main and South Temple streets, was presented to the state, there has probably never been so fine or complete a celebration in commemoration of the eventful day.

Governor Charles R. Mabey, President Heber J. Grant, Mrs. Flora B. Horne, president of the Daughters of the Pioneers, with

Mrs. Anna T. Piercey as secretary and LeRoi C. Snow as treasurer, composed the general committee under which all the other committees and sub-committees functioned for the success of the celebration; and to the responsible and exacting position of chairman of the executive committee, Hon. George Albert Smith brought the utmost energy and ability. To him was submitted every detail of preparation by all the sub-committees, and his approval of it was a guarantee that there would be a perfect and harmonious co-ordination of every proceeding; so that from the meeting of the trains on the first day, to the escorting of the honored guests to their homes on the evening of the last day, everything worked smoothly and regularly with no time wasted or lost, and not one unpleasant or unhappy occurrence during the whole three days.

*Saturday, July 22*

The "Jubilee" opened on Saturday evening, July 22, with a reception and banquet at the Hotel Utah, the pioneers of 1847 being the guests of honor. Each of these veterans of that first year was presented with a white silk badge on which was his or her name, and each one was duly registered. These details, together with the entertainment of the out-of-town guests during their stay in the city, were attended to by the "Guest Committee" with Mrs. Donnette S. Kesler as chairman, and Mrs. W. W. Riter in charge of hotel arrangements. Bishop David A. Smith was master of ceremonies at the banquet, and President Heber J. Grant was toastmaster. Between courses, the University Glee Club rendered a number of old-time songs in which some of the pioneers heartily joined. These old melodies recalled incidents of the journey across the trackless plains, and evoked emotional expressions both of sorrow and joy among the guests. "Hard Times Come Again No More," and the "Hand Cart Song" released the ready tear, while laughter and merriment accompanied the gay rendition of "Oh, Susannah," "Doo Dah," and "Upper California." Patriarch Harrison Sperry, aged 90, a pioneer of 1847, played old-time dance tunes on his violin, and Prof. George Careless, the veteran choir leader, in his old accustomed, tender way, played "The Last Rose of Summer" and "Bonnie Sweet Bessie, the Maid of Dundee," recalling to the minds of many present the lovely voice of his gifted wife, the late Lavinia Careless, who so often used to sing those old time favorites.

The speakers on this occasion were state, county, and city officials and the president of the Daughters of the Pioneers, who each in turn gave a touching and warm greeting; there was also a humorous address on "How the Pioneers Keep Young" by Dr. E. G. Gowans. After the singing of the "Hand Cart Song"



PIONEERS OF 1847 AND ESCORTS ON THE CAPITOL STEPS, JULY 24, 1922

President Grant asked if there were any present who came across the plains in that way, whereupon three arose in response. President Grant also introduced Lorenzo Sobriskie Young, aged 81, the only survivor of the original band of pioneers who left Winter Quarters in the Spring of 1847, under the leadership of Brigham Young, and whose arrival in the Salt Lake Valley, July 24, gave Utah its birthday. The evening closed by all singing "Come, Come, Ye Saints."

*Sunday, July 23*

The exercises of this day were solemn and impressive, consisting of two memorable services in the great Tabernacle. In the morning there was a beautiful song service and historic pantomime; and in the afternoon a tribute service.

Mayor C. Clarence Neslen presided over the song service and made the opening remarks. In eloquent and reverent words Prest. Anthony W. Ivins invoked the blessing of the heavenly Father on all present and on the day's service, alluding to the faith and integrity of those who had marked the way into the desert land and giving all praise to the goodness of the Lord for his mercy and guidance. W. Clive Bradford led the congregation in singing Aunt Em Wells' popular song "Our Mountain Home So Dear," and Professor John J. McClellan rendered pioneer airs on the great organ. A number that was pleasing and effective was the solo "The Flag Without a Stain" by President Grant, the audience joining in the chorus; and the "Spirit of Heroes" was excellently rendered by the Southwick quartet. The historic pantomime, "The Songs of the Trail," under the direction of Miss Charlotte Stewart and accompanied by Professor Amedee Tremblay and Professor Edward P. Kimball, the latter a grandson of Prest. Heber C. Kimball, and a great-grandson of William Clayton, two of the original pioneers, followed the song service. In this number, various episodes of the journey and the founding of the state were vividly portrayed in song and living picture. The first episode, "The Indians Upon the Trail," was given by the Boy Scouts; then came "The Catholic Fathers in the West," by the choir boys of the Cathedral of the Madeleine; this being followed by "The Trappers Opening the Way," by the Young Men's Mutual of Granite stake. Lineal descendants of actual pioneers presented the following tableaux: "The Pioneers at Council Bluffs;" "A Pause on the Trail at Chimney Rock—"Come, Come, Ye Saints,'" and "The Arrival—"This is the Place'." The make-up and costumes of these young people produced resemblances that were really remarkable; and old memories crowded thick and fast upon the veterans present as the familiar and beloved figures of President Young, Heber C. Kim-



ball, Orson Pratt, Erastus Snow, Wilford Woodruff and others, appeared upon the scene.

The tribute service of the afternoon was presided over by Elder George Albert Smith of the Council of the Twelve, a grandson of two of the original pioneers; and the especially prepared music for the occasion, under the direction of Prof. A. C. Lund, was lovely and appropriate. The Tabernacle Choir gave two beautiful anthems, "Ye Shall Dwell in That Land" and "Thanks be to God Who Laveth the Thirsty Land;" the Salt Lake Opera quartet sang Kipling's Recessional, "Lest We Forge," and Hugh Dougall, a grandson of President Brigham Young, sang "Come, Come, ye Saints," the congregation joining in singing the last verse:

And should we die before our journey's through,  
     Happy day! all is well!  
 We then are free from toil and sorrow, too;  
     With the just we shall dwell.  
 But if our lives are spared again  
 To see the Saints their rest obtain,  
 O how we'll make this chorus swell—  
     All is well! All is well!

Assistant Church Historian Andrew Jenson read an interesting and valuable paper entitled, "Who are the Pioneers of 1847?" showing that there were six distinct groups arriving in the valley in that memorable year: First, the original band of one hundred and forty-three men, three women and two children, led by Brigham Young; second, an invalid detachment of the Mormon Battalion, under Capt. James Brown; third, some "Mormon" families from Mississippi who had previously joined Capt. Brown's company at Pueblo; fourth, a few members of the party who, under Samuel Brannan, had sailed from New York to California on the ship *Brooklyn*, in February, 1846, and reached Buena Yerba (now San Francisco) the following July, after a tedious and hazardous journey around Cape Horn, being five months on the water, then braving the terrors of the Sierra Nevadas and across the great desert to the valley of the Great Salt Lake the following year; fifth, the nine companies of Saints who in groups of "fifties" followed the original pioneers from Winter Quarters, and were called "the fall companies;" and sixth, members of the Mormon Battalion who, having been honorably discharged from their service in the United States army, made their way across the southern route from California to Utah. Of these various arrivals, which totalled nearly two thousand, a number returned that first year to Winter Quarters, leaving in the valley during the first winter about eighteen hundred souls.

Professor Levi Edgar Young, in a glowing and eloquent

tribute, narrated many of the early experiences of the pioneers, and spoke of their high ideals and culture, their love and desire for education and all the other finer things that might make for themselves and future generations a life worth while. He referred to their love for the drama, and the establishment of a shrine for this art within three years of the advent of the pioneers, dwelling upon their heroism tempered by the sublimest of faith, of their loyalty to their leaders, to their country, and to their God. A choice and tender tribute was paid to the pioneer mothers by Mrs. Zina Young Card, after which President Heber J. Grant addressed the pioneers in his characteristic and delightful way, telling many experiences in the life of his father and mother (both of whom were pioneers) and expressing thankfulness of heart for their labors and for the teaching of Church history which he had received at his mother's knee—all of which enabled him better and more fully to appreciate the trials and sufferings endured by the men and women who had so wonderfully paved the way and subdued the land and thus made all things possible and beautiful to those who now enjoy life. He felt honored in honoring the survivors of that noble band, and wished for them all happiness and peace in their remaining years.

The chairman, Elder Smith, then called the roll of the survivors of those who entered the valley in 1847, and no less than 67 responded, this being the number officially in attendance at the jubilee to enjoy the hospitality and the entertainment provided by the committees. The benediction was pronounced by Seymour B. Young, president of the First Council of Seventy. A luncheon was served the pioneers and their escorts in the assembly room of the Bishop's Building, during the noon hour, under the supervision of Mrs. Janette A. Hyde, assisted by a bevy of young girls.

*Monday, July 24*

The festivities on Monday began at eight in the morning, when all the guests of honor and their escorts, with a member of the "guest committee" for each group, were taken for an auto ride to various historic spots where exercises of an interesting and appropriate character were held. A concert by the Firemen's Band was given in front of the Hotel Utah as the veterans took their places in the seventy autos which were in waiting, all numbered and bearing a pennant in green and gold designating them as "official cars." Leading the column in the first car were President Heber J. Grant and other officials, as well as members of the executive committee, and following them the other cars fell into line according to their number, the whole movement being

accomplished without delay or confusion. Each point to be visited was reached in schedule time, and every detail in the arrangement was successfully carried out, reflecting credit upon the fine management of the transportation committee, of which Mr. George Dern was chairman and Harry S. Joseph in charge of auto arrangements. The line of march began with a ride down Main Street, thence east on First South and out to the mouth of Emigration canyon where the first stop was made at the monument which designates the spot where the pioneer leader, President Young, halted to overlook the valley, and uttered the historic phrase, "This is the place—drive on!" Here the Boy Scouts gave a flag raising ceremony and all stood at attention with heads bared while the band played "The Star Spangled Banner." The procession then moved on to Fort Douglas where, with the cars surrounding the broad parade ground, an enjoyable series of military maneuvers was executed by the troops of the garrison under command of Gen. McAlexander, whose chivalry and courtesy helped in many ways to make the celebration a success. From the Fort the column proceeded to Liberty Park, past the old Chase home and mill, and, the pioneers being seated in front of the pavilion, they witnessed a pantomime and program given by the M. I. A. of Ensign Stake, in which descendants of prominent pioneers in the costumes of their fathers and mothers, danced old-fashioned dances and presented the episode of the "Pioneers and the Flag." Joseph J. Cannon in a very striking make-up representing his father, President George Q. Cannon, introduced the different characters to the audience, and as Brigham Young, Heber C. Kimball, John Taylor, Orson Pratt, Erastus Snow, Wilford Woodruff, Porter Rockwell and others, with their ladies, in the persons of their posterity, came forward and bowed, it was like a living page from the past.

The old "Cedar Tree" was the next point to be visited, and here a girls' chorus, led by Miss Margaret Summerhays, sang "Utah, the Queen of the West," and other songs as the cars passed by. The "Cedar Tree" now covered with vines, stands in the parking at the intersection of Sixth East and Third South streets. In its original location, a few rods from where it now stands, it was one of the few cedar trees in the entire valley, and it became a familiar land-mark to direct the emigrant trains toward the old pioneer camping grounds. After the exercises at the "Tree," the procession moved to the City and County Building, which adorns the block once known as Emigration Square; and thence to Pioneer Park, the site of the Old Fort, where the first rude homes of mud and logs were made, and where, in the first year, the first school in Utah was opened. This episode of the first school was here depicted. During the ride to this point



Other spots of historic interest were pointed out, such as the location of the first camp near the intersection of State and Third South Streets, the site of the first theatre, (the old Social Hall) the Lion and Bee-Hive houses, the Eagle Gate, the Historian's Office which was so long the home of Prest. George A. Smith, and other places. Through the Eagle Gate the procession made its way to the magnificent State Capitol, where the auto ride ended, and the guests, under the loving ministrations of the Daughters of the Pioneers, were afforded a few hours for rest and social intercourse. If the drive itself had been thoroughly enjoyable, in



DESCENDANTS OF THE ORIGINAL BAND OF PIONEERS, 1847, DANCING THE VARSOUVIENNE IN COSTUME

calling forth many reminiscences and exchanges of memories and experiences among the veterans, the arrangements at the Capitol were no less thoughtful and welcome. A fine luncheon was served, and easy chairs and lounges were everywhere in evidence; and the "Daughters" were untiring in showing and explaining their collection of pioneer relics. Here also the honored visitors had a splendid opportunity to visit and renew acquaintances, and many were the expressions of pleasure as friend met friend and re-lived in memory's hall the scenes of long ago.

The ride to Saltair and the grand entertainment afforded there by the committee and the Saltair management was a fitting and appropriate ending for the three days' entertainment. Conveyed to the station and thence to the Lake pavilion in special cars, the guests were somewhat surprised on arriving at the beach to hear a salvo of artillery, but were reassured upon learning that



it was only a salute fired in their honor by United States troops. These troops, members of the 38th infantry, stood at attention as the pioneers passed from the train to the pavilion, and little girls dressed in white passed among the guests, presenting each one with a white carnation. The dance floor was quickly cleared, and young people of the present generation stood reverently by while the aged visitors indulged in old time quadrilles, the "Varsouviennne" and other figures of a former day. A fine concert was rendered by Professor Sweeten's band—an incident of which was the presence among the musicians of three generations of the Sweeten family, the director, his father, and his grandfather, the latter being one of the pioneer guests.

The concluding feature of the day's activities was a sumptuous banquet in the Ship Cafe. During the dinner a musical and vaudeville entertainment was given, after which short addresses were given by Mrs. Flora B. Horne, the Rev. J. E. Carver and President Heber J. Grant, Dr. Richard R. Lyman was toastmaster, and in his opening remarks he not only paid high tribute to the pioneers. But praised the organization of the Daughters of the Pioneers to whose efforts so much of the success of the celebration was due. The Rev. Mr. Carver was particularly eloquent in praise of the labors, and especially the faith, of the pioneers, emphasizing the fact that faith was the one great message they had given to the world. A sham battle and a display of fireworks on the Lake terminated the exercises in a burst of brilliancy, after which all, perhaps a little weary, but nevertheless gratified and happy, returned to the city. That some of them were over-tired after so much exertion would have seemed inevitable; yet there was nothing of the kind confessed or visible. The fact is that no matter what their age, all seemed as bright and happy as at the beginning. One of the guest committee asked a veteran nearly ninety years old if she might help him to the car, and his brisk reply was, "I don't know as I need your help, but I don't mind your company." In this connection it should be noted that Dr. S. H. Allen and Dr. Jane S. Skolfield volunteered their services in case of need during the entire jubilee, and were assiduous in their attendance; also that a corps of trained nurses was all the time in attendance and would have been available at a moment's notice.

To make further enumeration of the scores of willing workers who as chairmen or members of committees, or as performers, participants, or contributors in the various features of the entertainment provided, would extend this article much beyond its allotted length. But their labors were none the less valuable and appreciated, and their reward will be found in the consciousness of duty well done. One cannot omit mention, however, of the constant, active and benevolent part taken in all the exercises by Presi-

dent Heber J. Grant. His friendly greetings and his social mingling with the aged guests gave them great pleasure and elicited their sincerest appreciation.

As time goes on, and as each year marks the rapid passing of more and more of these veterans whom we hold in such honor and affection, how desirable it is to remember and perpetuate, in song and pageant and story, the scenes they saw and the deeds they did! Surely it is worth while thus to mark on the minds of the present generation the nobility of purpose and the strength of character of their ancestors; to help them to sense more keenly the debt they owe, and in some degree to show appreciation and gratitude for the blessings of today. Such occasions as above described are not only affecting, they are also interesting and inspiring. Let the young people pause in the hurry of life's broad way and think of those who in faith and earnestness and toil conquered the desert and made possible the wonders and pleasures of the present; honor the gray hairs and faltering steps of those who in the glory of their youth wasted not their time in vain pleasures but toiled and suffered and endured, and with it all were happy, because in their inmost soul there was the love of God and the knowledge of his goodness!

Their names? Go view them on the Golden Page,  
 The gift of glory to remotest age;  
 The van of civilization's westward sweep,  
 The few that sowed, what millions yet shall reap.  
 —O. F. W.

### AMBITION

Ambition, when wedded to tireless energy is a great thing and good thing, but in itself it amounts to little. Man cannot raise himself to higher things by what he would like to accomplish, but only by what he endeavors to accomplish. To be of value, ambition must ever be made manifest in zeal, in determination, in energy consecrated to an ideal. If it be thus reinforced, thus combined, the thin airy castle melts into nothingness, and the individual stands on a new strong foundation of solid rock, whereon, day by day and stone by stone, he can rear a mighty material structure of life-work to last through time and eternity. The air-castle ever represents the work of an architect without a builder; it means plans never put into execution. They tell us that man is the architect of his own fortunes. But if he be merely architect he will make only an air-castle of his life; he should be architect and builder too.

## Relief Society Nurse School Commencement Exercises

The Commencement exercises of the Relief Society Nurses' Aid Class were held Thursday, July 20, 1922, at Relief Society Headquarters, in the Bishop's Building. The rooms were tastefully decorated for the occasion with palms and fragrant garden flowers which furnished a delightful setting for the class members, who were charming and neat in their blue and white striped dresses and white aprons. President Clarissa S. Williams presided and presented the certificates to the members of the class. The program in detail was as follows:

Musical selection .....	Our mountain home so dear
Opening prayer .....	Dr. Margaret C. Roberts
Report .....	Miss Josephine Eagar
Address .....	Asst. Supt. James N. Lambert
Solo (selected) .....	Mrs. Lizzie Thomas Edward
"What the Course of Training Means to Us" .....	Mrs. Lillian Overson
Address .....	Bishop David A. Smith
Address .....	Dr. Geo. W. Middleton
Awarding of certificates to graduates .....	President Clarissa S. Williams
Benediction .....	Bishop David Lyon

In her report of the year's work, Miss Josephine Eagar, who has been in charge of the class said:

"The one-year hospital training course for Nurses' Aid is practically a new idea here in the west, this class being the second one to graduate from the L. D. S. Hospital. We have met with considerable opposition from some people in the medical profession as well as a few of the laity, but we are happy to report that conditions in this respect are greatly improved. I am very pleased to be able to report that these girls have been very generous in their efforts to overcome these difficulties, although it has been trying at times.

"Beginning August 15, 1921, there were six girls remaining from last year's class, having time to make up on account of sickness, and they did not finish until December 1, 1921. Ten new students entered at his time, making sixteen in all. Out of those ten, only five remained to graduate tonight, some of them having been physically unfit and others being unable to adapt themselves to the work. The January class, beginning January 3, 1922, consisted of nine girls. Up to date we have seven out of those nine remaining, two having been released on account of inability to adapt themselves to the work. Our class tonight numbers twelve.



RELIEF SOCIETY NURSE AIDS GRADUATING CLASS



"The Relief Society girls are under the same regulations as the girls in the regular Training School. We are working the eight hour schedule, leaving us eight hours for study, class periods and recreation, and eight hours for sleep.

"Following are the subjects which we have had in our curriculum this past year, and which will stand good with possibly one or two exceptions this coming school year: Practical nursing, anatomy and physiology, obstetrics, ethics, hygiene and sanitation, surgical and medical nursing, contagion, first aid and emergency work, pediatrics, hydrotherapy and massage.

"In addition to their regular work, arrangement is made so that the girls are privileged to attend the religious services on Sunday, and the Mutual Improvement meetings during the class season.

"We do not send these aids out with the understanding that they are full-fledged hospital graduate nurses. They are to be known as Nurses' Aids or Relief Society Nurses, and are to act under the direct supervision of a competent physician or surgeon. We do feel, however, that one year of actual practice in the hospital, together with the theory and practical demonstration which we have been able to give them, is a great improvement over the former nine months theoretical training.

"Owing to our limited quarters we are able to accommodate only eighteen to twenty students. At present we have accepted ten young ladies for the class which will begin August 1, and in January we shall be ready for ten more.

"The members of this class have been conscientious in their work. They have given, I believe, full measure of service and in return have made themselves worthy and strong for the duties before them. I feel that much will be accomplished by them, especially since they are all from remote parts of this, as well as other states where there are few doctors and not many hospital graduate nurses. I can see them in the years to come ministering and giving solace and comfort to the suffering, and making glad those who are burdened.

"In our Hospital Home we have been happy. The girls have been dutiful, courteous, and helpful. We have had great joy and satisfaction in our association together, and my prayers and wishes are for their success."

Assistant Superintendent Lambert, of the L. D. S. Hospital, expressed pleasure and appreciation in addressing those assembled. In behalf of the hospital he extended congratulations and hearty good wishes to the members of the class whom he characterized as faithful, genteel, courteous, and hard-working women, willing to give the best service at their command. Superintendent Lambert felt that the various communities, some of which are remote,

will be most fortunate in receiving these practical helpers and will be greatly benefited by their ministrations among the people.

Mrs. Lillian Overson, representing the class, referred briefly to the early history of the health movement in the Church, beginning with Brigham Young's remarks in Winter Quarters when he said, "I intend to propose to the council of this Church to have some way devised to instruct this people concerning the organization of the human system, and how to care for it." Soon after the Saints entered the Salt Lake Valley, in 1847, President Brigham Young called Dr. Willard Richards to establish a council of health. Dr. Richards' wife, Susannah Liptrot, an English nurse, assisted her husband in giving lectures to the women of the council on obstetrics, nursing, and child care. This was one of the first organizations in America that instructed the mothers in the ways of sanitation and health, and the leading women of the Church took an active interest in the classes. Mrs. Emmeline B. Wells attended with a babe in her arms. Following this early work, the Church has always fostered movements in the interest of health and the Relief Society Nurses' Class is an outgrowth of this early work. Mrs. Overson said in part:

"The main thing in our course of study is what we learn of the human body, God's most wonderful creation, and its care in health and in sickness. It is so complex an organism, and there is so much to learn of its functions and the care and attention it needs in health as well as when it becomes invaded with disease and infection, that one could not possibly master so great a subject in one year, or even in many years of study. But at least, our course has been very interesting and instructive, teaching us how to care properly for the sick, how to prevent diseases and ill health, and has given us a very good foundation upon which we may build as the years go by. In time to come we may become of great service to humanity, which I think was the intention of the originators of this class. Our study of anatomy, or the structure of the human body, alone has been well worth every minute of our time and it has been our privilege to attend a great number of lectures from some of the best physicians, surgeons and specialists upon the various diseases and ailments of the human body. These lectures have brought to our attention many methods and theories of modern medicine and science.

"The practical training of our hands to the little things that will give comfort to those who are suffering, and give it according to the laws of asepsis, is of untold value to us. Another most important feature of our work is the training of our hearts to give the love and sympathy and encouragement to the sick and

helpless, and to subject ourselves to a discipline that teaches us to conform our habits to regular hours of eating, sleeping and exercise, thereby increasing our vitality, endurance, and self-control, which is a big factor in the making of successful nurses.

"In conclusion, we will say that as a class we appreciate the privileges we have had and the kindness and consideration that have been shown us by the doctors, the superintendent and her assistant and supervisors, and by the girls in the general training school, for our association with them has been a pleasure indeed. We are grateful for the efforts of Miss Eagar who has been a real helper and friend to us, never sparing herself one thought or effort in our behalf, but always ready and willing to help and encourage and show us the better way. We are also grateful for the interest the General Board of the Relief Society has taken in us and for the course they have planned for our benefit."

Bishop David A. Smith said that very early in his life he came to understand and appreciate the necessity of giving proper and timely care to the sick. As a small boy of nine he was aroused many times in the dead hours of the night to accompany his mother, Mrs. Juliana L. Smith, on her errands of mercy to the sick. He was impressed even then, at this early age, with the importance and value of conserving human life and the necessity of proper care in time of illness.

Bishop Smith has watched the nursing work in the Church grow, and his interest has not only been maintained but has gradually grown until today he feels, more than ever before, that one of the fundamental duties of any community is the maintenance of health. This he said requires intelligent preventive measures, and in case of illness, medical help and nursing, and hospital service. Many difficulties have been encountered in establishing our L. D. S. Hospitals, but it is his hope that we will all work to the end of providing for sufficient hospital care and nursing service for the entire Church.

As managing trustee of the L. D. S. hospital, Bishop Smith, is pleased to receive the Relief Society Nurses in the hospital for one year's training. There has been, and is, some opposition on the part of some of the doctors to this one-year course, the plea being that such procedure establishes a low standard in nursing and interferes with the three-years' course. Bishop Smith, feels that the Nurses' Aids are not in any sense competing with the regular nurses. When they are through they do not pose as graduates but as aids in nursing. He thinks there is a place for them in every community. Previous to the entrance of the Relief Society students in the hospital the work of the Relief Society Nurse Course was largely theoretical, but through the courtesy of the

hospital the aids are now prepared not only in theory but in practice.

Bishop Smith advised the members of the class to be kind and tender in dealing with the sick and to cultivate a love for all of God's children whether rich or poor. He quoted words from Paul regarding the importance of faith and urged the class to have faith in their work, faith for those for whom they serve, and above all faith in their God.

Dr. George W. Middleton said that one of the great needs today is the establishing of a nursing service within the reach of all. The rich may have the luxury of fully trained doctors and nurses, the poor can obtain certain service free of cost; but the great class between, which is struggling on a low living wage; trying to maintain itself independently and to rear families, is about ready to despair of reaching the desired goal. High professional standards in nursing are very desirable, but at the same time the question of the greatest good to the greatest number should not be lost sight of, nor should the vital problem of bearing and rearing children, which is really fundamental to the race, be ignored.

The L. D. S. Church stands for the establishment and rearing of families and with its splendid organization, which is so comprehensive, it seems easily possible to arrange for the beneficence of surgery and nursing service for all its members.

Dr. Middleton called attention to the wonderful opportunity of service which nursing offers. He said that the glory of life is in rendering service to our fellows, and that the work should be sympathetic and guided by a love for humanity. He pointed out how Silas Marner, the pessimist and outcast, was transformed by a little child who came to him and to whom he gave the highest service at his command.

President Clarissa S. Williams, representing the General Board of Relief Societies, greeted the members of the class and congratulated them upon their accomplishments during the year. She said that the Relief Society Nurse Class has always been a source of pride to her from the moment of the organization of the first class, under Dr. Margaret C. Roberts, up to the present time. She expressed appreciation to the General Authorities of the Church and to the hospital authorities for the consideration shown the General Board in permitting the Relief Society Class to enter the hospital for training. This training, she declared, has many advantages over the former courses offered by the school, which were necessarily largely theoretical. She explained further that eleven months of the present one-year course are spent in the hospital and the twelfth month is to be given in charity nursing in the home communities of the members of the class.



Before leaving for their homes each member will sign a contract which will be forwarded to her ward president indicating the charity service.

At the close of her remarks, President Williams awarded certificates to the members of the class whose names and addresses are as follows:

Overson, Mrs. Lillian.....	Basalt, Idaho
Ottley, Miss Celecta M.....	Elba, Idaho
Morrey, Miss Alice.....	Joseph, Utah
Zaugg, Miss Bertha Emily.....	LaGrande, Oregon
Woolley, Miss Celia.....	Paris, Idaho
Barnes, Miss Jane.....	Downey, Idaho
Evans, Miss Hortense.....	Arbon, Idaho
Thacker, Miss Isabelle.....	Charleston, Utah
Christensen, Miss Ferril M.....	Mt. Pleasant, Utah
Allred, Mrs. Martha.....	Blackfoot, Idaho
Abplanalp, Miss Doris Margaret.....	Vernal, Utah
Gunnell, Miss Emma Bailey.....	Wellsville, Utah

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## CONSOLATION

*Zella A. Johnson*

Oh Father, thou dost know that I am weary,  
 Thou knowest well my load bears heavy now,  
 Oh take thou from my heart the care and trouble;  
 Let faith and love by comfort sooth my brow.

Some troubles, Lord, we each must bear in silence;  
 Some cares there are that none on earth may share.  
 'Tis then we turn to Thee, who reigns in heaven  
 To seek a solace from our load of care.

Oh, Father, must I turn away in sorrow?  
 Has any ever come to thee in vain?  
 Ah, no, my heart in Thee hath found its comfort  
 And strength to take its burden up again.

When cares of life and love make earth seem dreary,  
 And friends and loved ones give, not joy, but pain,  
 Forget not, O my heart, in thy repining,  
 That God can give thee strength to try again.

# The Poorhouse for Mother

*Clara Fagergren*

Jim Benton sat musing and planning in front of the fire in his comfortable living room. The deep, vertical line between his eyes grew more prominent, the straight, thin lips pressed more firmly together than usual—characteristics showing Jim in thoughtful and deliberate meditation.

Something had to be done and done quickly. The old lady was getting more annoying and trying every day. Only yesterday she walked into the parlor, sleeves rolled up, and enveloped in a huge kitchen apron, where Helen, his wife, was entertaining some stylish company; and the day before that she had insisted on helping the laundry-woman with the washing. And the way she behaved at the table! Jim shuddered and closed his eyes at the recollection of her scooping the gravy with her knife and cooling her tea in a saucer.

His patience and forbearance with his feeble and failing old mother was at an end. He must and would consider his own family and his position in the community. He had reached the decision to transfer his mother to the county infirmary where she would have companions her own age and would be well looked after. At his house she was everlastingly embarrassing his family by her old-fashioned ways and lack of manners.

Of course, she would not need to live at the infirmary as a charity member. He would see to it that she was paid for, she would have a room all to herself, and he would also send her books and delicacies. Furthermore, they needed the little room which his mother now occupied. His wife had suggested it would be an ideal place for a fernery because the room was on the north side of the house and inclined to be a little damp.

Besides, it seemed hardly fair that he alone should assume the whole burden of his mother's support when there were four more brothers in the family. However, the others lived a long way off, two on barren homesteads and the other two squeezing out an existence in factories; just the same, they ought to contribute their share toward the support of their mother.

Suddenly, Jim seemed to find himself transferred to a large and bare room in which a meeting of some kind was being held. Looking about him, curiously, he saw a multitude of old and bent forms of men and women sitting huddled on rows of wooden seats. On the stolid faces he read of hardships, of sorrows, of disappointments. Their heavy, dim eyes expressed no hope; their

quivering old lips were unable to smile. There seemed to be a festive occasion of some kind because the whole assembly had made pitiful attempts at dressing up; the men in clean overalls and light-colored, frayed shirts; with antique, high collars about their wrinkled necks; the women's straight, shapeless dresses of the same pattern and color, such clothes as are furnished free to inmates in the poorhouse.

The seats in front were occupied by a few visitors who in the kindness of their hearts had come to furnish entertainment and cheer to the poor inmates in the infirmary on this gray morning. An impromptu choir sang inspiring songs, and a sympathetic speaker repeated the story that never grows old; the birth of the Savior, his teachings, and the beautiful gospel of the resurrection and the life. The inmates listened interested and animated, for the time being forgetting their loneliness and misery and became like children again. One old soul, hands shaking with palsy and joining in the singing. In a dark corner a little twisted woman eyes steaming with maudlin tears, insisted on standing up and rocked violently back and forth, keeping time to the music with her whole body. A half-witted man who, unknown to himself, had grown hoary and repulsive in sight, slapped his knees repeatedly and stamped his big feet noisily on the floor at the slightest provocation. A stout woman, her gray hair cut short, and her paralyzed limbs stretched out helplessly in a wheel chair, glared fiercely and wrathfully at the assembled people, her befuddled mind unable to grasp the meaning, or appreciate the efforts, of the entertainers.

Jim found himself scanning the features of the visitors hoping and praying that no one would recognize him in these miserable surroundings. He felt a grievance, a dull resentment towards the members of his family who allowed his being interned in this institution, while they themselves lived in comfortable and pleasant homes. He figured mentally the endless chain of days and weeks he would be compelled to associate with these helpless and apathetic creatures; of the long hours of brooding in his small, cell-like room, and eating the monotonous, tasteless food on the oilcloth-covered tables. He groaned aloud. This was living death. Far better to rest under the green sod on the hillside than to endure this anguish.

The entertainment over, the visitors distributed among the inmates small boxes and refreshments, a few candies, a glass of jelly, a little fruit. How the poor people rejoiced when receiving this little treat. Afraid not to get his share, Jim pressed forward and grabbed a box with trembling fingers. A kind, smiling lady assisted him to his seat again, saying: "We have brought a package for every one of you. No one shall be disappointed."

After the visitors had left, the inmates were taken back to their room. To his surprise Jim found himself using a crutch. Hobbling along the long and bleak walls he passed rooms from which afflicted and bedridden old people had not stirred for years. The attendants brought them their food. Then they were left waiting, waiting. At the end of a passage, Jim found his little room. In it he treasured a few keepsakes from his once prosperous home; a photograph of his wife and of his son stood on the table, and a few trinkets adorned the plain dresser. Sinking down in his chair the lonely man thought regretfully of his younger days, of his home, of his family.

Evidently his family had forgotten him. Not a visit, not a letter, not a word. He knew his son to be a prominent member in the community. Had he not himself seen to it that the boy received a good education and had been trained to fill a responsible position in life? The father's great aim had been to have his son take advantage of every opportunity that came his way. Had he not shielded his son from every hardship he had passed through himself, and gladly bearing the heaviest burden, that his son might enjoy the good things in life? Shivering with cold he pulled himself together. O! the ingratitude of children! Sobs of self-pity rose thick in his throat.

He felt himself slipping, then he struck the floor with a dull thud. Frightened, he opened his eyes and looked about him bewildered at the familiar objects in his own cozy living room. His wife stood by his side looking anxiously down at him.

"You must have had a bad dream," she said. "Your sobbing frightened me."

The fire in the grate had died out, therefore the room was dim and chilly. With an articulation of relief Jim sprang to his feet and turned on the light. He examined the place as if he had been absent a long time. His wife regarded him, puzzled. He remembered distinctly of sitting in the easy chair, planning—what? Ah, now he knew. Something about his mother. "I must see mother at once," he announced to the astonished woman; then he turned and left the room without a word of explanation. In a trice he stood at the door of his mother's room. At his hurried knocking she opened the door, wonderingly, for not often did she receive any callers, especially at this late hour.

Jim, a trifle embarrassed, looked down at the shrunken form; at the gnarled and work-worn hands; at the thin, gray hair, and at the lustreless old eyes that looked upon him now full of pride and love. He shifted his eyes for an instant to an old family portrait on the wall—his father, then a robust man of forty, seated, and his mother, then a beautiful and plump woman, standing proudly by the side of her husband holding the youngest child, himself, by the



hand. Around them were grouped in unnatural and stiff positions the older children all decked out in their Sunday best. He had often heard his mother relate how it took her a week to get ready for that picture.

"Mother," he began awkwardly, "I have been thinking this room too small and too drafty for you. How would you like to be moved into the south room where you would get the sun all day? You could use this little room as a sort of a kitchen where you could prepare your meals when not feeling like joining us in the dining room.

The old lady's face glowed with pleasure and satisfaction. "Do you know," she confided, "I've often wished I could get my own meals whenever I wanted them, but disliked to say anything because I felt I'm too much of a bother as it is. I know my ways are old-fashioned and simple, while your family is inclined to be stylish. Sometimes I've wanted only something light for supper; when I kept house we used to eat dinner in the middle of the day, but you people have your big meal at night, and somehow or other I can't get used to it."

"Now, mother," Jim said reproachfully, "why didn't you let us know what you wanted?"

"I knew everything would come out all right in time," the mother replied, hopefully. "Your father was convinced you'd do the right thing by me. 'Jim's got a good head,' he was always saying. 'If I have to go before he finishes his education, don't you give up. See to it that he gets through school. He'll repay you for any sacrifice you make.'"

The big man blushed guiltily, and for a few moments busily studied the pattern on the carpet. His mother went on reminiscently: "When father died I was forced to sell our home to clear the debts. Many's the time the older boys got after me for not taking you out of school and putting you to work. Your brother Robert got real nasty about it, and vowed if the bringing up he had had wasn't good enough for you he'd never turn his hand over for me or do me a good turn. How I suffered to hear him talk like that! In the first place he had no head for learning; and even if he had been inclined to study from books we couldn't send him to school because we lived fifty miles from the nearest town.

"Then, little by little, the other boys got dissatisfied, too. They was everlastingly pestering me why I slaved the way I done just to keep you in school. 'Is he any better than the rest of us?' they taunted. 'Put the loafer to work and save your own back.'"

Jim now understood the aloofness with which the brothers regarded himself and his mother. Small wonder they seldom inquired after the state of her health, sometimes not even writing

her a letter for months. And she had borne all this for him who had planned—he groaned in anguish and remorse! His mother, warmed up to her subject, noticed him not, but continued, uninterrupted:

“I loved all my children alike, no one can say anything else. But times in them days was different. The boys had to work alongside their father clearing the land and helping to make the living. Finally, when we let them attend the log cabin school, that was eventually built in our district, we done what the other settlers done, the best we could do. For all of that. I’ve heard of several of them boys who went to that very same school that have become lawyers and doctors and I don’t know what. As time went on things went a little better for us. The railroad was coming through, and that gave the boys a chance to work on the road and make good wages. If it hadn’t been for father dying when he did, and leaving a lot of notes he’d signed for some no-account men, we would have been pretty well fixed. As it was, we was forced to move to the city where your brothers soon got married and you had a good chance to go to school. It kept me digging to make ends meet, but I was strong and robust in them days. Besides, it was a pleasure to hear your teachers praise you and tell how well you got along in your lessons.

“I could stand the tussle pretty well until you went east to finish up. The big washings I done then still makes my back ache whenever I think of them. And the piles of sewing and scrubbing, to say nothing of the days and weeks I waited on sick people; I was scared to turn down a single offer where I could make a dollar for fear you’d run short. I couldn’t bear to think of you away from home and among strangers without ‘he necessary things of life. Always I seemed to hear father’s words: ‘He’ll repay you for any sacrifice you make.’

“Whenever I heard how much money other parents sent their sons in college, I cried because I couldn’t send you more! it seemed a mere pittance compared to what other boys had. Never a cent did I spend on my own back during them years. Everytime I paid out a dollar for something that was absolutely necessary for myself I seemed to be robbing you. I shall never forget the day you returned home from college with your diploma. I believe that was the proudest day in my life not counting the time I became the wife of your father. I kept repeating to myself, over and over: ‘I’ve done it; I’ve pulled him through; he’s my baby boy just the same, even though he’s now graduated from college!’

“After you got married and I made my home with you, I’ve sometimes felt like I was in the way! it’s impossible for me to change my plain habits, or correct my faulty speech. I ain’t so dumb but what I know when the young people wink at each other

when I make a slip in my talk or don't act just right at the table. But what could I do? I have no place to go unless I choose the poorhouse, and I would rather die than go there. There's no pleasure in mixing with people who look down on me. Not that I want to be noticed much; I just want to be left alone to putter around doing the things I'm used to. I have a feeling I shan't be with you very much longer! I've lived my life and done the best I knew how. If you can spare the south room for me, I'll spend a lot of my time sitting in the 'sunshine—resting.'"

Big tears rolled down the big man's cheeks and convulsive sobs shook the broad shoulders. He laid his strong arms about his mother's frail shoulders and said, his voice choked with emotion:

"The room shall be ready for you tomorrow. Father made no mistake when he predicted I would take care of you."

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### A WIDOW'S PRAYER

*Hazel S. Washburn*

Dark and gloomy are my skies—O Father,  
 My soul is numbed with grief;  
     My last hope fled,  
 What matter though the sun shines bright for others?  
 For me the world is black and drear,  
     *My Love lies dead.*

The neighbors come with kindly deeds and words,  
 And speak to me of love and faith and trust;  
 They say you heed the orphan's cry  
 And hear the widow's moan;  
 That thou art loving, merciful, and just;  
 And so I take my cross and stumble on,  
     Trusting in thee to guide my feet aright,  
 To give me strength to bear my double portion,  
     And through my soul's grim darkness send me light.

Pity, Lord, my weakness and my suffering;  
     Send me comfort from thy love divine  
 Until my soul shall conquer fear and doubting,  
     And I can feel and say, "Thy will be done, not mine."  
 And conquering fear, shall triumph over sorrow  
     And trust in thee throughout the darkest night.  
 For thou hast said, "To those who come unto me,  
     My cross is easy and my burden light."

# Notes from the Field

*Amy Brown Lyman*

## *St. Johns Stake*

The St. Johns Relief Society stake board was reorganized on April 30, 1922, at the stake conference. Mrs. Josephine Patterson was appointed president and she later selected for her counselors Mrs. Ethel Whiting and Mrs. Dora Udall. Mrs. Laura Day was chosen secretary.

The retiring president, Mrs. Eliza L. S. Udall, has presided over the Relief Society of this stake for nearly thirty-five years, having been appointed to this position July 23, 1887. She has been a tireless and resourceful worker and has succeeded in overcoming many obstacles incident to building up the organization from a small beginning to its present efficient standard. She has worked with a love in her heart for the members of the entire stake and she has endeared herself to all the women of the Relief Society and all the members of the community.

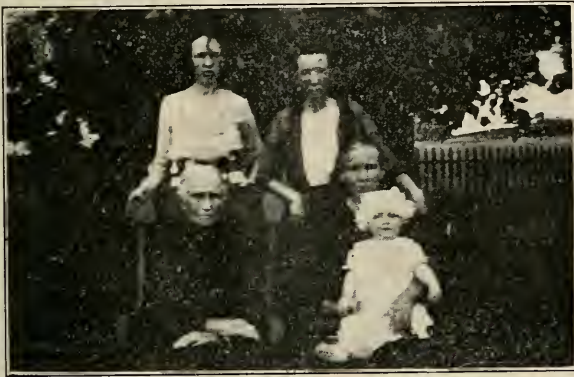
Mrs. Udall was particularly fitted by nature, and by training, to meet the responsibilities of the difficult undertaking of organizing at this time a Relief Society in this newly settled part of Arizona. During her many years of service she has manifested the earnest devotion and industry of the pioneer in the constructive development of the community, and she has also ever been an inspiring character of culture and charm. Besides her public work, she has been a devoted mother and has maintained a beautiful and hospitable home.

Mrs. M. E. B. Farr, who has served as an officer on the board for the same period, was secretary until 1906, and since then has been the first counselor. Her work in both capacities has been of a high standard and she has discharged all of her duties in an efficient and energetic manner. Mrs. Margaret Jarvis has served as counselor since 1912, and she was treasurer of the organization for six years prior to this time. She has been a faithful officer and has been a great asset not only to the Relief Society but to the community because of her willing service in her profession of nurse. Mrs. Rachael E. Berry served as secretary since 1913, and Mrs. Wilmerth Dewitt served as treasurer since 1919. These two sisters have proved to be faithful and efficient in keeping the records of the society and maintaining a high standard in this particular branch of the work.



*Snowflake Stake*

The stake board of Snowflake report that they have examined the record books of all the wards in the stake, some of them several times. The stake is trying to establish the plan of having the secretaries bring their books to union meeting once every three months, so that the new secretaries will be able to receive the necessary instructions, and so that any difficulties or problems may be discussed and solved. In order to make the secretaries' department an efficient one a request was made and granted by the stake presidency that the secretaries would not be called to any other position while acting in this capacity.



FIVE GENERATIONS OF THE FAMILY OF MRS. WILLIS

The accompanying picture shows five generations of the family of Mrs. Frances Reeves Willis. Grandma Willis has attained her eighty-second birthday, the venerable head of a family of twelve children, eighty-six grandchildren, fourteen great grandchildren and one great great grandchild. She was born in England, and, at the age of three, her parents were converted to the Church and later the family moved to Nauvoo, and after a year's residence there crossed the plains with the early pioneers. She and her husband were called to help settle Arizona, in 1875, and after her husband's death in 1888, Mrs. Willis demonstrated her determination and perseverance in fulfilling the mission to which she had been called by remaining with her young family in this new community. Her life has been an example of faith and earnestness and she has merited the love and respect of her family and friends. She has been a zealous Church worker and has been especially active in Relief Society work. With the characteristic willingness of the pioneer to serve she has spent many hours caring for and comforting the sick.

*Cottonwood Stake*

A sewing department has recently been organized in the Cottonwood stake and the Relief Society held an entertainment to raise the necessary funds to make the initial purchases. A delightful one-act play was presented by the Extension Division of the University of Utah under the direction of Professor Chauncey Houston, and several dancing solos were given by the pupils of the Granite High School, under the direction of Miss Tipton. Over one thousand tickets were sold and the affair was entirely successful. To introduce the details of the sewing work to the ward officers, a luncheon was given by the stake board on May 5, in the South Cottonwood ward house. Eighty guests enjoyed the luncheon, and while they were seated at the tables, instructions and announcements were made. It was explained that the profits of this department would be used to maintain the baby clinic which was opened in Murray last January.

*Salt Lake Stake*

The Salt Lake Stake Relief Society choir gave a concert in the Twenty-second ward meeting house in March. The affair was arranged by the stake chorister, Mrs. Agnes Olsen Thomas, and the stake organist, Mrs. Eva. J. Olson. Mrs. Clara G. Smith was the business manager of the entertainment. Excellent vocal and instrumental numbers were rendered and an interesting dramatic sketch was produced. Besides being an artistic success the concert netted the stake the satisfactory amount of \$140.

*Nebo Stake*

The Nebo Stake Relief Society presidency visited the Genola branch of the Church on July 2, 1922, and effected an organization of the Relief Society there. The following officers were chosen and sustained: Maud Larsen, president; Anna Neilson, first counselor; Edith Evans, second counselor; Minnie Chatwin, secretary; Serena Rosley, treasurer; Grace Smith, organist; Margaret Hartrickson, assistant organist; Beatrice Larson, chorister.

*Cassia Stake*

On July 2, 1922, the Cassia stake board with the help of the various wards gave an entertainment for the "Old Folks" of the stake. They were guests at a matinee at which the play "Sazy" was presented. Later they enjoyed an elaborate banquet which was followed by an interesting program. The oldest sister present was seventy-nine years old and the oldest brother eighty-nine. A Relief Society choir has been organized by the stake and they

are planning to furnish the music during the stake conference convention which will be held soon.

### *Taylor Stake*

The General Board of the Relief Society was pleased to have Mrs. Fannye H. Walker, secretary of Taylor stake Relief Societies call at the General Offices in July. She gave an interesting report of the activities in the Relief Society in their remote stake. She reported that President Georgina O'Brien, after her return from the June conference in Salt Lake City, called a special stake conference. This conference was held May 5, at Sterling, and a complete report of the instruction given at the Salt Lake conference was presented to the local workers. An interesting synopsis of the conference speeches was also given at this meeting.

It was reported that a pennant is to be presented in August to the ward which makes the greatest increase in both membership and average attendance for a period of three months.

As a special activity last spring the Relief Society members decided to plant a tree. The surroundings in this locality are not very attractive as the country is newly settled and somewhat barren. This campaign of tree-planting was instituted with the view of making the community more attractive. The women are also encouraged to plant flower gardens and the Relief Society is planning to have a festival in the fall, a feature of which is to be a flower show.

### *California Mission*

The Relief Society office was pleased to receive a picture



CHINO BRANCH RELIEF SOCIETY

of the Chino Branch Relief Society, which is a small but active organization in Arizona. Besides finding the Relief Society meetings beneficial to themselves, they report that through the

organization they have been able to accomplish much good in their community. Among other things they are endeavoring to raise a chapel fund towards which they already have \$60.

### *Boise Stake*

The Relief Society of Glenn's Ferry Branch, in the Boise stake, was organized in October, 1921, with Mrs. Addie E. Blaser as president. At the time of the organization there was a membership of eleven, six of whom were officers. Six months later the membership had grown to twenty-five active workers. The Relief Society in this little village has become a power for good and the officers are proud of their achievements and progress. In commemoration of the Relief Society Annual Day, a celebration was held to which all members of the branch were invited. An appropriate program was rendered, one feature of which was a poem composed for the occasion by the secretary of the branch, Elfrida T. Thompson.

#### IN MEMORIAM

It is in deep sorrow that the Boise Stake Relief Society announces the death in April of their beloved sister, Mrs. Ruby Young Rawlings, first counselor in the Relief Society presidency. Mrs. Rawlings was a beautiful and devoted young mother, and an active and capable Relief Society worker. Her sweet spirit and earnest work won for her a host of faithful friends who mourn her loss. She was an ardent and willing worker in her Church and in her community, and her achievements reflect credit on her name and on her family.

### *Morgan Stake*

The Morgan Stake Relief Society held its annual conference in April. The stake presidency and members of the high council were special visitors. Various topics were assigned to the different wards and many valuable suggestions were made by the sisters presenting the topics. A part of the afternoon session was devoted to a testimonial in honor of the former stake officers. An appropriate speech was given by Counselor Hilma Rose who paid tribute to the devoted service of the retired officers. She also read a poem which was written for the occasion by one of the board members. The three members of the former presidency, Mrs. Maryette Waldron, Mrs. Nettie Durrant, and Mrs. Martha Heiner, were each presented with a signet ring, and each of the former board members were presented with a breast pin. A fitting response was given by Mrs. Margaret Waldron.

The South Morgan Relief Society presented a play entitled,



“An Old Fashioned Mother,” to a crowded house on April 4. It was thought by those present that the entertainment was one of the best ever given in the ward.

### *St. George Stake*

A delightful party was given by the East St. George Ward Relief Society in the amusement hall of the stake tabernacle. An interesting program was carried out and various games were played for which prizes were given to victors. Some of the younger members present created much amusement by appearing in the costumes of their grandmothers. The crowning feature of the evening was reached, however, when some of the older members were taken without previous warning and adorned in the apparel of their granddaughters of the present generation. They were given gallant partners, improvised for the occasion, and after their interpretation of ball room dancing, they were greeted with an enthusiastic ovation.

### *Garfield Stake*

We take pleasure in mentioning that the Garfield Relief Society, for a period of five months, has maintained a record of 100 per cent of teachers' visits in all of the wards. The stake has been emphasizing the work of the teachers and a wholesome rivalry in this work has been created among the wards, which is perhaps responsible for the splendid record made. An excellent spirit of cooperation exists in the stake. When the Widtsoe ward was stricken with an epidemic of influenza, in the winter, the Relief Societies of the nearby wards collected and prepared food for the distressed community.

### *Weber Stake:*

At the quarterly conference of the Weber stake, held in Ogden on June 25, 1922, the stake was divided. Part of the stake retained the name of Weber and the new division was given the name of Mt. Ogden stake. The Relief Society Board, together with the other stake officers, were released, and two new organizations were effected.

The new officers of the Weber Stake Relief Society are: Agnes H. Stevens, president; Marian M. Browning, first counselor; Ellen H. Tanner, second counselor; Mary C. Stevens, secretary and treasurer; Ellen J. Stevens, chorister; Rosabel Scowcroft, organist.

The Relief Society officers selected and sustained in the new Mt. Ogden stake are: Almira C. Rich, president; Elizabeth Dee Thomas, first counselor; Annie Petty, second counselor; Christina G. Collins, secretary and treasurer; Dora H. Holther, assistant secretary; May L. Hobson, chorister; Mary M. Ure, organist.

# A Dollar Saved is a Dollar Earned

*By Lalene H. Hart*

A great deal has been said about the high cost of living, and many suggestions have been offered as a solution; but instead of adopting some new fad or plan, why not change the old plan, utilize what material is at hand and improve the methods of utilization? Just at this season it is quite fitting and essential that an inventory be taken of the family wardrobe, and perhaps some readjustments can be made in this department of the household where by time, energy, money and worry can be economized.

## *Clothes Budget*

A definite amount, not to exceed one-fifth of the family income should be allowed in the household budget for clothing. It is a good plan to have a separate clothes budget. List each article of clothing each member of the family has, then the number each will require and also the probable cost. Are the requirements more than the allowance? If so, what can you do without and still keep up your standard? What can you remodel or make at home? Study needs first, desires second. Study textiles and fabrics and dyes; learn how to make over, to color, to cut and sew and to properly care for your clothes. "Make friends of your clothes. They really have a personality. Give them care and thought and they will give you comfort when with them. They will add charm to your charms. Treat them with disrespect, neglect to care for them, and there is no knowing how they will make you look and feel." Well dressed people are not always the most expensively dressed; but clothes do have their place and function in the making of a man or woman. It is poor policy to spend money for expensive foods, if the housewife must go without a proper and suitable dress and thereby give up her Church duties and social affairs. Neither is it proper for the children to have everything they want and mother nothing. Equally wrong is it to spend too much money for clothing and do without proper food and other necessities.

## *Standards*

Two definite standards of taste can be applied to clothing and textiles; these are suitability and simplicity. Since the homemaker is the principal purchasing agent, it is well to keep these

standards in mind. The life of a garment made depends on the fastness of color, pleasantness of texture, ability to shed soil, behavior with or without starch, shrinkage and style. Careful planning is necessary for intelligent buying. Buy the best articles and material for the particular needs. In purchasing material to be made, the buyer must keep in mind such questions as; Will it pull or fray easily? Can it be stitched readily without gathering? Will it wash or can it be cleaned without injury to the weave or color? The style or pattern and trimming to be used must be considered. Some material does not lend itself easily to bias folds or plaiting and if it be wash material, time and energy in laundering must be taken into account. A good plan in making wash dresses and aprons of gingham, kiddy cloth, etc., is to shrink the material first. This is best done by allowing it to stand in salt water (proportion of three-fourths cup salt to one gallon water) an hour or more. Wash in warm suds of soft water and ivory soap, rinse thoroughly, dry as straight as possible, dampen and iron perfectly even and smooth. A little extra time and energy used in the beginning will save a great deal in the end, if clothes soon have to be remodeled.

#### *Utility and Texture*

Warmth and not weight should enter in the selection of winter clothes. The human body is like a furnace, if well stocked and in good order, will give off heat. It should be dressed so as to retain the heat and get some benefit from it. Wool with covering of some other material is best. The thousands of little cells store up the heat, the outer covering keeps it in, and the cold out. Wool is light and warm but must have proper care or it will become hard, stiff and shrunken. Many a child has been made to dislike wool clothing of every kind because he was forced to wear improperly cared for flannels and kept in a warm house. Imagine trying to persuade a fourteen or sixteen year old boy to sit in church under these conditions. One little test the housewife can make, to determine whether the material she is buying is wool, is to get a small sample and apply a match; the way it burns and the odor will soon convince her as to its quality. Samples of cotton and silk can be easily tested for qualities mentioned above. Perhaps not two articles of clothing require more skill in purchasing and receive less attention, than shoes and hats. Real foot comfort is rarely found, but it could and should be made universal, by scientific study and shoefitting. A salesman should have some knowledge of the anatomy of the foot in order to efficiently serve his customers. The buyer should have common sense and good judgment, that the shoes may give comfort, good looks and wear well. Many ills, especially of women, are caused by improper

fitting and wearing of shoes. We quote from a recently published article, rules well worth thinking about: 1. Don't try to wear impractical shoes for practical service. 2. Don't use snap judgment in the selection of the place where you buy your shoes. Scientific footfitting is not usually practiced in shoe cafeterias. 3. Don't fail to bear in mind that your one pair of feet must serve you a lifetime. 4. Don't tell your shoe salesman what size you wear. Make it his business to fit your feet. 5. Don't foolishly allow "foot style" to supersede common footsense when buying a pair of shoes. 6. Don't sacrifice your comfort by requiring a foot-fitter to do impossible things. Vanity and footfitting are far removed. 7. Don't buy price in buying shoes. It is only relative, while good, honestly made, comfortable shoes are always an economy.

It is economy to have more than one pair of every day or walking shoes at one time. The perspiration of the feet tends to rot the leather, hence the necessity of changing often for comfort and wear.

### *Children's Clothing*

Some mothers hamper their children's development and happiness by foolish dressing. Sometimes for their own pleasure or vanity they dress them in dainty lace-trimmed garments, and then warn them not to soil their clothes, which is impossible for the child to do if he plays. There are many styles of bloomers, petticoats, play aprons and wash dresses, which are easily and quickly made, and ever so much more easily ironed, especially if one is fortunate in owning a machine. It is surely much more sensible for a child to have plenty of good, clean, plain (yet attractive and pretty) clothes than to be hampered with ruffles and frills which take so long to launder. Especially is this true for the school child. It is very poor taste and far more harmful to the child, both physically and mentally. The child is in school for the purpose of being properly developed and if his clothing intereferes with the free movements of his body, or if he is conscious of what he wears, that development is not normal. Much of the cast off clothing of the grownups can be used in making children's clothing, especially skirts, coats, men's suits, shirts and ties. It is surprising the number of pretty combinations that the clever housewife can evolve by using the scissors, thread, and old clothes bag. All old materials should be thoroughly cleaned and pressed before using. No better or more economical way can be used than to shake them vigorously to remove all dust, then wash in warm suds of soft water and ivory soap, and press while damp. Water from the melted ice in the refrigerator is excellent for this purpose.



The same points considered with smaller children's clothes can be equally well applied to the college boy's or girl's wardrobe. Every average normal girl loves that which is beautiful, and in order for her to get the best and most out of college life she should have pretty, suitable clothes; then she can forget them and herself and devote her time to her work. She should be encouraged in her taste, but care must be taken not to let her worship clothes. First and most important are her needs at the particular place where she goes, and the amount to be expended. She should not take too much; it is better to add a little than be overburdened or have the wrong things. A few, well chosen, conservative clothes are more stylish and serviceable than a whole wardrobe of fluffy type. Plenty of underwear and stockings are necessary. Firm material made in a plain, simple way is best for service for every day, with one or two suits of finer materials for special occasions. Wool or mercerized stockings for everyday, and silk only occasionally, with low heel shoes of black or brown, are most sensible and economical. Slippers, the color of evening or afternoon gowns, or black, are always good. White shoes should not be worn with black or dark dresses. One-piece dresses are best for class room. Two dresses, dark wool material, with touches of embroidery and extra collar and cuffs, a skirt and a few middies or knit jackets, one or two simple dresses for afternoon and evening (coat sweater), one good medium tailored hat, not too fussy, and perhaps a tam or sport hat, with a few little accessories may be sufficient for the girl who enters college for the first time.

### *Care of Clothes*

No matter how becoming the clothes or how expensive the material from which they are made, if not properly cared for and pressed, they will soon become shabby and old and will not give the service they should. A few little details carefully practiced will prolong the life of a garment materially. As soon as clothes are removed from the body (especially street clothes) they should be shaken to remove dust, and hung up to air. The careless way of throwing clothes on the floor or on the pieces of furniture, or any place handy is not only a slovenly habit, but it shortens by one half the service of the garment. Spots and stains of any kind should be removed as soon as possible. Some of the ordinary and common ones can be removed easily by the housewife without injury to the fabric. Most fruit and punch stains can be removed by simply pouring hot or cold water through them. Ink stains if removed quickly will yield in luke-warm water; more obstinate ones can be removed by applying cream of tartar or diluted oxalic acid and then washing in clear water. A medicine dropper should

be used when applying acid. Water spots can be removed by steam. The best way is to force the steam through a cloth so as not to wet the rest of the material.

Always wash and rinse in the same temperature of water. When linens or silks are washed they should be dampened all over so they will not spot when ironed. Roll silks in simple thickness between dry, clean, white cloths. Woolen material or knitted garment should be spread on pad to dry. Press wool on wrong side when possible; if on right, press over cloth. Do not use too hot an iron, or press any kind of clothing too often, but keep in press by proper hanging and folding.

By the wise selection for the many conservative, serviceable and yet artistic styles and fabrics now obtainable, and by the application of a few fundamental principles, many hard-earned dollars may be saved.

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*Dehydrating Foods*—fruits, vegetables, fish and meats, by A. Louise Andrea, giving practical directions for successful dehydration, both for homes and commercial establishments, with a complete line of recipes for cooking and serving dehydrated products of all kinds.

This is the book of the hour, coming just at the time when under-production and high prices make it imperative to conserve every bushel of farm, orchard and garden produce.

Dehydration is the superior method of food preservation. No cans, jars or tedious canning process necessary. Merely the water removed from food materials, leaving all flavorings and nourishment values intact. "The water taken out of the high cost of living."

Perishable produce is preserved easily, economically and advantageously by dehydration, for homes, hotels, restaurants, boarding houses, schools, institutions, ships and dining cars. Pounds are reduced to ounces simply by removal of water content. Money, work, time and spoilage are saved; weight, bulk and storage space are reduced astonishingly.

Dehydration furnishes the maximum of good living at the minimum expense.

Well called, "The Modern Food Miracle."

The Cornhill Company, 2a Park Street, Boston, U. S. A.

# The General Procession

*James H. Anderson*

Ireland's civil war continued during July, with prevailing successes for the Free State government.

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In Russia, in July, three hundred thousand of the Red army engaged in military maneuvers, preparatory to active service.

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During July, 350 passenger trains were annulled, owing to railway strikes in the United States.

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The Sacramento valley, California, experienced its highest heat record on July 4, the emperature being 125 degrees in the shade.

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Railway workers' strike on July 1 resulted in disturbances in ten States, and many murders of non-union men in the United States.

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Radio sets in operation by boys in the United States are estimated to have reached to the number of 2,300,000 in July.

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Hailstorms in July covered various districts in the United States from the Atlantic to the Pacific, causing millions of dollars damage to crops.

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Germany drew closer in July to a probable crisis which may result in either dividing the nation or the overthrow of the present government.

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Streetcar men's strike in Chicago, Ills., Buffalo N. Y., and other cities caused great inconveniences and some damage to the general public in July.

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"Mormon" Church statistics, as given out by E. O. Watsos, secretary of the Federated Council of Churches, in July, place the number of "Mormon" Church members in the United States at 587,000.

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Palestine was assigned to Great Britain under permanent mandate from the league of nations council on July 24, thus insuring Britain's promise of that land for a Jewish homeland.

The July Hague conference failed on July 18, owing to the attitude of the Russian delegation. An economic international conference may be held in Washington in November.

France made further threats in July to invade Germany unless reparation payments are made promptly. The situation seems to be approaching a renewal of the war along the Rhine.

Catholic priests have petitioned Pope Pius XI for permission to marry, setting forth that purity of life is not promoted by a denial of the law of nature, as is now the case with the Catholic clergy.

President Harding, in a Fourth of July address, declared that a free American had the right to quit employment when he chose, and that a "free American has a right to labor without any other leave." But striking labor unions take a very different view.

Gov. James M. Cox, Democratic candidate for President in 1920, visited Pope Pius XI in Rome on July 30. The pontiff came into the chamber dressed entirely in white, the only color shown being his gold chain holding the pectoral cross, advanced, stretched out his arms, bade his kneeling visitor to arise, and led him into his private study.

#### WHAT WOMEN ARE DOING

Chinese women in various parts of China held conventions in July, demanding equal suffrage there.

In France, the movement for equal suffrage for women is finding little support among the masses of French women.

Over 1,000 girls in the United States had tramped across the country from ocean to ocean this year up to July 31.

This year's congressional elections in the United States will see twenty women candidates for election to Congress, and a fair prospect of some being successful.

Mrs. Ben C. Hooper of Wisconsin was nominated in July to be Democratic party candidate for United States Senator receiving a big popular vote.

Miss Thelma Lenore Harrell, 17 years of age, of Savannah,



Georgia, passed a bar examination in July, and is the youngest lawyer in the United States.

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Miss Muriel McCormick granddaughter of John D. Rockefeller, has opened a millinery shop in Chicago, because she loves actual millinery work.

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Miss Alice M. Robertson of Oklahoma, now the only woman member of Congress, was nominated by her party in July, for reelection.

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Princess Yoland of Italy, who has been talked of as a possible prospective bride for the Prince of Wales, announced in July that she would not change her religion for any crown in Europe.

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Inez Phang, a Chinese miss, received the New York university prize in July for being the student most proficient in the politics and public affairs courses here.

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Rev. Constance Mary Coltman, a woman minister in London, England, performed a marriage ceremony in July, said to be the first performed by a woman in Great Britain.

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Japan is being considerably disturbed by a delegation of American women who are there urging birth control as a means of preventing further increase of the Japanese population.

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Mrs. Irene Castle Tremaine, famous dancer and movie star, returned from Europe in July, with the announcement that prevailing fashions there for women were for longer skirts, uncovered ears, and beautiful designs in earrings.

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Beatrice Cohen, Hannah Davis, Anna Ginnsberg and Bertha Rogovin, New York girls, in July completed a trip on foot from New York to Oregon and back by the southern route, a distance of 15,000 miles.

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Mrs. Theresa Baldwin, St. Louis policewoman, says lack of parental supervision is the most prolific cause of poor morals among boys and girls in the United States, and in July issued a statement of painful facts in support of her position.

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La Signora Linda who has been the attendant of the mother of Pope Pius XI for many years, is now installed in the Vatican in Rome as Mistress of the Wardrobe and orders the Pope's meals. She is the first woman to be allowed in the Vatican, and the Pope did it over the protest of many cardinals.

# My Conversion to Work for the Dead

*Nina B. McKean*

I walked in desolation, on the plain.  
Whence came or whither bent, I could not tell.  
But all around, my spirit clouds hung low;  
And why was I alive? my weary voice implored.  
I only knew a vague and helpless fear  
Oppressed my heart, for nothing I could see.  
An aching restlessness more sharp than pain  
Still drove me ever farther on my way.  
I felt, as mayhap did the Rich Young Man,  
The law indeed I'd kept e'en from my youth;  
But I never had great wealth to give,  
And yet condemned I felt myself to be.  
What talents had I in a napkin laid?  
My mind I searched to find where lay the fault,  
I knew that imperfections strewed my backward path,  
Yet nothing seemed to bring such sorrow unto me.  
When to my aching eyes a vision came!  
Before my path a mighty prison stood,  
While around my neck was hung a tiny key  
Which long had hung and soiled my clothes with rust.  
The great gate of the outer walls unlocked  
By hands which held a greater key than mine,  
For me to open, one by one, the smaller cells  
And thereby let the captive spirits free.  
For long, long years I'd worn the key  
While through the pleasant ways my feet had trod,  
My talents were not for such work, I thought,  
Until my soul was brought in sorrow low.  
And still in protest rebel will cried out,  
Am I a locksmith called this work to do?  
Why should I search through endless cells?  
To find the door my little key will fit?  
Quick came to me the age-old voice,  
"Am I my brother's keeper?" Through my soul  
A cry rang out as on my garments white,  
Where rust had been, a crimson stain now spread.  
Swift flew my feet to fit to doors my key.  
My restlessness, now past, my only fear  
The time allotted was too short to open all the doors;  
My woe forgotten, I was filled with peace.  
And joy of joys, when opened cells I saw  
From out there trooped, oh happy sight—  
The kindred spirits I had known before;  
And knew them as the line which gave me birth.

# EDITORIAL

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*Motto—Charity Never Filleth*

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Vol. IX

SEPTEMBER, 1922

No. 9

## PRIESTHOOD

Priesthood is Divine authority conferred on men, by which they are authorized to speak and officiate in the name of the Lord for the salvation of souls.

Priestcraft is the assumption of Divine authority, by which men speak and officiate in the name of the Lord to their own condemnation and cursing.

There are many churches in the world today, and there always have been, but whenever the Lord has had a Church upon earth, the authority therein was invariably represented by the Holy Priesthood. It was so in ancient times, and also in the meridian of time, as well as in modern time. The Lord is unchangeable and eternal, so likewise is the Priesthood which, we are told in the revelations, "continueth in the Church of God in all generations and is without beginning of days or end of years."

The Priesthood is bestowed upon man by the laying on of hands, and not otherwise. Abraham, the Father of the Faithful, received it from Melchizedek, who received it through the lineage of his fathers back to Adam, who received it of God.

Moses received it under the hands of his father-in-law, Jethro, who received it through the lineage of his fathers back to Esaias, who received it under the hand of God.

Isaiah, Ezekiel, Jeremiah and the prophets of Israel, wrote and spoke as they were moved upon by the Holy Ghost under the power of the Priesthood. The Lord declared in a revelation to

Joseph, the Prophet, (Doc. & Cov., Sec. 84) that in the Priesthood, the power of Godliness is manifest and, "without the ordinances thereof and the authority of the Priesthood the power of Godliness is not manifest unto men in the flesh."

Christ himself held the Priesthood for we are told by Paul, the apostle, that Jesus "was made an High Priest forever after the order of Melchizedek."

Upon one occasion Jesus said to his apostles: "You have not chosen me, but I have chosen you, and ordained you." The apostles ordained others, and thus was Divine authority introduced into the Church of Christ.

In the restoration of the gospel, in latter times, the Lord has not deviated from his usual way in dealing with men. The Father and Son appeared to Joseph Smith, the boy, and spoke to him; but this glorious manifestation was in no sense an authorization for him to organize the Church of Christ. Such authority could only come by the laying on of hands. Subsequent to the visitation of the Father and Son, John, the Baptist, appeared, and laying his hands upon Joseph and Oliver Cowdery, conferred upon them the Aaronic Priesthood.

Still later, Peter, James and John, under divine appointment, conferred upon them the Holy Melchizedek Priesthood. And thus they were empowered to speak and officiate in the name of the Lord in organizing and building up the Church of the Redeemer.

The great and glorious blessing that goes with Priesthood is set forth in pointed but unmistakable language in Section 84, Doctrine and Covenants, as follows:

"For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the spirit unto the renewing of their bodies;

"They become the sons of Moses and of Aaron and the seed of Abraham and the Church and kingdom, and the elect of God;

"And also all they who receive this Priesthood receiveth me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my father hath shall be given unto him;

"And this is according to the oath and covenant which belongeth to the Priesthood.

"Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"But whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come."



The faithful sisters of the Church of Christ will participate fully in the blessings of the Priesthood, through their husbands. So that, finally, if the man receives all things within the gift of the Father, and is exalted to a throne of power to reign as a king and priest of the Most High, it must needs be that the woman, also, must be exalted to sit by his side and reign with him as a queen and priestess. Such is the destiny of the Saints of God, and therein is the principle of marriage strongly emphasized. Those who enter into fulness of exaltation and glory must obtain this blessing through the Priesthood, and marriage in the House of God.

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### THE INTERNATIONAL COUNCIL OF WOMEN OF THE WORLD WILL MEET IN THE UNITED STATES IN 1925

The International Council of Women has decided to hold its next Quinquennial meeting in the United States. This decision was reached at the annual meeting of the International Council recently held at the Hague, and was immediately cabled to Mrs. Philip N. Moore, president of the National Council of the United States. The Quinquennial will be held at Washington, D. C., some time in 1925.

The International Council of Women is composed of the Twenty-eight National Councils of the World, including the United States. The president at the present time is Madam Coponniere-Chaix of Switzerland. The National Council of the United States has in its constituency thirty-nine national organizations composed of an aggregate membership of ten million organized women with Mrs. Philip N. Moore of St. Louis as National President.

The Relief Society and the Young Ladies Mutual Improvement Association, of the L. D. S. Church, are both affiliated with the Council of the United States, and were among the charter members.

The object of the National Council of Women and the International Council of women is to coordinate the various activities of women and bring about a better understanding and clearer relationship between the women of the world. Some of the ideals for which these organized women have stood are: universal suffrage, permanent world peace, and all phases of human welfare work and betterment.

While the International Council was organized in the United States in 1886, this will be the first Quinquennial meeting ever held in this country. It will be a most notable occasion and will be attended by the great women leaders of every affiliated country.

# Guide Lessons for November

## LESSON I

### Theology and Testimony

(First Week in November)

#### MIRACLES—PART II—THE MIRACLES OF THE SAVIOR

##### *Relation of Jesus to the Father in the Performance of Miracles*

Jesus of Nazareth was the Jehovah of ancient Israel. He and the Father are coordinate members of the Godhead in matters pertaining to this earth; *i. e.*, Jesus has power to do anything that his Father would do, but this coordination does not exclude the recognition of leadership or presidency when both are present. The reverence of the Son for the Father, and the love of the Father for the Son make them as one, and their power is so held in unison that Jesus said, "I and the Father are one" (Doc. & Cov. 93:3; and "All power is given unto me, both in heaven and on earth." (Matt. 28:18.)

##### *Individual and Cooperative Miracles*

Some miracles are performed by the Father and some by the Son individually. In the miracle of testimony, in the case of Peter, the immediate source of power was the Father. It was one of the Father's individual miracles, for Jesus was in the flesh. (See Matt. 16:15, 16, 17.)

Some miracles are events in which both the Father and the Son participate. Such a one was the first miracle of "Mormonism." (See Pearl of Great Price, *Writings of Joseph Smith*, Chap. 2.)

##### *The Miracle of Resurrection*

Concerning the miracle of the resurrection little is recorded as to who participated in that transcendental event; whether it was cooperative or individual is not stated, but that Jesus had the power to perform the miracle of immortal life seems quite evident from his declaration: "Therefore doth the Father love me, because I lay down my life—I have power to lay it down, and I have power to take it again." (See John 10:17, 18.)

His immortal birth, at all events, was a voluntary act, as was his mortal birth. (See II Nephi 1:13.) His mortal birth at Bethlehem was announced by angels with the song of peace. (See

Luke 2:7-14.) At the sepulcher, angels who had evidently attended to some of the physical details of the great miracle testified as to the first self-victory over death on 'this earth. (See Matt. 28:5,6; Mark 16:5, 6; John 20:1-22.)

### *Miracles and Power*

The miracles of Jesus were manifestations of power, but of the many performed we have no record of but one of self-preservation. (See Luke 4: 27-30.) In his miracles he demonstrated his power over nature by turning water into wine. (See John 2: 1-11; "Stilling the tempest" Luke 8:24; "Feeding the multitude," John 6:9; 9:13.) He showed his mastery over men by driving the profiteers out of the temple. (See Math. 21:12,13.) He proved his spiritual sovereignty by rebuking and casting out devils. (See Mark 5:1-17.) Sin was miraculously subject to his power of forgiveness. (See Matt. 9:2.) Loathsome, incurable diseases fled when he spoke. (See Luke 17:12-16.) Death gave up its victims at his command. (See John 11:32-44.)

### *The Faith Factor*

In case of personal healings, personal faith was an important factor. In some instances it was in the person healed, as in the case of the woman healed of a hemorrhage by touching the garment of the Master. (See Mark 5:25-34.) In the case of the healing of the servant of the Roman centurion the faith element was in someone other than the one healed. (See Matt. 8:5-13.)

In the miracles operated upon nature, bad men, and evil spirits, Jesus operated with perfect effect without the element of faith other than his own.

### *The Study of Miracles*

In studying a miracle, circumstances and place and purpose should be thought of, and to this, more than the verse **references** should be read. The parent student should scan the page for truth with a double intent, first, to *know*, and, second, to *tell*.

Rehearsing the miracles of the Savior, with the right attitude, is a beautiful form of worshiping God in spirit and in truth. One who would be a good teacher of miracles should know the record from as many writers as have recorded them.

### QUESTIONS AND PROBLEMS

1. How is it possible for Jesus and his Father to be intrinsically one and yet not identically one? See John 17:11-22.
2. Of the many miracles performed by Jesus, which one alone was of a self-preservation nature?

3. What is the miracle of testimony, and in which one was the Father the immediate source of power?
4. Tell of faith as a factor in miracles.
5. To what extent were the sins of man forgiven by Jesus when he healed them of the palsy?
6. In what instances of performing miracles did the Savior show the wisdom of doing nothing for people that they can do for themselves?
7. Tell *how* to study miracles.

## LESSON II

## Work and Business.

(Second Week in November)

## LESSON III

## Literature.

(Third Week in November)

## "ROCK OF AGES"

F. A. Jones, in his book *Famous Hymns and Their Authors*, says: "The most popular hymn in the English language, according to the general consensus of opinion is 'Rock of Ages.'" This hymn, justly admired by W. E. Gladstone, was translated into both Latin and Greek by him.

Reverend Augustus Montague Toplady, author of *Rock of Ages*, was born at Farnham, Surrey, England, 1740. His father died in battle while the son, destined to distinction, was yet an infant. His mother is described by one writer as a woman of "fine and forceful character." The family lived in Ireland while Toplady was a youth, as a consequence of which he attended Trinity College, Dublin, being graduated from that institution in his young manhood.

He was ordained to the English ministry in 1762, and served therein for about fourteen years. He later became minister of the Chapel of French Calvinists in London, but his constitution was feeble and his energies soon expended. He died at thirty-eight in the year 1778.

A letter written to the *London Times*, by Henry Wells, gives to the world this unique story relating to the composition to the words of the hymn. "Toplady," says Mr. Wells, "was one day



overtaken by a heavy thunderstorm in Burrington Coombe, on the edge of my property (Blagdon), a rocky glen running into the heart of the Mendip Range, and there, taking shelter between two massive pillars of our native limestone, he penned the hymn 'Rock of Ages cleft for me.'"

This story has been questioned by some authorities; its truth we are not in a position to either affirm or deny, but we do know that within the year the *New York Times* has published in the pictorial pages of its Sunday issue, a picture of a huge rock of limestone with an immense rift in the center, surrounded by a large group of people from all over England who had made a pilgrimage to this spot because of its connection with the hymn "Rock of Ages;" consequently it matters very little whether it is authentic or not, the Christian world has evidently made up its mind to cling to this story as one of its precious traditions.

The hymn has undergone rather exceptional revision. It has been revised, as to paragraph structure, and an unusual number of changes have been made in its diction. No one may be quite sure, when turning to the hymn, whether he will find it in four stanzas or three, but after examining ten hymnals, I have concluded that the three-stanza version has pretty generally taken the place of four stanza version. We submit both versions (the original form is four stanzas):

Rock of Ages, cleft for me,  
Let me hide myself in thee:  
Let the waters and the blood,  
From the riven side that flowed,  
Be of sin the double cure—  
Cleanse me from its guilt and power.

Not the labor of my hands  
Can fulfil thy laws demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and thou alone.

Nothing in my hand I bring;  
Simp'y to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Vile, I to the fountain fly;  
Wash me, Savior, or I die.

While I draw this fleeting breath,  
When my eyes shall close in death,  
When I rise to worlds unknown,  
And behold thee on thy throne,  
Rock of Ages, cleft for me;  
Let me hide myself in thee.

The three stanza version is as follows:

Rock of Ages, cleft for me,  
 Let me hide myself in thee:  
 Let the water and the blood,  
 From thy wounded side which flow'd,  
 Be of sin the double cure,  
 Save from wrath and make me pure.

Could my tears forever flow,  
 Could my zeal no languor know,  
 These for sin could not atone;  
 Thou must save, and thou alone:  
 In my hand no price I bring,  
 Simply to the cross I cling.

While I draw this fleeting breath,  
 When my eyes shall close in death,  
 When I rise to worlds unknown  
 And behold thee on thy throne,  
 Rock of Ages, cleft for me,  
 Let me hide myself in thee.

The second stanza of the three stanza version, is a combination of the second and third stanzas of the four stanza version.

Whether the story told by Wells is the real story of the inspiration of this hymn or not, it is very plausible. It would be natural for one who had just escaped death because of the protection of two large pillars of stone to have his mind drawn out to the fact that Jesus is the Rock of Ages who will give protection to the soul and save us through all the storms of adversity and distress from spiritual death.

This is the great thought of the hymn, coupled with the other thought that, were it not for the atonement, wrought by the Savior, we could not be saved. There is no doubt that some of the doctrines of the Calvinistic creed are discernible in the hymn; but on the whole, it is acceptable to all persons of Christian belief. The compilers of hymns for the use of Latter-day Saints have included it in their compilations.

From a literary standpoint, it is a gem of the first order. Nothing in the hymn is finer than the lines comparing the Christ to a Rock of Ages. If any one doubts, the poetic quality of this hymn he needs only compare it with a translation made by a native of East India, who has been successful in taking every vestige of poetry out. The East Indian, given the task of translating the hymn, writes:

"Very old stone split for my benefit,  
 Let me absent myself under one of your fragments."

No proper study of this hymn can ignore the diction. It is

simple throughout and it carries the wonderful picture in a most effective manner.

Note that the first line of the first stanza and the last line of the closing stanza repeat the well nigh matchless lines, "Rock of Ages, cleft for me, let me hide myself in thee."

A line eliminated, which carried the message of the hymn is, "Other refuge have I none." The hymn fulfils the prime requisites of a hymn poem; it gives us exaltation of thought, exaltation of feeling, that is, religious and reverential in its character, and it casts all this exaltation of thought and feeling in form at once beautiful and effective.

F. A. Jones calls it a hymn of passiontide; Mr. Benson puts "Rock of Ages" first in his list of hymns; Julian says, "No other English hymn can be named which has laid so broad and firm a grasp upon the English speaking world." Dr. Robinson declares it to be the first hymn of the first rank. Breed, in his volume entitled, *Hymns and Hymn Tunes*, says it is one of the four first hymns of Anglican hymnology.

#### QUESTIONS AND PROBLEMS

1. Give as many reasons as you can call to mind why it is appropriate to compare Christ to a Rock of Ages.
2. What is the L. D. S. belief in relation to the atonement? Is the author's idea in keeping with modern revelations when he asserts that there is no salvation for mankind save through the atonement of Christ?
3. Can the atonement save us apart from our own effort? Toplady puts some emphasis on this thought: We can not be saved without the atoning blood of Jesus Christ, but we cannot be saved with it, unless we do the works of the Christ. It is at just this point no doubt that the Calvinism of Toplady creeps in.
4. We ask for a second time in these lessons, what does the word Anglican mean?
5. What does Mr. Breed mean when he says that Rock of Ages is one of the four first of Anglican hymnology?
6. A few days ago a lady in New York, who is a descendant of the Pratt family, originally of Vermont, of the branch of the family who remained East, asked me which Pratt it was who made contributions to the L. D. S. hymnal. Of what was she speaking when she asked this question?
7. Of whom was she speaking when she asked this question?

## LESSON IV

## Social Service

(Fourth Week in November)

## THE PROBLEM OF DISCIPLINE IN EARLY ADOLESCENCE

Many parents find it difficult to discipline properly the youth between the ages from twelve to seventeen. The authoritative method which seemed to be quite effective in the early stages of the child's life does not work so well when the boy or girl reaches the teens. Along with bashfulness and self-conscious feelings, develop two significant tendencies: (1) the desire to break away from the control of parents, and to think and act independently; (2) the tendency to form group affiliations outside the home circle. These tendencies come into being in response to two fundamental demands, individual responsibility and cooperative power. These two tendencies are of sufficient importance to justify special consideration.

*The Independence of Youth*

Notwithstanding his timidity, the individual is, at this stage of life, most assertive and independent. This is the time the boy asks for reasons. And if father's and mother's reasons are not to his liking, he is quite ready to substitute his own plans and methods. It is very difficult for some parents to see why the boy or girl of sixteen or seventeen should be so different from the child of eleven or twelve. Why should the adolescent boy question his father's judgment? Why should he not be as obedient now as he has always been? Surely the judgment and advice of father is as good now as it was when the child was younger. It is not that the parents have grown less intelligent and less deserving of obedience. It is not that the child has become very much wiser or less in need of intelligent direction. It is simply a tendency of human nature which now asserts itself in a strong form. Youth is passing from childhood to adulthood, from a life of dependence to a life of independence and responsibility. He will soon be deprived of the parental direction and will have to think and act on his own responsibility. It is well that this desire for independence, this inclination to think for himself, to form his own judgments of right and wrong, should express itself, and at a time when the guide to conduct does not depend entirely upon the boy himself. Certain business, social and religious responsibilities should be assumed while the parent is near by to help in case a false step is taken.

The boy should have some opportunity to earn money, and some freedom in spending it, before assuming the responsibility



of carrying his own weight in the world, and especially before he assumes the responsibility of supporting a family. It is better that he makes mistakes in small business deals and spends small amounts of money while father and mother are with him to prevent extreme wasteful adventure, than to sustain heavy losses when he is thrown entirely on his own responsibility. Every young person is sure to make some mistakes when he plunges into the world of business and social responsibility. These mistakes, however, can be reduced to a minimum if responsibilities are assumed gradually and under the eye of those who are most deeply concerned with his welfare.

#### *Parental Control Carried to Extreme*

Sensible direction of youth during this period requires that we guard against two extremes. On the one hand, no young person should be made to feel that he must do nothing on his own responsibility. Father and mother must occasionally step into the background and observe what their sons and daughters are willing and capable of doing without parental supervision. The best test of the influence of parents over their children is to find out what will be the latter's conduct when they are left to themselves.

#### *Independence Carried to Extreme*

On the other hand, the independence of youth must not be permitted to go too far. The child that does not learn to give proper value to the advice of older and more experienced people will be deprived of a principle which is the very essence of progress in our present civilization. There has never been a period in the world's history when men so depend upon the judgment of other people for guidance as at the present time. We use the expert in all lines of human endeavor. Proper training of the young adolescent is to teach him when to use his own judgment and when to use that of others.

#### *The Gang Spirit of Youth*

The instinct of gregariousness asserts itself very strongly in early adolescence. This is the time when the boy is most happy, when he is with his gang. This is the time, too, when the boy seems to be more interested in what the gang and its leaders think, say, and do, than in the opinion of the members of his own family. Very frequently the otherwise good boy will be led by his crowd to do things that he would never think of doing when alone and on his own account. Boys who do not smoke may be led to smoke by the crowd. Drinking, gambling, and even stealing, have been indulged in by otherwise good boys while under the influence of the crowd spirit.

*Group Control*

What can be done by the home to protect the boy and the girl at this period from evil habits that develop through the influence of the group? It is certain that this is the time when parents of the community must cooperate in the direction of the lives of youth. Parents frequently feel themselves helpless in directing the conduct of their own boys, if the parents of the other boys of the gang are totally indifferent. Parents need to counsel together frequently and discuss the problems of youth. The Relief Society organization as well as the parents' class afford opportunity for bringing about cooperation among parents. The best way to protect youth from immoral habits is to provide for them opportunities for wholesome enjoyment. The community that encourages dancing, baseball, skating, hiking, and all sorts of group activities under proper supervision is most likely to be protected from vices common to youth.

## QUESTIONS

1. Give some common examples showing (a) the independence of early adolescence, (b) the gang spirit.
2. How should a parent treat a boy who believes that he knows more about a subject than does the parent himself?
3. Should a boy of 15 years of age be permitted to spend his own money as he pleases?
4. What method should parents employ in directing the life of the child at the time when he seems wholly absorbed in the ideals and interest of his gang or group?
5. What reasons can you give for encouraging independent thought in early adolescence.
6. What is the moral value of wholesome sports among boys; such as baseball, football, etc.?
7. What sort of recreation should be encouraged among the girls at this stage?
8. Why should courtship not be carried on at this period?
9. What are the benefits which result from parents participating in the games and amusements of young people?

## TEACHER'S TOPIC

(November)

## GRATITUDE AND SERVICE

The Pilgrim fathers gave thanks to God for the simplest means of existence. Theirs was the simple life and thanksgiving day was established as a day of prayer and thanksgiving to God, not as a day of feasting and sporting. A return to more simple standards of living and humble religious spirit will make more easy a realization of the Apostle James' description of religion: "Pure religion and undefiled before God and the Father, is this; To visit the fatherless and the widows in their affliction and keep himself unspotted from the world." James 1: 27.



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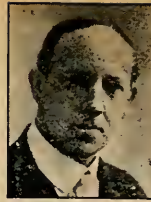
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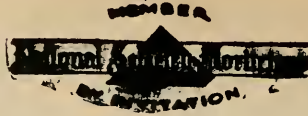
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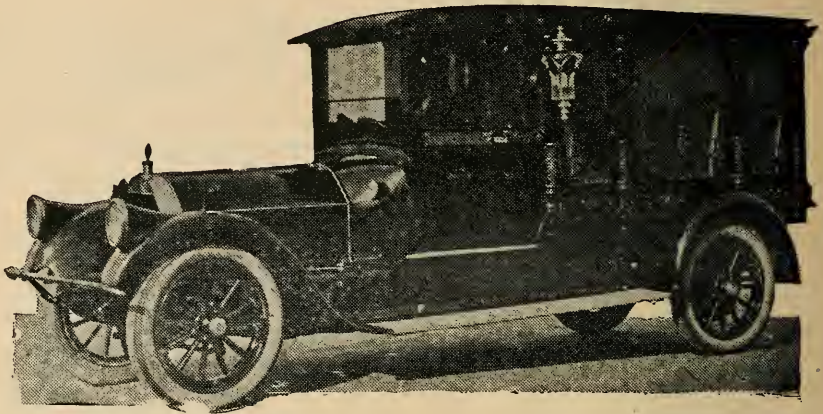
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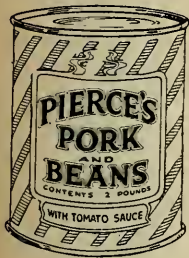
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# THE RELIEF SOCIETY MAGAZINE

Vol. IX      OCTOBER, 1922      No. 10

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## Mutual Appreciation

*By L. Lula Greene Richards*

If I have done you good, dear friend,  
In this I take delight,  
The kindly thanks which you extend,  
Are more than jewels bright.  
Yes, more to me than wealth or fame,  
Or worldly honors great;  
That in your prayers you breathe my name,  
I more appreciate.

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## Mutual Appreciation

*By L. Lula Greene Richards*

If I have done you good, dear friend,  
In this I take delight,  
The kindly thanks which you extend,  
Are more than jewels bright.  
Yes, more to me than wealth or fame,  
Or worldly honors great;  
That in your prayers you breathe my name,  
I more appreciate.

To be remembered in the prayer  
Of one who loves the Lord,  
For helpful words or friendly care,  
I deem a rich reward.  
I shall remember you, likewise,  
Before our Father's throne,  
Thus aided, each may gain a prize,  
One might not reach alone.

The bond of pure and generous love,  
Which brings true happiness,  
And lifts the heart such pangs above  
As selfish wants express—  
The standard which our Savior raised  
When rightly understood,  
Helps each to utter, "God be praised  
If I have done you good."



CYRUS E. DALLIN



THE  
**Relief Society Magazine**

Vol. IX

OCTOBER, 1922

No. 10

## Dallin's Gift of Massasoit to Utah

*Alice Merrill Horne*

As a token of love for his native state, Cyrus E. Dallin, has recently set up, under the great high dome of the State Capitol Building a replica of his bronze sculpture of Massasoit, which stands overlooking Plymouth Rock, forever guarding the destinies of the Plymouth Colony.

Who is this Massasoit? Chief of the Wampanoags—a mighty Indian nation; a sachem, whose dominion extended from Cape Cod to Narragansett Bay, at the time when the *Mayflower* first appeared on the horizon of the Atlantic, tacking over beautiful Massachusetts Bay to tarry and disembark in the Plymouth Harbor.

The old world Pilgrims in that new world adventure, establishing the first enduring colony on New England shores, for freedom of conscience' sake, first planted their feet on what is now known as Plymouth Rock which, in the hearts of a grateful people, has come to be a sacred rock, and over it has been erected a protecting canopy of granite. And because Plymouth Rock enshrines a principle more enduring than any stone, even the principle of individual liberty, "freedom of conscience" has become the touchstone of these whole United States.

Had the *Mayflower* taken back its passengers, had the little colony been wiped out, America might not today, be the land of liberty. Chief Massasoit it was who protected and saved the colony in its days of greatest peril. That is why a grateful people have forever linked the form and name of Massasoit with the sacred Pilgrim Rock.

We marvel at the manner in which destiny prepared Massasoit and his tribe for the service they rendered. One year before the episode of the Plymouth Rock, the proud, cruel, and treacherous Wampanoags numbered thirty thousand Indians. An epidemic of fever reduced them to a tribe of but three hundred, soft-



TWO VIEWS OF DALLIN'S MASSASSOIT  
State Capitol

ening them by the dreadful chastisement. When the Pilgrims were in the midst of home building and house making, Massasoit, with sixty braves, all painted and dressed in battle array, suddenly appeared before the astonished newcomers, with proffers of friendship and proposals of a peace treaty for mutual protection. The treaty was made. Governor John Carver, for the colonists, and Chief Massasoit, on the part of the Wampanoags, (after smoking the "Peace Pipe"), signed the "scrap of paper" that was kept inviolate by Redman as well as Paleface for over half a century. Massasoit lived past his eightieth year. His days were full of good, gracious acts. He opened his wigwam to Roger Williams and all patriot fugitives, who suffered banishment into New England's wilds by the hand of bigotry which, for a brief period, swayed the governing powers of the New England Colony.

Massasoit, historians tell us, was just, humane, honest, "grave of countenance, spare of speech, a portly man in his best days; a man who sought to imbue his tribesmen with ideals of peace." And Dallin has portrayed him as such in this statue of Massasoit. It was entirely fitting that the good people of Massachusetts, knowing well Dallin's sympathy for the Indian, commissioned him to undertake this enduring bronze statue, to overlook Plymouth Rock, amid native shrubs, under the blue dome of the New England sky. A spot that henceforth, Utahns will hunt out whenever they turn their faces toward New England shores. For they will desire to draw a comparison between the Massasoit, in his native surroundings, and the Massasoit modeled in plaster.

Massasoit is a noble rendition of the noble type of Indian, a masterpiece, conceived in sincerity, combining grace of design, and virility of style with abundant amplitude in handling. The figure is in heroic proportions, standing fully nine feet, three inches in height. There is no point of view from which beauty of line and of grace, and true Indian character is not revealed. The views from the south and east sides are perhaps the most wonderful. It has been said that no good sculpture will be harmed by rolling down hill, meaning that obtruding parts will be broken off, leaving the simple lines. The views from the points I have mentioned, show the whole figure knit together in one simple mass that makes a perfect sculptural rendition. Massasoit stands firmly, but oh, so lightly on his feet. There is repose, which means that he might be on the point of running or starting off. The whole sculpture breathes a fresh impulse; reveals a persuasive and convincing figure. Massasoit makes a mute appeal to a sympathetic understanding of the Indian. A native man—yes, Dallin has expressed it. Let us get acquainted with our Massasoit. Visit him often! He will teach us, will purify our ideals of art,



will enrich our impulses, and help us to understand our sculptor, Dallin.

#### HOW WE CAME BY THE GIFT

To the Commercial Club of Salt Lake City, we are indebted for this gift, for they suggested to His Excellency Governor Mabey, that Dallin be asked this boon for the state; Dallin acquiesced, shipped from Boston the statue, and with his wife and two of his three sons, set out by auto to place the sculpture in the Capitol and make the presentation on the last day of July, 1922.

This so-called replica of the bronze Massasoit, is, in truth, the *original* Massasoit. For this very sculpture is the clay model that emerged from Dallin's hands out of the shaft of clay set up in his studio. From this modeled figure the mould was made, and in that mould the bronze was poured to make the bronze cast which marks Plymouth Rock.

This gift is not of enduring material. One month's rigor of winter weather would crumble it back into clay but, sheltered under the great dome of the capitol, it will last indefinitely.

The gift means more to Utah, if we will but study it, than anything that has come to us for art's sake. In my opinion, it is the better rendition, (if not so enduring) of the grand old sachem. There is a certain elusive, indefinable quality in clay-modeled sculpture that is nearly always lost in the transition from the plastic medium to the more enduring, harder material of either bronze or marble. It is so in this clay Massasoit which has a softness, a subtle charm, a personality, a sweetness of presence, which impels one to contemplate with a worshipful heart.

#### MASSASOIT'S UNVEILING

A concourse of art lovers came together at four o'clock July 31, to witness the unveiling.

In the simple presentation by Mr. Dallin he said, "I am going to get close to you today. In my heart are many mixed emotions, but foremost in my soul is my happiness in presenting this gift to my home state. I am glad that you thought well enough of my work to ask for it, and *I want you to accept this gift as a token of my love for my native state of Utah, and my love, too, for the poor Indian.* I want it to express my gratitude, my admiration, my passion for him, the friend of my youthful days in and around Springville. He it was who taught me the first art I knew and which I have tried to express. For what success I have won, the Indian deserves great credit. I wish I had done better, that I might the better show my gratitude for the life-long inspiration he has been to me.



"The Governor has spoken of my home coming. It is well. These everlasting hills, in the shadow of which I was born and reared, touch me far more than I can express. Whenever I come into their presence, I am constrained to weep. These mountains are linked with the story of the Indian.

"In setting up this man of peace, who saved the Plymouth Colony, I have a hope, a wish revived from my memory, that I might model the old Chief Washakie, of the Shoshones, who, too, was a man of peace; and he wielded as potent and saving an influence over the first Pioneers, 'a thousand miles from nowhere,' as ever did Massasoit over the Pilgrims. May I hope that, at some future time, I shall be privileged to set up among these hills the Washakie I enshrine in the heart of my boyhood memories, to guard the destiny of this people."

As Cyrus E. Dallin turned to unveil Massasoit, those present were firm in the resolution that Washakie, too, should some day emerge from a shaft of clay under this Utah sculptor's hands, being moved by the events which marked the unveiling, to feel the need of the Pioneer peace patron, Washakie, to guard this people. For might not we, thereby, reap a realization of a greater, grander destiny?

There was not a dry eye, when the Stars and Stripes fell away revealing this, the Indian Massasoit. Those present had slipped back with Dallin, under the old spell of Indian romance and Indian lore, both of which have so strangely and so persistently swayed the life work of Cyrus E. Dallin.

---

## THE TEMPLE OF TREES

*Antony Anderson*

Would'st find a balm more sweet than gift of tears,  
 Thou who art bruised by stress of sordid things,  
 The dull routine, the thwarted hope that stings,  
 The cold ingratitude that numbs and sears?  
 Go forth and comfort thee where now the year's  
 Cathedral aisles are dim. The thrush here sings  
 A golden psalm of joy; the bluebell swings  
 Its frail and fluted censers. Cast thy fears  
 And loose the bonds that anchor thee to Care;  
 For here the light so gently falls, it seems  
 A gracious benediction after prayer—  
 By mystic murmurs from her hidden streams,  
 By violets strewn where paths are trodden bare,  
 Thou knowest the wood will not deny thy dreams!

—*From Laguna Life.*

# Interview with Mrs. Thomas Dallin

## Mother of the Sculptor

*Alice L. Reynolds*

In the summer of 1915, Cyrus E. Dallin, the well known American sculptor, came to Utah to visit with his mother, whose eightieth birthday anniversary occurred during the year. Shortly after her birthday I paid her a visit. She sat knitting lace, without glasses, and when I suggested that that was a very unusual thing for a woman of her age to do, she replied that she had received her second sight.

I immediately put some questions to her concerning her very gifted son, and from her obtained the following account of his boyhood activities. I shall give the substance of the interview, and, whenever possible, the language:

She said, "We were poor, and had to work very hard, and scheme in every possible fashion, in order to be able to manage at all. The children had no toys, so I used to take the mountain clay, wet it, and mould it into little chariots and horses and little men and women. After moulding these things I would place them in the oven to dry, and when dry the children would use them for play-things.

"One day my little boy came running in from play, very much excited, because a man was to lecture at the meeting house that very evening about the martyrdom of the Prophet Joseph Smith, and his brother, the patriarch, Hyrum Smith. He asked for ten cents to pay his admission to the lecture. It grieved me very much to tell him that I had no money to give him. He thought for a moment, then he said: 'Mr.——— is clearing out his ditches; perhaps he will pay me ten cents for helping him with the job.' Towards sundown he came home with the much coveted price of the ticket.

"The next day when his brother returned from school for the noon meal, Cyrus was not with him. 'Where is Cyrus?' I inquired, to which he replied, 'Playing in the clay pile.'" In a few moments Cyrus came with two busts on a little board. The moment I saw them I knew who they were, for I had lived in Nauvoo and was acquainted with the Prophet Joseph and his brother Hyrum.

"'See, Mama,' he said, 'these are the men that the man talked about in the meeting last night.' I took the little models from him, placed them in the oven to dry, and afterwards put them up on the shelf.

"Later in the afternoon Father Dibble, the lecturer, came to my home; as soon as he entered the house he caught sight of the busts, and at once asked, 'Who did them?' I replied, 'My little boy Cyrus,' and he responded, 'He has a future before him as a sculptor.' Some time after, the child modeled a bust of Fanny Sutherland, a playmate and friend to whom he was devoted."

He learned his letters from the family cookstove. It was a Charter Oak, as I recall Mrs. Dallin's statement. "He was eager for a book to read from but we had no books. Every cent he could obtain through work or gift he put aside with the thought of purchasing a book. Finally, when he believed he had enough money to buy the book he walked to Provo to obtain it. He was greatly disappointed when he learned that the price of the book exceeded his savings. However, the man in the book store, realizing how far the little fellow had trudged in order to obtain the book, let him have it for the amount he was able to pay. On his way home he peeped into it, just to catch a glimpse of the mysterious inky characters embedded in its white pages, for to him a book was a thing almost sacred."

When he first saw the Indian he was attracted to him because of the brilliance of color to be seen in his blankets, his beads, and his feathers. One day some big Indian Chiefs in full regalia entered the village. They were magnificent in their buckskin suits, highly colored blankets, and war bonnets of feathers. They entered a tent in which a peace treaty was to be signed with the white man. The boy who was destined to portray them in bronze and marble was a little ragged urchin at that time. He threw himself down between the rows of corn, and as the tent door flapped back and forth witnessed the ceremony which made a deep impression on his mind. Afterwards, when a student in Paris, he made a cast of what he saw that day. So successful was the piece of work that it was placed in the Salon exhibit.

"He was passionately fond of nature even as a child. He loved to pick the wild flowers, and nothing gave him greater delight than to gather bunches of flowers and bring them to me," said the mother. "Things he noticed in his walks, that he thought pretty, he would pick up and bring home. He was fond of the mountains; he watched their various changes, and frequently called, 'O, Mother, come and look at the mountains.'"

At this point in our conversation Mrs. Dallin left the room, soon returning with a photograph of herself and the sculptor. There they stood—the dear old mother snow crowned with the flight of eighty summers; at her side her son. They were looking intently and with admiration at the mountains in the east—some-one had caught them in the kodak.

# Law Enforcement

*Milton Bennion*

The stability of any government is in large measure dependent upon the respect of the citizens for its constitution and laws. Widespread disregard for laws regularly enacted under constitutional authority indicates an approaching state of anarchy. American citizens who cultivate such disregard for any law ought to be mindful of the scripture which says, "Whatsoever a man soweth, that shall he also reap." This applies to communities with as much force as it applies to individuals. For individuals to take it upon themselves to decide what laws they will obey and what laws they will defy is equivalent to having no laws, which is anarchy. If the rich man may defy the prohibition law to satisfy his appetite for a dangerous luxury, may not the poor man have equal right to defy any other law that stands in the way of his enjoying the comforts of life? Some of the laws protecting property rights may be just as odious to the latter as is prohibition or the liquor traffic to the former.

The popular notion that some laws interfere with individual freedom is a relic of eighteenth century philosophy. In the light of current philosophy and the socialized conscience of today this confusion of license with liberty is thoroughly antiquated. No man has a right to indulge in pleasures that in any way jeopardize the welfare of society.

The prohibition, anti-gambling, and anti-tobacco laws have been enacted primarily as a safeguard to youth. Can anyone deny that these laws, strictly enforced and backed by the unwavering support of all citizens, would be a benefit to immature and imperfectly formed characters? Yet many citizens thoughtlessly remark that these laws are not popular and cannot be enforced. What are they doing to help enforce them? Generally, nothing.

Is a good American one who is swayed to and fro by whatever happens to be popular? Or is he one who judges questions on their merits and stands firmly behind principles? The Eighteenth Amendment to the federal constitution represents the judgment of the American people when they were thinking seriously of the welfare of America and of the world, and when they were willing to restrain selfish desires in the public interest. Shall we allow an "after-the-war" slump of patriotism to throw us into a state of lawlessness, or to lead us to think of reviving a system that has caused wholesale misery in families and moral degeneracy in youth?

It is for each adult citizen to think on these things; but let him think soberly and let his judgment be a real moral judgment.



Are these laws right in principle? Will general obedience to them result in good? If these questions can be answered in the affirmative, then it is the duty of every citizen, with faith and courage, to do his best to see that the laws are enforced.

Were there no statutory law forbidding or restraining gambling, the use of intoxicants and tobacco, it would still be well worth-while for every youth to obey the moral law upon which the statutory law is founded. Only in this way can he acquire freedom, the highest character, and greatest usefulness. Moral freedom is the result of obedience to moral law. It can be attained in no other way. The license to self-destruction which opponents of the law crave, is really the road to bondage. "Ye shall know the truth, and the truth shall make you free."

Next month, citizens will have a chance to vote for county sheriff and county attorney. See that the men elected are strictly honest, that they are vigorous supporters of the laws, and that they have the courage to enforce them. If they conform to these requirements, why should anyone be concerned as to whether they are Democrats or Republicans? Legislators are also to be elected. See that they are citizens of strong character and clear vision. Let there be no backward step in legislation.

### "Aunt Bine"

*Myron E. Crandall, Jr.*

Close by the village highway  
 I have a dear old friend;  
 The graces of the Master  
 In her life seem to blend.  
 She works among her flowers  
 The happy live-long day;  
 From out her cozy bowers  
 I hear her proudly say:  
 "Oh, come into my garden  
 Where dainty blossoms blow,  
 And see the radiant beauty  
 Of tulips in a row:  
 The wind-flower and the violet,  
 The pansies in the grass,  
 Some blue and brown and scarlet,  
 All greet you as you pass:  
 The tiger lilies blending  
 In sunshine and in storm:  
 The lily white betokens  
 Purity and peace;

It lifts our thought to heaven  
 Where cares and sorrows cease:  
 The blood red rose in splendor  
 Bespeaks of fondest love,  
 Impassioned deep yet tender,  
 As true as stars above:  
 The dainty little daisies  
 So full of modest grace,  
 Call forth our warmest praises;  
 They have their hallowed place."  
 And so, each day you'll find her  
 Working 'mong her flowers;  
 They seem to strangely bind her  
 Through all the waking hours.  
 She knows their wondrous language;  
 Their faces she can read.  
 No modulating accents,  
 Their looks bespeak their need;  
 When she is gone they'll miss her,  
 This friend so good and true;  
 They'll fade away and wither;  
 Oh, how we'll miss her, too.  
 She works among the flowers  
 That they might gladden all,  
 And in God's heavenly garden  
 She'll work when he doth call:  
 She's trained God's precious children  
 In righteousness to grow;  
 She's tended long and willing  
 His gardens here below.

Note: "Aunt Bine" Alleman, of the Second ward of Springville, was for many years president of the Relief Society. In her earlier days she was president of the Primary. Her whole life, from the trying pioneer times down in Dixie, to the present, has been spent in the service of the Church, working for the salvation of God's children. Her husband died a number of years ago. Her only daughter, Mrs. Ida H. Taylor, is in far off New Zealand with her husband, George H. Taylor, who is president of the mission. Mrs. Taylor is also serving in this mission in the capacity of president of the Relief Societies there.

"Aunt Bine's" home is situated on the main highway in the center of town. From the time of the budding of the little crocuses in the early spring until the tiny snowdrops come in the winter, her place is one mass of bloom and beauty. It attracts the attention of the tourist, and is the admiration of every passer-by. Among the fragrant blossoms and gorgeous splendor she finds the solace and comfort of her declining years. The poem was read on her seventy-sixth birthday at a party given in her honor by the Relief Society. Her full name is Sabina, but the whole town calls her "Aunt Bine."

# Woman's Privilege

*Ruth Savage Hilton*

"Have you called on the new-comers at the Jackson Place?" cheerily called Mrs. Jones, as she peered over the back fence of her neighbor's yard.

"Yes," returned Mrs. Smith, rather abruptly.

For years Mrs. Smith had prided herself on being the first to call on strangers.

"I hear the lady is awfully nice," the cheery voice called again.

"O, I don't know, just different. She has really seen things; been to school; and traveled all over the earth; never lived in a small town before."

"Strange they would come here."

"The lady likes the freedom of the country," Mrs. Smith returned knowingly. "Anyhow, she and I are going to be good friends, I trow."

Mrs. Smith started for the house, but stopped on the back porch to add significantly, "I've already got an invitation to an afternoon luncheon at her home. That's a fine old place they have bought you know."

This bit of gossip floated in to Emily through the open window of her study. "Just the thing I've been hoping for," she exclaimed, and sprang to her feet with all the glad enthusiasm of her twenty years.

Throwing down her pencil and scattering papers all over the table, she ran from the house, round the corner, and halted at neighbor Smith's door. Emily smiled whimsically as she waited, "What'll she think?" was her mental question. As a rule Emily did not ask favors of Mrs. Smith, but that time was different from any other. So, after an hour of pleasant chatter, she came home beaming over the promise to be taken by Mrs. Smith to meet the new comer at the Jackson place.

\* \* \*

"You see, it's this way: For years I've longed to travel abroad," confided Emily to Mrs. Smith, as they walked toward the Jackson place. "I'm sure I could write real stories—maybe books, if I only knew something beside this little town."

"O, I see why you want to talk to Mrs. Thornton," Mrs. Smith gave her knowing smile and nodded.

"You're right," returned the girl.

However, she began to doubt her reasoning when they were comfortably seated and the woman of world-experience was play-

ing the role of beautifully simple country hostess. The big old house was full of the joy of common living. Noisy boys were heard in the hall. The twin girls with a host of playmates dotted the lawn. The mother bent tenderly over a dainty bassinet of white and blue, to smooth the frill of an infant son.

"You see, I want a theme or plot for a story," put in Emily when the conversation had drifted to strange scenes and customs.

"You write, do you?" observed Mrs. Thornton.

"Yes, some—well, it's this way; I've been longing for years to travel so I would have something to write about. So, when I heard of your advantages I wondered if you wouldn't give me a pointer."

"A what?" asked Mrs. Thornton puzzled.

"O, I mean just some experience full of human interest."

"Yes, I see. Well, you know folks are usually interested in life as it is, in people themselves."

"Of course, so I've been thinking you might have had some wonderful experience out in the big world, that would give me a theme."

Mrs. Thornton began rather slowly, "You want some experience of my own?"

"Yes," Emily nodded, "something unusual which has helped to make you the lady that you are."

"Perhaps," said Mrs. Thornton, "this is about the finest I have known. It has surely helped to make me what I am. I am sure that among all the things I have known it stands well out in the foreground. But it's rather old-fashioned."

Caressingly she reached for the infant in the bassinet of white and blue. Her eyes were full of tenderness.

"Yes, old-fashioned, as old as mother Eve. You see, I was possessed with emotions of the average girl of twenty-three. Hence joy was mine when I learned what true love is; knew the glowing thrills of a honeymoon; and then felt the pulse of a new life which would shortly add its tiny strength to the race. Joy that millions have known. But it was vague and uncertain. Not a thought of the revelation which was soon to burst upon my soul, leaving an indelible imprint.

"It came as a flash, during the calm, dark hours of a summer night. All nature seemed at rest, broken only by the fits of physical torture which was my portion. Torn by anguish until my whole soul cried out—what a price to pay for life.—And then—I lived years in those next few moments. Somehow it seemed, I knew that an immortal spirit, a child of God, was ready to be clothed in mortal clay; ready to take a tabernacle, which if rightly used would exalt it. Surely the veil between us was very thin. So



close I was, it seemed that one could almost feel the clasping union of mortal and immortal.

"Then—the wail of a new-born child—I listened with awed rapture. Truly eternity had touched, nay embraced, mortality. A bundle of glory was mine as I pressed the new life to my bosom. Having been so low, that I was almost given a glimpse into eternity; and then, returning to the world of normal folks bringing a real, live human soul to guide, to love, to care for.

"Later on, as tiny feet have multiplied, and daily tasked have vexed, that flash of light comes back to bring me courage. Surely the sweetest, noblest task of all life's tasks is mine—to be the mother of the souls of men."

\* \* \*

The late afternoon was fast fading into twilight. Mrs. Thornton's guests reluctantly departed. At home, however, Emily forgot to write a story, but ran into the kitchen, where a trim little woman was busy.

"Mother," she cried, as she threw her arms about her and kissed the sweet, tired face, "Mother, have I ever told you how much I appreciate the life you gave me."

A new and shining light came suddenly into the mother's eyes. She looked caressingly into the lustrous eyes of the woman before her, and slowly asked, "Have I ever told you what a privilege was mine to give that life to the world."

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### TRUE CHARITY

"I gave a beggar from my little store  
Of well-earned gold. He spent the shining ore  
And came again, and yet again, still cold  
And hungry, as before.

"I gave a thought, and through that thought of mine  
He found himself, the man, supreme, divine!  
Fed, clothed and crowned with blessings manifold.  
And now he begs no more."

## Leisure

Someone has attempted recently to make a study of the daily activities of the average individual and to determine the relative number of hours spent in dull routine in comparison with the number spent in enjoyable living. It is, of course, impossible to chart every activity and arbitrarily label it as boring or fascinating. What is play to one is arduous work to another. To a certain type of woman a party may be a "hard day of pleasure." The study involves the whole problem of individual differences, and therefore not many definite conclusions can be drawn. It is likewise difficult to determine whether the same activities, such as eating, conversing, or riding on street cars, are on all occasions equally pleasurable.

But the person making the study concluded, after careful observation and introspection, that the greater part of the waking day, in the cases of most individuals, is spent in dull and tiresome performances. The average individual spends somewhere near eight hours a day at definite work—and in most cases, with a few exceptions such as creative artists, the work is of necessity, of a routinary and uninspiring nature. Eight hours in an office—typewriting, reading and dictating letters, filing, or selling merchandise—is, as a rule, fatiguing labor. Eight hours, and usually more, spent in a home washing dishes, cleaning vegetables, dusting rooms, or making bread, often savors of drudgery.

At this point it may be suggested that the time occupied by purely automatic tasks may be saved from actual waste by consciously applying the mind in some other field. Poems may be learned, lessons may be planned, or a letter may be thought out, while the hands are performing familiar details. Bibbs, in Booth Tarkington's *The Turmoil*, while operating a machine in his father's factory, rejoiced in the fact that, although engaged in lowly labor, he could preserve his mental freedom.

But allowing eight hours for work, and a similar period for sleep, there still remains another eight hours which may be classified as leisure. It is true that perhaps two or three hours of this time are consumed in dressing, going to and from work, and other details of living. But, as a rule, in every individual's daily life, there are several hours of time at his disposal; time that he may devote to his personal pursuits. The reward of diversion and rest at the end of the day makes the machine-like processes of the working period tolerable. It is these hours of

recreation, of pleasurable living, that makes the daily routine and toil endurable. This is a natural and perfectly proper attitude. The body is fatigued and a change of activity is, physiologically, necessary. The nerves and muscles, that have been at work earning a livelihood, or maintaining a home, demand a rest. The mind and spirit demand a reprieve from irksome and deadening routine, and seek a new and more satisfying expression.

Leisure, then, should be spent so as to give the body the rest it needs, and should at the same time be pleasurable; that is, it should give the whole being the sense of "living."

To a person whose work requires physical exertion, the needed rest might be an evening spent in reading or in attending a theater. If a person has spent several hours in an office, some physical activity, such as an outdoor game, some household tasks, or a long walk, may in reality be a "rest." The recreation should be of such a nature that the powers employed and worn out during the day may be actually given an opportunity to be recreated.

The selection of pastimes for the leisure hours should be studied, not only with the view of resting the body, but also with the purpose of determining what will be pleasurable. It must be remembered, too, that one's taste for pleasures can be cultivated, and that pleasure, in the sense here used, should not be confused with mere gaiety or frivolity.

Pleasure, to one, may be the thrill of doing a piece of creative work; to another it may be the joy of writing a cheery letter to a troubled friend. It may be the mental vigor that a well written book may inspire. It may be the peaceful satisfaction that accompanies an unselfish act. It may be the calm that attends a victor who has conquered his unruly spirit.

It is not difficult to distinguish between ephemeral gaieties and the lasting pleasures of life; nor is it, to those who have experienced both, difficult to measure their relative worth.

The real problem of leisure, of full and pleasurable living, is that of proper cultivation. A taste for reading can be acquired only by establishing the habit. The Scriptures offer no inspiration to those who never read the pages of holy writ. A symphony by Mozart is not appreciated, nor does it touch the soul of one accustomed to "popular" music. A walk on the hills has no appeal to a preoccupied "flapper."

Because such tastes can be cultivated, there is perhaps no better index to a person's character, his tendencies, and his potentialities, than the manner in which he makes use of his leisure. The excessive moving picture "fan," the street corner loafer, the nightly "jazz" crowds, and the eternal front porch idlers, all reveal their mental levels. They are expressing their idea of "living."



## Home Economics

By Jeannette A. Hyde

### *Ripe Cucumber Pickles*

- 12 large ripe cucumbers.
- 1 qt. small onions.
- 1 bunch dill.
- $\frac{1}{4}$  cup mixed spices.
- 1 horse radish root.
- Vinegar.

Peel, cut cucumbers in halves lengthwise, scrape pulp and seeds with silver spoon, cut dice-sized pieces. Peel onions, sprinkle with salt, let stand. Put cucumbers in salt water 5 hours, 1 cup salt to 8 cups water. To every gallon of water allow 1 tbsp. mustard. Place in jars alternate layers of cucumbers, onions, dill, spices, and horse radish. Put in equal parts of water and vinegar. Cover and let stand.

### *Dill Pickled Beans*

- 1 pk. wax or green beans.
- 4 qts. water.
- 1 cup salt.
- 2 large stalks dill.
- $\frac{1}{2}$  oz. black pepper corns.
- 6 bay leaves.
- 6 grape or cherry leaves.
- 1 cup vinegar.

Pour boiled beans in salt water, 1 tsp. salt to 1 qt. boiling water. Drain and pack in jars. Add pepper corns, repeat until all ingredients have been used.

### *Summer Dill Pickles*

- 100 pickles.
- 6 stalks dill.
- 1 oz. black pepper corns.
- 1 cup vinegar.
- Grape leaves.
- 4 gal. water.
- 1 cup salt.



Soak pickles 12 hours in cold water. Drain and dry. Put in 2 layers pickles and 3 or 4 blossom ends of dill, 1 tsp. whole pepper. Repeat until all are used. Cover top with cherry leaves or grape leaves. To 4 qts. water, use 1 cup salt. Boil and cool. Pour over pickles to cover. Weight and cover. Let stand 1 week. Then add 1 cup vinegar. Rinse off scum every day from cloth in warm weather. Twice in cold. Put in cool and dry place.

#### *Boiled Beets*

1 qt. cold boiled beets, sliced.  
1 tsp. salt.  
1 tsp. caraway seed.  
 $\frac{1}{8}$  tsp. pepper.  
1 pt. vinegar.  
Mix and put ingredients on beets.

#### *Cucumber Appetizer*

Peel large firm cucumber.  
Cut into thick slices.  
Scoop out center with cutter, leaving only rind.  
Put each piece on thick slice of tomato.  
Fill center with cold chopped fish, vegetables or chicken.  
Mix with mayonnaise dressing. Decorate with chopped parsley.

#### *French Fruit Dressing*

1-3 cup salad oil.  
 $1\frac{1}{2}$  tbsp. lemon juice.  
 $\frac{1}{8}$  tbsp. salt.  
 $\frac{1}{2}$  tbsp. melted currant jelly or honey.  
Few grains paprika.  
First combine the ingredients, then beat well and serve with any fruit salad.

#### *Broiled Fish with Sauce*

$1\frac{1}{2}$  lbs. fish.  
4 hard cooked whites of eggs, chop whites.  
4 hard cooked yolks of eggs.  
1 tbsp. capers or pickled nasturtium seeds.  
1 tbsp. pickles, finely chopped.  
1 tbsp. onion, finely chopped.  
1 tsp. mustard.  
 $\frac{1}{4}$  cup mayonnaise dressing.  
1 tbsp. catsup.  
1 tbsp. powdered sugar.  
1 tbsp. vinegar.  
1 tsp. chopped parsley.  
1 cup strained fish liquid.

Mash egg yolks with mustard and oil. Add all but chopped ingredients, which should be put in last. Season to taste.

The following recipe was furnished by Mrs. Doris Jenkins, Oakley, Idaho. Mrs. Jenkins vouches for the perfection of the corn if put up this way:

9 cups of corn.

1 cup of sugar.

$\frac{1}{4}$  cup salt.

Cut corn from cob, and salt and sugar, place in jars and boil 30 minutes. Seal air tight.

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#### BOOK NOTICE

*Columbus, Westward Ho!* by Alice Merrill Horne, which has been published recently, has attracted considerable attention among local literary people.

The author, in her play, has humanized Columbus. The skeleton of the daring explorer has been taken from the dead pages of history and has been transformed to a living, vital, and appealing figure. The reader is made to understand and sympathize with the human Columbus, and to experience with him his burning ambitions, his undaunted hopes, his passionate love for the sea, and his unbroken faith in his great mission.

The play is in two acts, with a prologue and an epilogue. The scene in the prologue, where the boy Columbus finally prevails upon his father and mother to allow him to go to sea, is particularly touching. Every mother who has had a son plead for permission to forsake his home, and answer Ambition's call, will read the lines with an understanding heart.

The incidents in all of the scenes are skilfully arranged and each one culminates in a striking and dramatic climax. The career of Columbus, accurate in historical detail, is made a vivid and moving story, and his triumphs and defeats are graphically told in convincing and beautiful English.

The volume offers a pleasant evening's reading, and will undoubtedly become familiar to the public through the printed page. However, a presentation of it on the stage, even with simple settings and costumes, would unquestionably be delightful and effective.

The charm of the book is enhanced by several distinctive illustrations by Florence Ware, a local artist. Several prominent men of the state have discovered with pleasure that they have been included in the verses which accompany the dedication of the book—"To Boys on Discovery Bent."

Published by Deseret News Press. On sale at Deseret Book Co., \$1.75, cloth; \$3.00, leather; postage 10c extra.

# The Last Service

*Annie D. Palmer*

"Get whatever is needed, and lay my wife away as nice as you can. Nothing is too good for her. Brother Taylor will let you have it on account." The sentence was spoken in hoarse whispers, "See that she is clothed right."

"Yes," answered the kind Relief Society woman, "We will see that she is clothed right."

The man turned sadly away. The Relief Society woman with tear-dimmed eyes, looked upon the peaceful countenance of the dead. Two little girls stole quietly in and stood beside her. Their gingham aprons were faded and torn. Their shoes were past repairing.

True to the principles of real helpfulness, the woman began to size up the situation, with a view of doing the right thing in the case. She saw the bed from which the lifeless form had been lifted. It was covered with a quilt that was ragged. The home-made carpet on the floor was patched in several places with worn out overalls; and in one place with a piece of burlap. The furniture was rickety, the curtains were tattered. Poverty showed everywhere, grim and haunting.

"Do you think Mrs. Senior will make the dress?" It was Mrs. Long who spoke. She had slipped into the room noiselessly only a moment before. The Relief Society worker did not answer. She was not thinking of the dress. Mrs. Long repeated the question:

"Do you think Mrs. Senior will make the dress?" I saw one she made for Mrs. Lawrence—really the most beautiful thing I ever saw! The most wonderful silk, the softest shirrings and frills,—"

"What did Mrs. Lawrence's dress cost?"

"Oh, I don't know. One hates to think of cost in connection with the dead. When we think that it is the last thing we shall ever do for Juliet—"

Mrs. Long broke down in sobs. Juliet was her only sister, nearly her own age. They had played together as children; they had almost lived together since they were grown. Their husbands were like brothers, their children like one family.

"But it isn't the last thing we shall do." The visitor spoke firmly. The sobbing sister raised her head.

"Well, all but the flowers, and—"

"No, my dear, you are wrong. There is more to do for her

now than ever. Here are her children, we must care for them. They must grow up to honor her name in the earth. There is her husband, he must be given the encouragement she used to give, must be helped to live worthy of her. Some time there will be special temple rites for both of them. You may be permitted to participate in holy ordinances for her. These are the important things. I am inclined to think that the quality of the material with which we clothe our dead is as unimportant as is that which we wear in life. Shall we not buy an inexpensive fabric from which to make her temple robe and dress? We can get shoes for the children for the difference in price." The Relief Society worker put her arm tenderly about the shoulders of Mrs. Long as the latter answered: "My sister would say 'yes.' She certainly would say, 'yes'."

A week later they all sat at dinner in Mrs. Long's modest dining room, when a letter was brought in for the bereaved husband. Mechanically he read the note and passed it to his sister-in-law. It was the undertaker's bill, and included a positive request that a substantial payment be made at once, in accordance with the business policy of the house.

Four months ago the man would never have passed a note like that to any woman; but the long days and tedious nights of watching by the side of his suffering wife had unnerved him. He knew that some time—that soon, he must get his bearings and again take up the burden of life; but just now he was in that hopeless lull that often follows a terrific storm. He looked helplessly at Mrs. Long while she read.

"Thank the Lord for the Relief Society," the woman said as she finished reading. "I have felt that we must certainly send back to them the small bag of quarter dollars they sent instead of flowers. Now I see that you must use it to pay on this bill, and so keep good your credit until you can go back to work. Come, let us count the coins together."

They counted the quarters for the first time, nearly two hundred of them, and as they did so they thought of the few withered flowers now dying on the new-made grave. The money represented other flowers that Juliet's friends would have purchased had the Relief Society woman not asked them to give quarters instead.

The money was all returned later to be used in some other emergency; and the family had learned its lesson. Death is not the end. Funeral services are not the last services we can render. The tragedy of flowers and expensive funerals is being enacted over and over again. In our sympathy and love we think



of this old and beautiful means of expression; and we use it sometimes for people who are in need of bread.

Were it not more fitting in the case of parents, that we provide for them comfortably and care for them tenderly while they live; and that we see to it that their names are honored through our lives when they are gone? Were it not wiser when a loved companion departs, that we give more consideration to those who are to continue the struggle of life, to whom privation is often a serious handicap? Even in the hearts of the well-to-do, would not a simple, soulful service for the dead, be more satisfying than the extravagant display which sometimes marks the occasion as one of vanity?

Not by the words they say,  
 And not by the flowers they strew,  
 Shall a place, on the Judgment Day,  
 Be awarded me or you;  
 Not shall we care for praise or blame  
 From curious crowds of men;  
 For He rewards neither pomp nor fame,  
 Who will sit in judgment then.

So bring but a single flower  
 And place on my bier, I pray;  
 And speak at the final hour,  
 Salvation to those who stray:  
 I shall not care, so my robe be white,  
 What texture or weave it be;  
 For the Lord I serve, if I serve Him right,  
 Wi'l provide what is fit for me.

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The Protestant Episcopal Church in the United States has been holding a conference at Portland, Oregon. The movement for greater recognition of women in the church, which has already resulted in a report by a joint commission favoring admission of women to the house of deputies, brought about the adoption, by the house of deputies in the general convention, of an amendment to a canon which will make it possible to license women as lay readers.

Under this new rule it will be possible for women to read certain portions of the services of the church where no male clergyman is available, or they may assist clergymen. Women, however, will not be permitted to administer the sacraments of the church. If the house of bishops enacts this amendment, it will go into effect the first of next year.

## Notes from the Field

*Amy Brown Lyman*

### *Netherlands Mission.*

An interesting letter has been received from Lillian D. Lillywhite, supervisor of Relief Society work of the Netherlands mission. There are at present nine well organized societies in this mission with a total membership of one hundred and sixty-four, including forty-one officers. The society with the largest membership is located at Rotterdam. A group picture of this branch is printed herewith. The women of the Relief Society in this mission all manifest a desire to care for the poor and minister to the suffering. The cost of food and other living expenses, together with the fact that there is considerable unemployment, has resulted in an unusual amount of want and distress.



RELIEF SOCIETY OF THE ROTTERDAM BRANCH

Mrs. Lillywhite reports that the mission is proud of the members of the organization. Nearly every member is a mother. The women are earnest, whole-hearted Relief Society workers. Their time is freely given to the Relief Society work and a great deal of good has been accomplished by them.

All of the nine organizations hold their meetings weekly, and

three of the meetings are devoted to sewing and making articles of clothing. Several hundred such articles were made, and distributed last year. In all branches of the work there is an earnestness and faith that will make for the growth and success of the Relief Society work.

#### *Franklin Stake.*

Mrs. Carrie P. Goaslind, formerly of Preston, Idaho, has moved to Salt Lake City to make her home. Mrs. Goaslind was a counselor of the Franklin Stake Relief Society Board, having served in that capacity since the organization of the Franklin stake. Prior to this time she was a member of the Oneida Stake Board. Mrs. Goaslind has been particularly interested in social service work in the Relief Society, and since her arrival in Salt Lake City she has spent considerable time serving as a volunteer visitor for the welfare department at Relief Society headquarters.

#### *Alpine Stake.*

The summer work of the Relief Society in Alpine stake has been largely of a social nature. Social activities have been under the direction of the Sunshine Committee. Visits have been made to the homes of the sick, the elderly, and the indifferent, where interesting programs have been carried out. Last year over one thousand such visits were made in the stake. Each of the various ward Relief Societies is planning a special afternoon affair at which the elderly people will be the guests of honor. In most cases the festivities will be a lawn party, and the various parts of the program will be designed for the entertainment of the aged members of the ward.

Sewing is another phase of the Relief Society summer work. Old clothes are being remodeled and new articles are being made. These articles will be used in the fall and winter in the social service departments of the various wards. In order to increase the funds for relief work, the various districts of Alpine stake are each planning a two or three day bazaar, to be held in the fall.

#### *British Mission.*

Mr. Andrew T. Jacobson, Leeds conference president, Bradford, England, has reported to the Relief Society headquarters that the mission has recently organized a Relief Society in each of the six branches of the conference. He further stated that the

work being done is of the usual high standard characteristic of the organizations throughout the Church.

#### *Teton Stake.*

The Teton stake, in making a report of its activities, explained that in spite of certain handicaps the Relief Society work is progressing and prospering. Some of the branches are in dry-farm districts, and meetings are organized for summer work.

The Relief Society women respond willingly and generously to all calls made of them, and they manifest a great interest in all the activities of the Relief Society.

The Teton ward of this stake has made the splendid record of one hundred percent *Magazine* subscribers.

#### *Kanab Stake.*

The officers of the Kanab stake Relief Society have reported that there has been a marked increase in attendance, and that there is manifest a gratifying interest and activity in Relief Society work in all of the wards. In a canvass that was made of the stake it was found that ninety percent of the stake and ward officers are observing the Word of Wisdom. Every ward in the stake paid one hundred percent stake dues and annual membership dues for the year 1922.

#### IN MEMORIAM

In the death of Emma G. Woolley, widow, of the late Kanab stake president, Edwin B. Woolley, the Church and community lost one of its most faithful and earnest workers. Mrs. Woolley served for several years as first counselor in the Kanab Stake Relief Society and in this capacity she was a devoted and untiring worker.

During her husband's long service as president of the stake, Mrs. Woolley shared, willingly, his responsibilities and assisted him in every way possible in discharging his duties.

Mrs. Woolley was born at Council Bluffs, Iowa, and was the daughter of Richard and Elizabeth Price Bentley. She was the mother of ten children, seven of whom survive her. She was for several years a resident of St. George, but her later years were spent in Kanab.

A beautiful funeral service was held on May 14, which was Mothers' Day, and her many friends paid tribute to her sweet character, her humble spirit, and her unselfish life of service.

#### *Star Valley Stake.*

Each of the eleven wards of the Star Valley stake held a



ward Relief Society conference on June 11. The conference was held as a part of the regular sacrament meeting. Two stake officers visited each conference and assisted the local officers in carrying out an instructive program. Reports were made of the year's work, and the conferences did much to stimulate interest and activity in the Relief Society work.

The activity for the summer, in the wards of this stake, includes lessons in making genealogical records and histories, a study of the general conference notes which appeared in the *Relief Society Magazine*, a singing practice of Relief Society songs, business meetings, and one or more socials.

### *Deseret Stake.*

Every ward in the stake has continued to hold Relief Society meetings during the summer months, although some of the wards are scattered over a large area of country, many members having to ride three miles to meeting. In many wards the meetings have been held at the homes of members and this has been a great factor in interesting many who have been inactive in the Relief Society. Throughout the stake the programs have been uniform. The first Tuesday has been testimony meeting, the second, work and business, and the others used as each organization desired. In some wards the outlined lessons which have been unavoidably missed were taken up, others have discussed the lives of our leaders and pioneers; and still others have discussed other subjects considered vital to their immediate needs. In all the associations, however, a number of socials and entertainments have been enjoyed.

The three east wards, Oak City, Leamington, and Lynndyl, being so far from the other wards, joined in the stake social on Flag Day, June 14. About 340 took part in the outing. On August 15, the other eight wards held their social and outing in the Grove at the Spillway. It was a lovely day, and over eight hundred members of the stake, counting the children, joined in the festivities. Lunch was served cafeteria style during the noon hour, and ice cream was served in the afternoon. Some very interesting games and sports were provided, and the day was pleasantly spent.

The Relief Society of our stake, in cooperation with the Relief Cross chapter here, has obtained the services of Miss Johnson, who is giving a course in home nursing. Fifteen classes are given each week in the stake and many mothers and daughters are availing themselves of this splendid opportunity to take up this important subject. About fifty members are enrolled in the class at Delta, and a similar number at Hinckley.

*North Weber Stake.*

The three stake Relief Societies of Weber county held a tri-stake conference last winter. It was the first meeting at which the Relief Societies of the entire county met together since the division of the old Weber stake. A visitor from the General Board was present, and an inspiring and instructive program was carried out.

The teachers' work in the stake has made considerable progress. The teachers use outlines, which they study beforehand and discuss with the families upon making the visit.

Inasmuch as some of the wards are located in Nevada, it is not possible to visit them frequently. A trip was made during the year to Nevada by stake president, Georgina G. Marriott. Because of economic conditions, it was found that the ward of McGill was greatly reduced in population, and the Ely branch was entirely dissolved.

Each ward in the stake made a liberal contribution to the Weber Gymnasium Fund.

*Samoan Mission.*

Throughout the Samoan mission the Relief Society annual day was fittingly observed. In some of the small branches, where they are conveniently grouped, conjoint gatherings were held. At



Pasega, mission headquarters, six branches of the island met, and after a very inspiring morning meeting at which a representative from each branch spoke, all adjourned to a big Samoan house and participated in a great feast. It was a picturesque gathering. All present were seated on the mat floor about an immense circular table. All sat cross-legged on the mats, and real Samoan hospitality

was extended to everyone. Native dancing was one of the features of the afternoon program. On this occasion each sister paid her membership dues and a considerable sum was collected during the course of the day.

At Sauniatu a splendid meeting was held in the morning, a game of cricket was played in the afternoon, and a delightful program was rendered at night. In order to attend this meeting

Mrs. Thurza A. Adams, president of the Relief Society of the Samoan mission, made a trip of thirty-five miles on horseback over a rough trail.

At present the Relief Society in this mission is in an excellent condition. It is well officered and a spirit of harmony and devotion is manifested in every branch. The women are all eager to serve. A missionary was recently taken ill and the women of the Relief Society, upon hearing of this, made a difficult trip of forty miles, partly in row-boats, and partly on foot, in order to nurse and care for him. The accompanying picture shows one woman who called on the elder, and the gifts they brought to him. This typifies the spirit of willing helpfulness that women of this remote country manifest at all times.

### *Utah Stake.*

The welfare department of the Utah Stake Relief Society recently had the unique experience of making a report to the Massachusetts Society for the Prevention of Cruelty to Children. Miss Florence Jepperson, vocalist, who is well known and admired throughout the state, found herself in a difficult situation in Lynn, Mass., and the Relief Society played a part in the affair.

Miss Jepperson, while studying music in Boston several years ago, had formed a close friendship with Mrs. Virtue Cook Gilchrist, who was a member of the Church. At one time during their long friendship, Miss Jepperson promised Mrs. Gilchrist, who had become a widow, that in case of her death, Miss Jepperson would take her three beautiful little girls.

In January of this year Miss Jepperson, upon hearing of the illness of her friend, hurried to Massachusetts, but arrived only in time to attend her friend's funeral, which had been delayed awaiting Miss Jepperson's arrival.

When Miss Jepperson attempted to keep the promise made to the girls' mother, she found, much to her surprise, considerable opposition, which culminated in a hearing before Judge Lathrop of the Probate court. The opposition to giving the custody of children to Miss Jepperson was founded largely on the fact that she was a "Mormon." Reed Smoot, U. S. Senator, and Judge E. E. Corfman, of the State Supreme Court, and other influential friends, both "Mormon" and non-"Mormon," came to Miss Jepperson's aid. The report of the Utah Stake Relief Society, giving the full details of the standing of the Jepperson home in Provo, was presented at the hearing. A second hearing was ordered and Judge Prest, President of the Association for the Prevention of Cruelty to Children, assisted in making the investi-

gation. The final result was the awarding of the guardianship papers to Miss Jepperson, and she has returned to Utah with her three attractive charges.

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### ATTUNE YOUR HEARTS

*Mrs. Ida R. Alldredge*

When the days are dark and gloomy  
 And the shadows come and go,  
 And the clouds are black and threatening  
 And the winds in fury blow;  
 We look forward to the sunshine,  
 For it follows every rain,  
 And if we but wait in patience  
 We will coax it back again.

When the days of weary watching  
 O'er a little patient's cot,  
 When the baby head is tossing  
 And the little hands are hot,  
 What a solace to be able  
 To have faith in One above,  
 And to put our trust in heaven  
 With a knowledge of that love!

When in time of bitter sorrow,  
 When the heart is crushed and sore,  
 And there seems no means of comfort,  
 E'en from loved ones any more,  
 There is still a tiny glimmer  
 Of a brighter future day,  
 And if we but keep on trusting  
 We will surely find the way.

For no matter what our trouble,  
 Heavy though the cross may be,  
 Or how dark the day and dreary,  
 Or how little light we see,  
 We will find in time the brightness,  
 Faint though it may shine our way,  
 If we'll put our trust in heaven  
 And attune our hearts today.



# A Twisted Holiday

*Lila Little Hicken*

"Say, mother, will you press my skirt tonight? I would do it myself, but I simply must go to the store again. I forgot to get some napkins for our lunch," called Wanda Allen, as she came bustling into the dining-room where her mother sat sewing.

"Well, if I get time, I will," mother Allen replied, looking up at her pretty dark-eyed daughter. "But I promised Lucy I would sew the fasteners on her dress tonight."

"Oh, mother! What if she doesn't get her new dress tonight, she'll be all right. She can wear my pink one. I must hurry or the stores will be closed." She snatched up her hat and bounded out of the door.

Mother Allen sat sewing silently for awhile, then she heard familiar footsteps in the hall, as Vern, her seventeen year old son, put his head into the doorway.

"Oh, here you are, mother! Did you find my collar button that I lost," he asked, advancing into the room.

"Yes," said mother Allen, "and your suit is hanging out on the clothes line. Bring father's clothes in, too, when you come."

"All right. Say, but we'll have to do some hustling in the morning. Got to be at the station at fifteen to six or we'll not get a seat."

"Are there such a lot of people going?" mother asked pleasantly.

"Goodness, yes; the whole town's going. Where are Lucy and Wanda?"

"They are down town," mother Allen replied. "I guess they will come home with father at eight."

"Say, will you black my shoes, mother? I've got to help father with the chores tonight and it will be so late when I get to bed I won't ever wake up. I guess you had better call me at four thirty so I'll have plenty of time," said the boy as he went into the kitchen.

He soon returned bringing his suit. "Will you sew this button on mother? It's nearly off."

"Did you bring father's suit?"

"Oh, I forgot it. I'll bring it when I go out again." And out he went again.

Still mother Allen sat sewing, humming a little ditty of her own girlhood days. At eight o'clock her reverie was broken by fourteen-year-old Lucy who ran in breathlessly, gasping:

"Oh, dear, I thought I would never get home. Every one of the girls I met had to find out what I was going to wear. Have you got my dress done, yet? Say, isn't it pretty?"

"Where is Wanda?" mother inquired ignoring the exultant gestures over the fluffy, blue gown.

"Oh, she stopped in at Esther's to see if she should take a party dress," was the reply. "I'll go set the table for supper and Wanda can finish the supper when she comes. Wake me at four in the morning will you, mother? I want to curl my hair."

Wanda went into the kitchen and soon merry snatches of song mingled with the rattle and clatter of dishes, while through her pretty head flashed visions of the excursion on the morrow.

Two hours had passed away. Mother Allen had been busy with pressing the skirt, sewing buttons on breeches, and blacking shoes. The while within her head she had been turning over and evolving a plan so that the hours had slipped by like so many moments.

As the old fashioned clock on the mantel was striking the hour of ten, mother Allen turned round to father Allen sitting in his accustomed place by the open grate, with his paper in his hand.

"Father," mother Allen began, "I've something to tell you now we're alone." For the three young people after reminding mother of their respective times to be called, and orders as to the way the lunch was to be prepared, had gone blissfully off to their usual happy dreamless slumber.

"Well, dear, what is it?" father Allen asked laying down his paper.

"Are we going on the excursion in the morning, father?"

"Why, I had not even thought about it, mother."

"I have got all our things ready and have put up luncheon for us two. So if you will go get your suit out on the line, (I reminded Vern of it twice, and he still forgot it) we'll be all set for getting off early in the morning," mother Allen said, smiling at the dumbfounded face of her husband.

"Why, aren't the children going, mother?"

"Of course they are, if they get up in time. I have made enough sandwiches but I cannot remember how they wanted them put in, so I will leave it for them to put up in the morning. Vern asked me to black his shoes, but last time I did not get them to shine enough, so he can do them himself in a few minutes if he hurries in the morning. Lucy is to be called at four, Wanda at fifteen minutes after and Vern at four thirty. That would mean three trips up stairs, and you know how hard they all are to awaken. If I should waken one while calling another, they

would be out of patience for not getting in their extra few minutes of sleep. They are always complaining about not getting enough sleep, so we will let them sleep just as long as they like tomorrow," mother Allen said with a cute little nod, as if to say, "How do you like that?"

"Hurrah! for you, mother," said father Allen catching mother Allen in his arms and turning around the room in an old-fashioned waltz, for during mother Allen's rehearsal he had caught the spirit of adventure.

"It is just what I've been wishing for the last three years. You have made yourself the servant of the children in carrying out their every wish and whim. So tomorrow, we'll turn the tables and go for a well-earned excursion!" he exclaimed as he tripped out lightly after the forgotten suit.

It was just nine o'clock in the morning. The little steamer *Oglitha* was moored by the rustic log dock, while the merry makers from the excursion train filed up the planking to the deck.

Mother and father Allen, dressed gaily in their holiday clothes, while their faces beamed with excited delight, came in their turn to the plank and onto the steamer that was to carry them far into the recesses of the beautiful mountains, where they would spend the day in the pleasures usually confined to youth and happiness.

It was with a feeling of remorse that mother Allen would think of the disappointed trio at home. "But then," she commented to herself as the steamer ploughed its way through the blue, glistening lake, 'A stitch in time saves nine.'

Down in the town a different scene was taking place. The warm June sun, which an hour ago had risen over the eastern horizon, was sending out long rays of sunlight. One of the sunbeams had found its way through the east window of Vern Allen's room. As it reached the sleeper's face the intense heat at last penetrated to the nerves, and with a start Vern Allen sat up, rubbed his eyes and blinked at the sun. Then he thought of the excursion.

"What the deuce!" he exclaimed, jumping out of bed and grabbing at his clothes.

"Hey, there, Lucy, Wanda, do you know the sun is up?" he shouted through the hall to them.

"Gee, I wonder what's the matter with father and mother?" he said as he bounded down the stairs, half dressed, followed close by Lucy and Wanda in their kimonos and paper curls.

"I wonder if the clock has stopped!" said Wanda.

"Oh, what if they are sick or dead," said Lucy, with a startled look on her childish face.

As they reached the foot of the stairs they bounded towards the kitchen. When they opened the door, the sight that met their eyes made them wink and blink. The clock on the mantel was just striking the hour of nine; the supper dishes they had left for mother were still in the sink and unwashed. Vern's shoes were on a chair with the mud still on them.

They went with a rush to their mother's room. The usually tidy room was in a strewn condition. Then Wanda's eye caught sight of a note pinned on the dresser scarf.

"Well look at this," she said, snatching it off with an angry gesture, while tears of disappointment blinded her eyes.

"What does it say, anyway?" said Vern, taking it from her.

"Well, just listen to this!" she exclaimed.

"Father and I have gone on the excursion. Lucy wanted me to wake her at four; Wanda at fifteen after; Vern at half past. I did not know how to manage it without waking you all at the same time, and you are so angry nearly every morning if you are awakened before your time, that I thought it would be a good time to let you catch up with your much needed sleep. I did not black Vern's shoes because I can not make them shine enough to suit him. I was afraid to put up your lunch: Wanda is so particular about it. Have a good time, children, for young people can have a good time without going off on an excursion.

"With love,

"MOTHER."

"P. S. Will you please hang up my clothes, Wanda? I did not have time. I wanted to have a good chat with Mrs. Smith before we got on the train. Will Vern please go one day without using slang? He does not need to be among the smart set today.

"MOTHER."

"Well, it serves us right," said Wanda, "I am ashamed of myself. Last week when Mrs. Wray was here visiting I asked mother to hang up my clothes, because I wanted to see Lottie Smith before school."

"And yesterday when mother was making my dress," said Lucy shamefaced, "she said if she had her dress made she would go, too; and I told her old people could get pleasure from staying at home."

"Yes, you're always saying something smart," Wanda said indignantly.

"No, it's I who says the smart things," Vern broke in. "Mother asked me to quit using such awful slang, and I told her all the smart set are using it now."



"Well, we're all to blame!" Lucy exclaimed as she began to undo her paper curls.

"Yes, and here is the time to start anew isn't it, Vern?" asked Wanda going into the kitchen where Vern was busy lighting a fire.

"You bet your boo—I—I mean, yes, it is; so let's see how much we can get done today."

"All right," sounded from the stairs as the two girls ran light-hearted up to their room for dust caps and aprons. At least they were "good sports" in Vern's vernacular.

The old fashioned clock on the mantel in the Allen home was striking the hour of ten, as a taxi drew up at the front door. Father Allen chuckled to himself as he helped mother Allen out, and looking at the bright light glistening out through the mist and rain, said,

"Looks like they're giving us a bright welcome, anyway."

As they stepped onto the porch the door was thrown open and three happy faces gave them the glad cry of, "Welcome." They ushered their parents into the dining-room where a fire burned brightly in the open grate and a tempting supper was laid on the table.

"We have had the grandest day!" Mother Allen exclaimed between breaths from the enraptured huggings she was receiving.

"So have we," said Wanda. "For we have learned the lesson of our lives."

This was followed by a glad "Hurrah, well said, Wanda," from both Vern and Lucy.

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The tobacco men have never tired of calling attention to "Uncle" Joe Cannon, with his big black cigar, as an example of the harmlessness of the tobacco habit, giving the impression that the aged man smoked continuously. Now comes Aaron H. Ulm, in Henry Ford's *Dearborn Independent*, with a sketch of Uncle Joe, in which he knocks the propaganda prop from under the tobacco men, by saying of Mr. Cannon: "While he affects long black cigars, he *wears* them more than he *consumes* them. While he always has one in his mouth—or such was the case until recently, when his physician advised him to moderate the habit—he rarely finishes one. He merely *chews up the ends and throws them away.*" So the truth is out at last. Mr. Cannon has simply been walking around chewing the ends of cigars, then tossing them aside! And even this seemingly minimum absorption of the weed his physician has advised him to moderate!—*Will H. Brown, Superintendent Press Bureau "No-Tobacco League of America."*

# The General Procession

*James H. Anderson*

Greece and Turkey were engaged in big battles near Constantinople, at the end of August.

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The British government began the construction of a railway from Jerusalem to Bagdad in August.

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Railway disasters, shipwrecks, and mine casualties in August claimed more than 2,000 lives.

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The heaviest rainfall in fifty years drenched Washington, D. C., on Sept. 2, doing much damage to property.

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Mr. Malfield, Democratic Ku-Kux-Klan candidate for U. S. Senator in Texas, received the State nomination at the primary election there in August.

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Fifty thousand people were killed in a typhoon and flood at Swatow, China, on August 2, and 100,000 others were rendered homeless.

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Austria as a nation seemed on the verge of a definite collapse at the end of August, owing to no finances to run the government.

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Presbyterians in Washington, D. C., decided on August 23 to erect in the National capital a temple to cost \$10,000,000.

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The coal miners' strike in the United States, which began April 1 and ended August 31, cost the American people in wages and business losses more than the cost of any year in the great war.

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A gliding machine, that is, an airplane which can rise without a motor against a 15-mile-an-hour wind, and travel for three hours has been successfully demonstrated in Germany.

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Confidential U. S. government agents, returned from Germany in August, express the opinion that within ten years Germany will be better prepared for war than she was in 1914.

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France and Great Britain were greatly at loggerheads all

during August, over Germany. A compromise suggested by Belgium finally was adopted, smoothing matters for the present.

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Air battles were declared by British experts, in August, to be the prospective decisive conflicts of the future, hence Great Britain is laying plans for the greatest airship fleet in the world.

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Michael Collins, president of the Irish Free State, was assassinated in August, and disastrous guerrilla warfare was carried on between Free State troops and rebels, generally to the advantage of the former.

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On August 17-22, United States government officers arrested many I. W. W. members in Michigan and Illinois, for syndicalism, or engaging in a movement to overthrow the present form of the American government.

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Violence in the railway shopmen's strike, by which people were being killed, property destroyed, and mail and other transportation seriously interfered with in August, caused the government to secure injunctions in Chicago on September 1, against the whole railway department of the American Federation of Labor. Samuel Gompers and other labor leaders became violently defiant at this action.

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U. S. Attorney H. M. Daugherty, in behalf of the American government, on September 1, announced the government's attitude toward labor union strikers who persisted in murdering non-strikers and destroying property, as follows: "When the unions claim the right to dictate to the Government, and to dominate the American people, and deprive the American people of the necessities of life, the Government will destroy the unions, for the Government of the United States is supreme and must endure."

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#### WHAT WOMEN ARE DOING

Women voted in Tennessee for the first time, in August.

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Zelda Sears, a former Michigan milkmaid, is now the brilliant play author.

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Mrs. Gatling, a New York woman, has started an English newspaper in Jerusalem, Palestine.

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In eighteen states of the Union, women are still deprived of the full elective franchise given to men.

Mrs. Martha Riley is the Democratic candidate for Congress from Madison, Wisconsin.

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The women's vote in Ohio, August 8, was the chief cause of the prohibition victory at that election.

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Alice M. Robertson, present member of Congress from Oklahoma, was nominated in August, by the Republican party, for re-election.

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In Holland, women 25 years and over may vote, and in August exercised the franchise generally for the first time.

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The Grand Duchess Marie of Russia has opened an embroidery store in Paris, employing Russian refugee girls. Their work is in great demand.

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Mrs. Ilma C. Olson, of Minneapolis, is the Socialist party candidate for governor of Minnesota at the coming November election.

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New York women have gone into court with a protest against policemen stopping them smoking cigarettes on the streets there.

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Miss Edith Picton-Turberville of Wales is a labor party candidate for election to the British House of Commons, at a coming election.

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Madame Ganna Walska, famous Polish grand opera singer, became the wife of Harold F. McCormick, Chicago multimillionaire, at Paris, France, August 11.

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American Gentile Protestant women in Texas formed an organization somewhat similar to the Ku-Klux-Klan on August 23. The non-Jewish, non-Catholic membership goes into the thousands already.

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The palace at Susa, in which Queen Esther of Bible fame held converse with King Ahasuerus concerning the wicked prime minister Haman, has been uncovered by archaeologists, with remarkably interesting relics.

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Thirty pajama-clad girls, hustled out of their beds by fire at Lakeside, Michigan, on August 8, formed a bucket brigade, and by energetic work, saved a number of buildings.



Mrs. Blanche Rivers in charge of the Wisconsin welfare division of the state board of health there, advocates a prohibition law for suppressing the coffee habit among children.

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Mrs. Bertha Ward, woman marshal of Deslacs, Wisconsin, resigned her office on August 19, because drunken men merely laughed at her when she sought to induce them to cease disturbing the peace.

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Nashel el Ahd, a talented Arab girl, prominent in the recent Syrian rebellion against the French, and who recently escaped from a French prison, says the cause of the revolt was the occupation of Syria by black troops, and the tyranny of French officials.

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Miss Hilda Jones, an English girl aged 17 years, broke the world's 300-meter swimming record at New York on August 5. Miss Hilda Reggin was eight feet, and Miss Ethel McGary nine feet behind her at the finish. The two latter are New York girls.

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## ALONE

*Bertha Roberts*

I am alone, dear, in the evening twilight,  
 A misty film obscures heav'n's deep'ning blue.  
 Where are the beacon stars of yester glory  
 That lighted up the way for me and you?

I am alone, love, and the night is coming;  
 I cannot see—I need your guiding hand.  
 The dark brings fears and doubts,—O, aid me, darling,  
 My feet seem slipping in the treacherous sand.

I am alone, my husband, and my heart aches,  
 For with you gone the light seems fading fast,—  
 But there,—far in the gloom a ray's faint glimmer!  
 'Tis gone—'tis there—it shines, it shines at last!

I am alone, my loved one, but that beacon  
 Will shine into my heart and lead me on;  
 It is my star of hope which once was waning,  
 'Twill guide me till the Resurrection Dawn.

# EDITORIAL

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*Motto—Charity Never Filleth*

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## THE NEED OF THE HOUR

Paul, the Apostle, in speaking to the Corinthians, gives us the text of our thought in this writing:

*"And I, brethren, when I came to you, came not with excellence of speech or of wisdom, declaring unto you the testimony of God.*

*"For I determined not to know anything among you, save Jesus Christ and him crucified.*

*"And I was with you in weakness, and in fear, and in trembling.*

*"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.*

*"That your faith should not stand in the wisdom of men, but in the power of God."*

If there is any one larger message taught by the gospel of Jesus Christ, it is that wherein we are admonished to have faith in the Father of us all; "not to stand in the wisdom of men, but in the power of God." Today, when books and schools are thought of as the primary factors in educating our children, this divine injunction of our Lord is in need of cultivation among the youth of Zion. It is something that should be their soul's desire, and to it, their lives, as children in the pursuit of truth, should be dedicated. After all, faith in God is the greatest characteristic a person can have; but we fear it is the one that is today least cultivated. In past ages, the religion of Christ has been preserved only as men have walked in humility and uprightness before God. Today it is the guiding principle of life to direct men onward "with an eye single to the glory of God." The great things of the Church have

been accomplished only by faith in God. It was the impelling power that brought the pioneers to Utah; it was the power that gave them the strength to redeem the earth, and to build for the future. It is the power today by which the Church lives and moves among humanity with the message of the Savior of the world. The light and power of God are denied to no man who seeks them. With them, men are strong and are able to discern good and to shun evil. If a man has the truth of God in his heart, he is not deceived by "excellency of speech" or the wisdom of men. The Spirit of God discerns the Spirit of God; but he who walks and speaks without it is of the world and is unable to find the crowning glory of life-truth.

Today the youth of Zion need the ring of Christ's message. They need to be directed along the path that leads them to a knowledge of God and his handiwork. For, after all, true education leads to the fountain of all knowledge, and God is the Father of knowledge and truth. He only is learned in the spirit of light, who is the "demonstration of the spirit of power." It is the cultivation of the divine within that will give us the freedom of truth. To the children of today, this message: "Put not your faith too much in the wisdom of men, but in the power of God."

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### MERCY AND FORGIVENESS

Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimations of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before he repent or ask forgiveness, our heavenly Father would be equally as merciful unto us—Joseph Smith's Teachings—*History of the Church*, Vol. 3, p. 383.

# Guide Lessons for December

## LESSON I

### Theology and Testimony

(First Week in December)

#### MIRACLES OF THE LATTER DAYS

"Mormonism" has become "a marvelous work and a wonder" in the eyes of the world, but to the Latter-day Saint it is a progressive miracle. Without Divine interposition and delegated authority and individual testimony (a faith that is a gift from God) this Church could never have been an institution fulfilling prophecy as it has. It is predestined to triumph with the sword of truth and to dominate by rendering Christian service.

*"Mormonism" had its Beginning in a Miracle.*

Joseph Smith's first vision was no human day-dream, it was a revelation as far above man's imagination as is the sun above the arc light. The grove, made sacred by the miracle, was a sanctuary for the first Latter-day Saint (an innocent truth-seeking boy); it was a temple blessed with the presence of God the Father and his Son, the Redeemer of the World. Both were seen, each spoke, and was heard, the Father introducing his immortal, resurrected Son in a manner that showed the kindest consideration of the one and the most tender affection and highest approval of the other. "Joseph, this is my beloved son, hear him." Then follows the question addressed to both the Father and the Son. It was answered by the Son, who supplemented his reply with instructions. (See Pearl of Great Price; *Writings of Joseph Smith*, II, 8-28.) This miracle had behind it the word of the Lord in the form of prophecy. (See Book of Mormon, II Nephi 3:7-16.) It had behind it also a human family need.

The true God idea had become so distorted by false teachings that nothing short of a direct revelation of the personality and character and relationship of the Eternal Father and his Son, the Redeemer, could form a safe foundation for the dispensation of the fulness of times. "Darkness covered the earth." The true and living God had been argued out of existence in the minds of men. The miracle in the grove brought back the lost truth. It was "The dawning of a brighter day." There was now one person on the earth who had more than a knowledge of God, he



had an acquaintance with God the Father and his Son Jesus Christ, and that acquaintance was increasingly lasting. All who know of the fidelity of Joseph Smith to the reality of the first vision can say for him what Paul said of himself, "I have fought a good fight, I have finished my course, I have kept the faith."

*The Book of Mormon a Miracle.*

The second great miracle of "Mormonism" was the appearance of the angel Moroni. This messenger from heaven, who had been the guardian of the plates for more than a thousand years, showed that he was no stranger to the new seer, for he calls Joseph by name. This miracle has the remarkable distinction of being three times repeated. (See Pearl of Great Price; *Writings of Joseph Smith*, II, 29-47.)

In preparing Joseph for the possession and translation of the plates, several miracles were performed, and one of them was of a nature that put Joseph on the failure list. He, however, with an honesty not characteristic of either frauds nor hallucinated persons, makes record of his error. (See Pearl of Great Price; *Writings of Joseph Smith*, II, 52-54.)

The delivery of the plates to Joseph and the placing upon him of the responsibility of their care and use was a striking miracle. This miracle was in fulfilment of the miracles of knowledge recorded in Psalm 85:11 and Book of Mormon, Mormon 8:16.

An immortal being, who could enter and leave a room with openings closed, as the resurrected Jesus did, hands those plates, earth material, over to Joseph; in this miracle is indicated the marvelous versatility of the power of re-embodied or resurrected beings.

The translation of the plates was one of the most extended miracles of record. The visions of Moses and the revelations of John the Revelator are short in comparison with the production of the Book of Mormon, a work which required the aid of the superhuman at every step. As conclusive evidence of the helplessness of human beings to make progress alone in the task, one needs but to read Doctrine and Covenants, Section 3, where again is seen the honesty and humility of Joseph Smith. With dauntless courage he gives to the world the word of the Lord that almost pitilessly puts him under condemnation. Impostors do not publicly condemn themselves. (See Doctrine and Covenants 10:1-4.)

*Testimony of the Three Witnesses a Miracle.*

The three witnesses whose testimony is published with the

Book of Mormon were participants in a miracle. They witnessed a presentation of the plates by an angel of God, who came down from heaven, and they heard the voice of God declaring that the translation was by the gift and power of God. All this was superhuman evidence, knowledge unobtainable by any mortal means. And these witnesses never varied from their testimony; it was with them unchanged through life and held to at death.

The testimony of the eight witnesses, while of an unimpeachable character, does not reach over into the realm of the superhuman.

The miracle element entered into the making of the Book of Mormon history. The historians were men of God, inspired and prophetic. The guardianship and the delivery of the plates, and the profitable reading of the book is close to, if not within, the field of the miraculous.

President Heber C. Kimball is quoted as having prophetically promised that a three-hours' honest-hearted reading of the Book of Mormon by a believer would cure any case of the "blues." The spiritual experiment has been tried many a time and no case of failure has been reported.

The Book itself makes prayerfulness a prerequisite of a profitable reading of it. (See Moroni 10:4.)

Heart-prayer is spiritual honesty, and how can anyone consistently expect to find truth from an untrue point of view? It is as impossible to find God's ways without God as it is to find nature's ways without nature.

#### QUESTIONS AND PROBLEMS

1. Wherein is every revelation from God a miracle?
2. Describe the first miracle of "Mormonism" as it appears to you; (a) the place, (b) the time, (c) the events.
3. What needs were there for the first miracle of "Mormonism"? (a) on earth? (b) in heaven?
4. What facts did the first miracle establish? (a) as to the reliability of the scriptures, (b) as to the prevailing idea of God, (c) as to the quality of existing religious institutions.
5. In the first miracle what was done that indicated the Father's acquaintance with Joseph Smith?
6. How did Moroni give evidence of knowing Joseph before Joseph knew him?
7. In what particular was the second miracle of "Mormonism" an exceptional one?
8. Wherein was the translation of the plates a miracle?
9. Show that the possession of the plates was beyond the reach of human power.

10. Describe the miracle upon which the testimony of the three witnesses was based.

11. How may we account for the fact that some fair-minded persons speak of the Book of Mormon as good ethics while they discredit the manner of its coming forth?

12. "A thing of beauty is a joy forever." What one thing more could be said of a good painting of the Sacred Grove in a Latter-day Saint home?

## LESSON II

### Work and Business.

SECOND WEEK IN DECEMBER

## LESSON III

### Literature.

(Third Week in December)

HYMNS WRITTEN BY WOMEN

Many people know that women have contributed a goodly number of hymns, of great value, to the hymnals of Christendom; yet they do not know to what extent women have contributed, neither do they know that a large group of the most valued hymns have been written by women. It is the purpose of this lesson to discuss the points indicated in the introductory paragraph.

From 1546, to very near the present day, 2,500 hymns have been written by women. A list of twelve well known hymns will indicate what some of these hymns are:

"I Need Thee Every Hour," Mrs. E. P. Prentiss; "Nearer My God, to Thee," Mrs. Sarah Flower Adams; "Work for the Night is Coming," Annie L. Walker; "The Ninety and Nine," Elizabeth C. Clephane; "Over the River," Nancy W. Priest; "Rocked in the Cradle of the Deep," Mrs. Willard; "Flee as a Bird," Mrs. M. S. B. Dana; "Peace, be Still," Mrs. M. A. Baker; "Sowing the Seed" (with the well known chorus, What shall the harvest be?), Mrs. Emily S. Oakey; "When the Mists have Rolled Away," Annie Herbert; "Nearer Home," Phoebe Cary; "The Battle Hymn of the Republic," Julia Ward Howe.

Of these hymns the three most valued, perhaps, are "Ninety and Nine," called by some people the greatest gospel hymn of our time; "Nearer My God to Thee," sung the world over by people of every Christian creed; and the "Battle Hymn of the Republic," valued for its lofty tone and Christian patriotism.

An outstanding feature of hymns written by women is the fact that almost without exception they are filled with a deep sense of gratitude to Jesus, whom they praise as their Redeemer, their Savior from sin, the Author of eternal life. This should be a source of satisfaction to all women, for in these hours of intellectual keenness, and sometimes spiritual darkness, we are all indebted to those persons who have become witnesses for Christ, in song or story, or through whatever medium the Holy Spirit prompts.

Another reason why it is natural for women to praise Christ is that he exalted women. Throughout his ministry, he placed her at man's side, where she belongs. He was throughout his life her champion, her sympathetic advisor and companion. It was she to whom he first revealed himself at the tomb and to whom he gave the commission that she should tell the brethren, his disciples, that the crucified Lord had become the risen Redeemer. The light of truth which Christ brought into the world to dispel the darkness of ignorance and error must always be the most potent of all factors for the exaltation of womanhood. One of the loftiest truths paid to woman in connection with her Redeemer is found in the lines of Elizabeth Barrett Browning:

"Not she with traitorous kiss her Savior stung;  
Not she den'ed him with unholy tongue;  
She, while apostles shrank, could danger brave,  
Last at his cross, and earliest at his grave."

The hymn, "Ninety and Nine," written by Elizabeth C. Clephane, a native of Scotland, in the year 1864, was inspired by the Scriptural lines, "Rejoice with me, for I have found my sheep that was lost."

The author of "Nearer, My God, to Thee," Mrs. Sarah Flower Adams, was born in Cambridge, England, February 22, 1805. She has been but very slightly known to the great public who have cherished her lyrics as among its most sacred treasures for nearly half a century. Her father was the editor of a weekly Cambridge paper, and her mother was a woman of fine gifts and culture. She herself was the youngest child. She was noted in early life for the taste she manifested in literature, and in her maturer years for great zeal and earnestness in her religious life.

At what time she wrote the world-famous hymn, "Nearer, My God, to Thee," is unknown, but, say her biographers, "it was probably during some period of peculiar trial when her spirit was uplifted through sorrow almost beyond its earthly body." The hymn was first published in 1841, in a volume of sacred lyrics issued



by Mr. Fox of England, just eight years before the death of the author, who passed beyond in her forty-fifth year.

Mrs. Adams visited America just before her hymn was first written. Besides being an author she also composed music considered good in England. Her works have been collected and edited. At the time of her death she did not suspect that she had written one of the first of Christian hymns, a hymn that takes its place with "Rock of Ages," "A Mighty Fortress is My God" and other hymns recognized as greatest in Christian hymnology.

Julia Ward Howe, author of "The Battle Hymn of the Republic," was born in Bowling Green, New York City, in 1819. Her early years showed unusual talent for writing both in prose and verse. At seventeen she was a valued contributor to the *New York Magazine*, a well known periodical at that time.

She early developed musical talent and was urged by her instructors to devote herself to composing music. She had a musical voice and dramatic ability that won her high rank among the amateurs of her time.

Her father was a man of wealth and culture, drawing into the home the most eminent musicians and literary connoisseurs, so that Mrs. Howe had practically every advantage for self improvement that those early days afforded.

In 1843 she was married to Dr. Samuel Howe, a prominent reformer. While abroad a year or two after her marriage she gave birth to a daughter christened Julia Romania in remembrance of her birth in Rome.

After her return from Europe she became much interested in the slavery question, and in 1845, "Words for the Hour" was published, which was her second volume of poems published, the first being issued under the title of "Passion Flower." It was during the Civil war that she wrote her world-famous poem, "The Battle Hymn of the Republic." The following account of the writing of this hymn is given by her biographer in *Famous Women*:—"When our land was stained with the blood of its defenders, and the war bugles rang through the country, her voice took up the cry and echoed back a war pean grand enough for the march of the Republic to its greatest conquest, the victory of self. It has been unjustly attributed by some to Chaplain McCabe, because he sang it so frequently after it came out, while he was doing noble work among the boys in blue. Here is the circumstance that inspired the writing of it. In company with her husband and a party of ladies and gentlemen she made a memorable visit to the Capital of the United States during the war. In company with friend, at a review of troops, an interruption was caused by movements from the enemy. Reinforcements were sent to a party of soldiers that had been surrounded and the review

was abandoned for the day. The carriage containing Mrs. Howe and friends moved slowly along, surrounded by armed men. Among other things she sang 'John Brown Song' in her rich melodious voice, which much pleased and inspired her hearers. She then expressed a desire to write better words for that soul-stirring tune, remarking that she feared that she would never be able to accomplish it.

"She retired to rest that night full of thoughts of battle, and awakening in the gray dawn next morning, she sprang from her bed, seized her pen and paper and in a few moments the 'Battle Hymn of the Republic' was completed. As she finished it, she exclaimed: 'I like that better than anything I have ever written'."

She lived to be nearly one hundred years of age, passing to her reward Oct. 17, 1910. Four children survived her; the eldest daughter died before her mother's death.

It should be a source of great pride and satisfaction to the Latter-day Saints that their women have kept pace with the gifted women of the world in their contribution of hymns to the hymnology of their people. Time will give to the women of latter-day Israel, who have written hymns of high order, the recognition they so justly deserve.

#### QUESTIONS AND PROBLEMS

1. Use the three hymns "Ninety and Nine," "Nearer, My God, to Thee," and "Battle Hymn of the Republic" for the music of the meeting, as far as possible. If it is impossible for you to have these hymns sung, for any reason best known to you, have them read.
2. Have someone give the scriptural account of the lost sheep.
3. To what events of history does Elizabeth Barrett Browning refer when she writes of woman, "Last at his cross and earliest at his grave."
4. What tragic occurrence, within the last twelve years, brought the hymn "Nearer, My God, to Thee," into new prominence, all over the world?
5. Name a song written by a woman, during the world's war that gained great popularity?

## LESSON IV

## Social Service

(Fourth Week in December)

## LATEP ADOLESCENCE

The period from eighteen to twenty-five years of age is known as later adolescence. In many respects it resembles the period of early adolescence, (13 to 18 years of age). The interest in the opposite sex is the dominant one. The feeling of independence or self-sufficiency is also strong in this period. The difference between the earlier and the later period is a matter of degree of physical and mental development and of the widening of experience and responsibility. We do not, for example, expect the boys and girls of the early adolescent period to engage in courtship, although they may be interested in the opposite sex as much as are those of later adolescence; nor do we want the youth of the early period to carry heavy responsibilities, although they may feel entirely capable of doing anything which father or mother can do. The difference, therefore, is not in the nature of their interest or in their ambition, or in the faith which they have in their own ability to know and to do things.

The whole adolescent period is essentially one of growth, accompanied by the consciousness of new interests, new powers, and a feeling of self-sufficiency. The difference is essentially a matter of increased responsibility which the added years bring about.

*The New Responsibilities*

The young man who has reached the period of adolescence is confronted with vital problems which must soon be solved. He must now choose his life's companion. He must settle upon his life's vocation. He has the task of determining upon his political party, and the part he is to play in the great social world. All these and many other questions are daily placed before him. Some of these he may settle definitely, but others may be left as unsettled problems until later life. The success he attains in dealing with these questions will depend upon his natural judgment and his educational and social opportunities.

*Judgment and Thought*

It is very certain that there is no period in the lives of individuals when they receive such stimulation for thought as dur-

ing this period between the ages of eighteen and twenty-five. We note that this is the time when the young people are doing their senior high school and college work. Those who are not in school should be stimulated to think and pass judgment upon the practical questions which are every day imposed upon them. Books, magazines, and the daily papers are available, and should tend to develop thought. There is no longer an excuse for ignorance among the young people.

The trouble, therefore, is not so much the lack of opportunities, although we must admit all young people do not have the same educational and social privileges, but it is a matter of getting them to make use of the opportunities which come to them. Above all it is a matter of getting them to use the experience and thought power which they possess. They need to apply more of the ordinary common sense, to use their judgment more and their impulses less, in solving the common yet vital problems that will present themselves.

#### *The Most Vital Problem of Later Adolescence*

Whether viewed from the standpoint of the individual's welfare, or that of the family, or society, or even the race, the question of selecting one's life companion is the most important problem of this period. As Latter-day Saints we view the problem as a sacred, religious obligation. The blessings of eternity are very closely linked to the principle of marriage. It is, therefore, very proper that courtship should not be carried on until men and women are sufficiently mature to realize its meaning. The early adolescent period, with its impulses and uncertainties, is not suitable to solve so important a problem. Even later adolescents seem not to view the problem with the seriousness which it deserves. The strong emotional elements which dominate this sacred relation between young men and young women make rational direction extremely difficult. "Love," writes the late Professor Henderson of the University of Chicago, "has illusions, for it idealizes its object; transforms the shallow, pretty girl into a creature of majesty and character; it causes a mean scamp to loom up in the brilliant fancy of a girl, in a mist magnified a thousand diameters, of moral greatness." In Shakespeare's "Midsummer Night's Dream" the queen, under the spell of a magic potion, loved a donkey.

Nor are the conventional standards and customs more inductive to reflective control of courtship than are the blind instinctive emotions. In a recent number of the *Utah High School Journal*, we read the following description of courtship in our communities: "The boy of eighteen is expected to make life in-



teresting for the girl of his choice. He is expected to talk about nothing of a serious nature. He is expected to reveal but one side, the humorous side. Should he talk about his business or his farm interests, he is too practical and unromantic. If he says a word about his political aims, he is too ambitious; if he talks much about religion, he is considered fanatical; and if he dares to reveal his conception of an ideal home, he is getting serious and will likely lose his suit. It is better for him to be a clown than a gentleman.

"The girl is expected not to take seriously anything that he says. She must laugh at everything he tells her. \* \* \* Parents are not generally expected to associate intimately with young people during this period, and that individual known as a chaperon is very unpopular in most circles of young people."

The attitude here described has developed simply because parents and community leaders have treated the subject with too much levity. According to Coffin even "domestic infelicities serve as one of the standard subjects of the joke-smith, in the funny column and in the Sunday supplement of the daily press."

A whole attitude toward this subject is well expressed by Tennyson:

"To lead sweet lives in purest chastity,  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds,  
Until they won her; for indeed I know  
Of no more subtle master under heaven  
Than is a maiden passion for a maid,  
Not only to keep down the base in man,  
But teach high thought, and amiable words,  
And courtliness, and the desire of fame,  
And love of truth, and all that makes a man."

#### SUGGESTIVE READING

- E. A. Kirkpatrick: *The Individual in the Making*, Chapter 9.  
Henderson: *Social Duties*, pp. 22-23.  
Hall: *A Practical Sociology*, Chapter 18.

#### QUESTIONS

1. In what respect does later adolescence differ from early adolescence? In what respect are the natural interests of these periods the same?

2. Show that the ages from 18 to 25 are the years when young people are actually engaged in reflective thought.

3. Do the subjects of religion and courtship receive the thoughtful consideration which they deserve? If not, explain why they do not.

4. Show that honest, scientific pursuits do not lead to disbelief of true religion.

5. Give your reason to support the position that faith in the gospel is based upon reflective thought as well as upon the feelings.

6. Give reasons to show that the problem of selecting a life's companion requires more than emotional or sentimental consideration.

7. What effect does the common habit of parents joking about matters of love have upon the minds of young people?

8. Show that the subject of courtship may properly be considered in religious meetings.

9. What are the customs of courtship in your own community? Has the Church any rule or discipline on the subject?

10. What can be done to produce a purer, more sober and rational custom in the neighborhood? How do we deal with immoral men and women in the community?

---

TEACHERS' TOPIC

(December)

The mission of the Savior. Love and Service.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John 3:16.

"Beloved, if God so loved us, we ought also to love one another." John 4:11.

Christmas giving and Christmas greetings are forms of loving service. Let them be genuine, unselfish acts of love and good will.

In this connection note: "God loveth a cheerful giver." II Corinthians 8:7.

"It is more blessed to give than to receive." Acts 20:35.

## Books of the Bible in Verse

In Genesis the world was made by God's creative hand;  
In Exodus the Hebrews marched to gain the Promised Land;  
Leviticus contains the Law, holy, just and good;  
Numbers records the tribes enrolled—all sons of Abraham's  
blood;

Moses, in Deuteronomy, records God's mighty deeds;  
Brave Joshua into Canaan's land the host of Israel leads;  
In Judges their rebellion oft provokes the Lord to smite;  
But Ruth records the faith of one pleasing in his sight.  
In First and Second Samuel of Jesse's sons we read;  
Ten tribes in First and Second Kings revolted from his seed.  
The First and Second Chronicles see Judah captive made;  
But Ezra leads a remnant back by princely Cyrus' aid.  
The city wall of Zion Nehemiah builds again;  
While Esther saves her people from the plots of wicked men.  
In Job we read how faith will live beneath affliction's rod,  
And David's Psalms are precious songs to every child of God,  
And Proverbs like a goodly string of choicest pearls appear;  
Ecclesiastes teaches men how vain are all things here;  
The Song of Solomon exalts sweet Sharon's Rose,  
While Christ, the savior and the king, the rapt Isaiah shows.  
The warning Jeremiah apostate Israel scorns;  
His plaintive Lamentations their awful downfall mourns.  
Ezekiel tells in wondrous words of dazzling mysteries;  
While kings and empires yet to come Daniel in vision sees.  
Of judgment and of mercy Hosea loves to tell;  
Joel describes the blessed days when God with men shall dwell.  
Among Leka's herdsmen Amos received his call  
While Obadiah prophesies of Edom's final fall;  
Jonah enshrines a wondrous type of Christ, our risen Lord;  
Micah pronounces Judah lost—lost, but again restored.  
Nahum declares on Ninevah just judgment shall be poured;  
A view from Chaldea's coming doom Habakkuk's visions give;  
Next Zephaniah warns the Jews to turn, repent and live.  
Haggai wrote to those who saw the temple built again,  
And Zechariah prophesied of Christ's triumphant reign.  
Malachi was the last that touched the high prophetic chord;  
Its notes sublimely show the coming of the Lord.—*Anon.*

# Past and Future

*Marian A. Gudmundsen*

Relief Society! Ah, well art thou named!  
Thy mission has ever been one of succor;  
Comfort and cheer have been thy watchwords;  
To minister unto the afflicted, to bind up the broken hearted,  
To aid the needy and distressed in all the land.  
Skilful have been the hands of thy workers,  
To fashion fabrics into useful forms.  
Industry and thrift have characterized thy members;  
Self-supported hast thou ever been, independent,  
Giving thine assistance freely without return.  
Not pleasure, but "pleasure in duty" has been thy motto,  
And when the work of thy hands was completed  
Thou hast not given thyself to idle recreation;  
But ever hast thou turned thy mind to study.  
For wisdom and knowledge has thou sought,  
In good books and in counsel together.  
To what, then, shall we liken thee?  
To a colony of ants, toiling indefatigably;  
To a hive of bees gathering the golden honey  
Of wisdom, and from thy precious store,  
Sweetening the daily life of all around thee.  
This has been thy history—one long labor of love.  
And were this to compass thy destiny,  
It were enough to send thy fame ringing down the ages.  
But grander yet awaits thee;  
Thou shalt in time to come assist in freeing woman  
From all restraining shackles which yet encircle her about;  
Conventions, prejudices, senseless fashions,  
And all that seems to raise her up, but holds her down,  
Preventing her from gaining and adorning  
The loftier summits of a nobler womanhood.  
Thou shalt encourage, strengthen, lead her  
Along the steep and thorny path which she must c'imb  
To grander realms of thought, a broader vision,  
A wider scope of action, clearer light.  
Then since the woman is the great regenerative power,  
Uplifted and renewed the race inevitably must be.  
Thus, with thy fellow organizations,  
As auxiliaries and aids unto the priesthood,  
Still must thou labor for the right,  
The spread of truth, the welfare of the whole,  
To usher in the great millennial day.  
To social motherhood thou wilt yet attain,  
Continuing the relief of physical distress;  
Relief of moral suffering, social wrong, thou then wilt undertake.  
Humanity calls upon thee to relieve the crushing burden  
Of dire oppression and injustice which doth weigh it down.  
Then, here, upon thy glorious natal day,  
Whilst thou lookest back with joy and pride  
Upon the toilsome path which thou hast climbed,  
Forget not upward still to cast thine eye  
To heights thou yet shalt scale, and gaining,  
Make clear the way for all who watch thy progress,  
Earth's mighty sisterhood, who must follow in thy steps.



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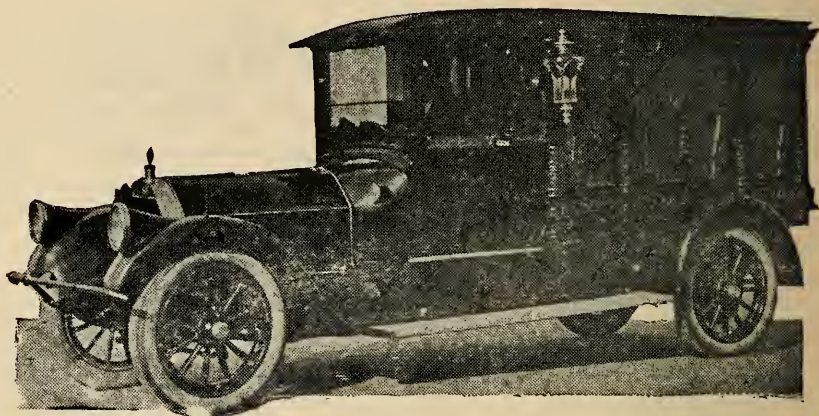


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*When Shopping Mention Relief Society Magazine*

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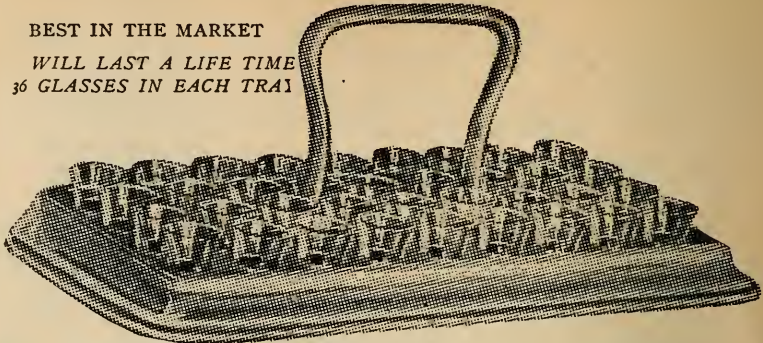
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## BUREAU OF INFORMATION

Temple Block

Salt Lake City

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## RESIGNATION

*Roberta Flake Clayton*

Not as I will, but as thou wilt, O Lord.  
Too long I've sought to follow in the way  
My rash impulse has led me—now I pray  
That thou wilt lead me in thine own accord.

So often have I felt that I was right  
And that the paths I've chosen were the best;  
I did not seek assistance, nor request  
That thou shouldst guide me and keep me by thy might.

So fain was I to follow pleasure's call,  
Or seek for love I trusted would endure,  
Or strive some admiration to secure,  
I counted not the consequence at all.

But like a rudderless ship upon the sea  
I come to thee, and earnestly I pray  
That thou wilt keep and guide me in the way  
That leads to life eternal and to thee.

Help me to place my all within thy care  
And give me faith to put my trust in thee,  
And every hour more nearly perfect be;  
Lose my desires in thine, and live by prayer.





PRESENT BUREAU OF INFORMATION



THE

# Relief Society Magazine

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No. 11

## The Temple Block Mission

*Levi Edgar Young*

The Temple Block is now a mission of the Church of Jesus Christ of Latter-day Saints. Like all missions, the primary object of its missionaries is to explain the gospel of the Savior of the world, and to disseminate literature that gives the principles of the religion we espouse. Unlike the missions abroad, however, the people of the world come to us the year around, and we are never without some one to talk to or converse with. During the past summer, we have often had over three thousand visitors in one day who have passed through the buildings, heard the organ, and have left the block with one or two copies of tracts, telling of our beliefs and hopes for the future. Tourists love to see Salt Lake City, for it is the one city of America that has distinct individuality and a history that is interesting to all peoples. It is known the world over for its beautiful streets and trees; and now it is considered as a center of art. One noted American artist, Louis Potter, recently said that Salt Lake City has more individuality than any other American city. I believe that he spoke a truth that hundreds will agree with.

Like all cities of America, Salt Lake City has been a place where people could come and go as they pleased. Thousands of people from all over the world have walked our streets and many have studied the strange history of the "Mormon" people. "There is something in the history of Salt Lake City that is impelling," said one noted American, a few weeks ago, "and the story of the struggles of the founders, is one that should be known to the American people."

All kinds of stories were at one time told about Salt Lake City and the "Mormons." Twenty five years ago, tourists coming to Salt Lake City when they were shown about the city were led to believe all kinds of falsehoods; and many of the old hack-drivers made their tales as sensational as possible. They played

upon the credulity of the visitors, and thousands went away with weird tales of the pioneers and the people of Utah. It was at a time of religious prejudice against Utah and her people, and it has taken years of patient work to put ourselves right before the world. One of the greatest agencies that we have had has been the Bureau of Information, which, since its organization in August, 1902, has been the means of distributing millions of tracts, and its missionaries have talked with thousands of people who have come here out of curiosity to see the "Mormons" and to find out something about their lives and ideals. Hundreds of letters have been received during the past two decades thanking the missionaries for their untiring work, and praising them for their zeal in explaining the gospel of Jesus Christ.

The Bureau of Information was organized as an institution by the First Presidency, August 4, 1902. The object of the Bureau was to disseminate literature and to talk with tourists on the beliefs of the "Mormon" people. Prior to that time, many saw the need of such an institution. As far back as the eighties, and in the early nineties, James Dwyer, the book merchant, went to the Temple Block daily and spent an hour talking with the tourists, and distributed among them copies of the "Articles of Faith" which he had printed on small cards. On the reverse side was a picture of the Temple Block, and the imprint: "Should you wish any further information concerning Church doctrines, please write James Dwyer, North Temple Street, Salt Lake City." We may say, and say with justice, that Elder James Dwyer was the father of the information movement in Salt Lake City. From the records of the Salt Lake Stake of Zion, which was presided over by Elder Angus M. Cannon, we have the following:

"At a home missionary meeting, presided over by President Angus M. Cannon of the Salt Lake Stake of Zion, November 30, 1898, Elder Benjamin Goddard, a home missionary, (the first and present director of the Bureau) recommended that some effort be made to place the gospel before the visitors passing through Salt Lake City. No action appears to have been taken at that time.

"At a home missionary meeting presided over by President Angus M. Cannon, July 30, 1901, Elder Ephraim Jensen, custodian of the Tabernacle, thought it would be a good thing to have some of the home missionaries or other suitable brethren appointed to preach the gospel to the large number of strangers visiting this city, some of whom seemed anxious to know what we believed in and to become acquainted with us and our institutions."

At a board meeting of the Y. M. M. I. A. held Thursday, August 1, 1901, Elder LeRoi Snow called the attention of the members to the fact that something should be done to furnish

visitors with proper information concerning Salt Lake City and the "Mormon" people. As a result of a resolution presented by Elder Snow, a committee was appointed to confer with the Presidency of the Salt Lake Stake concerning the matter. The committee consisted of LeRoi C. Snow, Rudger Clawson, and Henry S. Tanner, and on Wednesday, August 21, these three brethren filed with the General Board a report of their labors and made certain recommendations. A portion of the report reads:

Elder LeRoi C. Snow of the committee appointed to consider the question of a local missionary work among strangers and visitors in Salt Lake City, reported that the committee had held several meetings and had consulted with President Angus M. Cannon, who expressed great interest in the work, and the committee recommended:

"That a 'Bureau of Information' be established on the Temple Block, to be placed in charge of two competent elders, to be called as regular missionaries, they to be supplied with special and general tracts.

"That the necessary expense for starting this work be borne by the General Board.

"On motion of Elder Edward H. Anderson, the report was referred to the General Superintendency—Presidents Snow, Smith and Roberts."

After due deliberation by the First Presidency, the matter was referred to the First Council of Seventy, with recommendations that the First Council do something to initiate the missionary work on the Temple Block. Elder Richard W. Young wrote the First Council concerning the importance of establishing a Mission Hall and even suggested a place for such a building. This letter was referred to the First Presidency, and they decided that the "First Council of Seventy should consider the matter of organizing a Bureau of Information, for the purpose of imparting correct information to the tourists." A committee of the First Council, of which Elder Rulon S. Wells was chairman, immediately went to work, and as a result of their deliberations, the First Presidency of the Church approved the plans for a small building to be erected on the Temple Block where literature should be freely given to the tourists, and missionaries called to impart proper information to the tourists. The First Council of Seventy called the following brethren to take charge of the work: Elders Benjamin Goddard, Thomas Hull, Arnold H. Schultess, and Josiah Burrows. A small building was erected at a cost of \$500, and the work of imparting information to the tourists was begun. The institution grew from year to year, until now, the little building of 1902 is replaced by a modern one of large dimensions, where there is a good museum, a large lecture hall, and places where



tourists may purchase Church works and other books. Thousands of visitors come to the Block every month, and millions of tracts are given freely away. Elder Benjamin Goddard has had charge of the work, and through his untiring efforts, the Bureau has become the largest missionary institution in the Church, and its influence for good grows with the years.

The Temple Block Mission is visited annually by some of the most distinguished men and women of the world. No one fails



FIRST BUREAU OF INFORMATION

to hear the organ and see the buildings. All are impressed with the majesty and greatness of the Tabernacle; all love the music of the organ. It is a well known truth that the Temple Block is a place where the artist may have his soul stirred to enthusiasm. The old wall around the block has lines and color that attract every body who has a love for the beautiful; the buildings are all distinct types, and the gull monument stimulates the inner feelings to a reverence for God and a respect for work and motherhood. Few places in the world are more interesting than the Temple Block. Its history alone shows the wonderful fortitude and bravery of the pioneers; it is the emblem of thrift and industry. It embodies the high ideals of culture of the "Mormon" people, for the buildings are expressions of a deep and idealistic religious



feeling. The lawn and flowers tell the stranger that the Latter-day Saints are striving to make the earth beautiful; and they express something of their civic pride. The generation of men and women who built the Temple Block produced something of distinct importance; and out of them, during their time there sparked the creative impulse. "They dared to be themselves in the face of the gainsaying of the epochs of history," remarked one noted visitor recently. Today the Temple Block stands as a powerful encouragement of self-realization. It is the espousal of their destiny; it is something of the fulfilment of their lives. From the towers and walls of the great Temple, come a stirring impulse to build—and to build solidly. From them falls a breath—"a grandiloquent language"—a glory and a beauty that impel one to a greater faith in man, and consequently a greater faith in God. As one leaves the Block and wanders on up to the busy street, one feels the ever thrilling conflict in man's nature—the conflict of the spiritual and the material. Then, as it has ever been, and will ever be, one will again wander away from the busy world and seek the beauty and spirit of religion—the upbuilding forces that lead back to the throne of God.

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YOURS IS THE RIGHT

*Bertha A. Kleinman*

You are not the wrong you committed,  
You are not the evil you spoke.  
And loathing the sin, God has pitied,  
And yours is the power to revoke.

You are not the fall that defamed you,  
You are not the hurt and disgrace,  
You are not the failure that shamed you,  
And yours are the steps to retrace.

You are not the ills that assail you,  
The blight of disease and distress,  
And he, who abhors, will not fail you,  
To pity and pardon and bless.

You are not the chances you wasted,  
You are not the losses you rue,  
For yours is the courage to face it,  
And yours is the day to make new.

# Prohibition Enforcement

*Clarissa S. Williams, President Relief Society*

The passing of the saloon has been a beneficial social measure. With its disappearance certain undesirable social conditions have been removed and in a proportional ratio certain desirable social conditions have gained in strength. The elements that make for a high standard of living, both for the community and for the individual, have been strengthened. The prohibition legislation has made possible to a greater degree the attainment of the essential elements of normal life—economic independence, health, education, recreation, and religion.

In the opinion of the police department, physicians, social workers, public officials, and others who are in a position to make observations, social conditions, since the enactment of the prohibition law in Utah, in 1916, have steadily improved. There has been an improvement in the living standards of the working men. Workers have become more regular and reliable, and their earnings have been applied to the maintenance of their families. Visible signs of want have decreased, and men, long under the surveillance of the police and other agencies, have become sober and self-supporting citizens. A certain Mr. W—, the police chief stated, was almost a permanent resident of the jail before prohibition legislation, and the members of his family were dependent on charitable agencies for support. Now he owns an auto truck and earns a comfortable living as an expressman; he provides for his family and is purchasing an attractive little home. The health of the community has improved according to the reports of hospitals and physicians. Children are better clothed and fed, and as a result the community has enjoyed a higher standard of general health. The number of victims of alcoholism has decreased, although the few present cases are more malignant than they were formerly because of the inferior grade of liquor consumed. The educational improvement among adults has been marked by an increase in scholastic activities and by a greater circulation of books. That recreation has become more wholesome has been apparent by the increased demand for outdoor clubs and by the large attendance at public parks. In their new stability many wayward ones have responded to the appeal of religious teaching and have gained a guiding faith and a spiritual security.

Simultaneous with the strengthening of these constructive forces, there has been in the state a general decrease in crime.

In Salt Lake City, the total number of arrests decreased from 9278 in 1916 to 7510 in 1921. (The latter figure includes a number of traffic violations of recently enacted ordinances, or the comparative figures would be more striking). The number of arrests for intoxication was 40% of the total in 1916, and only 8% in 1921. The number of cases of non-support and desertion has been reduced, and the number of children arrested by the police department has noticeably decreased. In both the Salt Lake City jail and the state prison there have been significantly fewer inmates since the enactment of the prohibition law.

Prohibitionists, locally and throughout the country, must not permit the current encouraging facts, which various surveys disclose, to act as rose-tinted spectacles, through which they can see no drab nor gray effects. Every observing and open minded person realizes that alcoholic beverages are still obtainable in all parts of the country, and that various liquors are manufactured for sale and for private consumption. The practice of making intoxicating beverages in the home is a pernicious one. Such an infraction of the law has the unwholesome effect on the individual of making him an acknowledged law breaker and thus breeding in him a contempt for the laws of the land. That there is considerable traffic in the clandestine manufacture and sale of various beverages is obvious by frequent police raids and discoveries. These discoveries and arrests of guilty persons may represent, of course, only a small per cent. of the number engaged in the illicit business.

That these conditions were anticipated and are a natural incident in the adjustment period does not mitigate the seriousness of the situation. It is somewhat early to predict if home brewing and illicit sale of intoxicants will be a protracted or a permanent problem. The degree of permanency and seriousness, however, will depend largely on the attitude and action of the public during the present stage of the prohibition history. Indications are that in Utah, public sentiment is strongly in favor of prohibition and against the modification of the Volstead act.

Acknowledging then, that the sale and consumption of liquor is not entirely eliminated, it is obvious that something more than printed words on the statutes is necessary to bring about a realization of the prohibition plans. Unless public conversion, moral sense, respect for law, and social sentiment become acting and potent forces, the prohibition legislation will not accomplish its full possibilities. If the breaches and

violations are ignored and connived at by public officials, it is only natural that illicit consumption of liquor will increase, and some of the old pre-prohibition conditions will reappear.

The problem, then, assumes a twofold aspect, that of preventing the making and consumption of intoxicants, and that of developing a wholesome regard for the laws of the land.

Fundamentally, the printed word of the law is not the controlling force. Laws are but expressions and outgrowths of the sentiments of the public mind. To be effective and efficacious a law must be supported by a general and whole-hearted public approval. The law, of course, gives the prohibition movement a new strength. If the majority in a community have developed a sentiment in favor of law enforcement, violators are in danger of apprehension and conviction, and necessarily cease their activities to a large extent. On the other hand, a group of enforcement agents, no matter how zealous and diligent they may be in performing their duties, can accomplish but little in a community which, by the silent approval of the majority, permits the clandestine dispensing of intoxicants at restaurants, clubs and hotels.

In continued educational propaganda lies the only ultimate solution of the problem. Women can promote sentiment in favor of law enforcement by means of lectures, pamphlets, and by newspaper and magazine articles. An educational campaign may be conducted by them with a definite purpose of creating a sentiment in favor of a strict enforcement of the Volstead act.

As a first step publicity should be given to the dangers of consuming "moonshine" and home brewed liquors. Such a series of articles as has been printed recently by Samuel G. Blythe, giving the chemical analyses of these concoctions and revealing the actual poisonous elements in their composition, should be effective propaganda. The more the public learns of the deadly activities of the butyl bug, and of the disastrous effect of the fusel oil and acetone contained in these home brewed drinks, the more abstentious the majority of individuals will become.

An appeal more fundamental and permanent than the fear appeal is that of developing a motivating ideal. On a higher level than the individual who abstains because of physical fear, is the abstainer who is controlled by an active, realistic faith in the upbuilding and growth of humanity, and who, because of this ideal, refuses to dissipate his strength, his vitality, and his capabilities of appreciating the finer and more lasting beauties of life.



From a confirmed personal ideal it is but a small expansion to a similar social ideal. If an individual develops a social sense he will desire to extend his own standards to the community group. Only by establishing high ideals and by creating a social conscience may the prohibition problem be brought to a permanent and satisfactory solution. Women in their organizations and federations can do much to establish proper ideals and standards and to extend effective educational propaganda.

In our Latter-day Saint communities, one of our active principles has been that of absolute abstinence from intoxicants. Abstinence, to our people, is more than a social standard: it is a religious ideal and law.

Note: This paper was prepared by request for the National Woman's Christian Temperance Union.

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### MONUMENT TO EUGENE FIELD UNVEILED

A monument to Eugene Field, the "children's poet," was unveiled October 9, 1922, in Lincoln Park, Chicago. The monument was the gift of thousands of school children, who assisted by contributing their pennies to the Ferguson memorial fund, in financing its erection.

The speakers were Rev. William E. Barton, and Melville F. Stone, of the Associated Press, who is a surviving friend of Mr. Field, and who was influential in bringing Mr. Field to Chicago while Mr. Stone was editor of the *Chicago Daily News*. Jean Field Foster and Robert Eugene Field, grandchildren of the poet, unveiled the statue.

In the eulogy to the children's laureate, Mr. Stone said: "Tuning his lute to humanity's burden of care and grief, he sang the song of the helpless. He was notably the poet of sympathy. He was a many-sided character. He had a profound religious, even spiritual nature. The Puritan strain of his ancestry frequently cropped out in his daily life. Yet, over all there spread the warm, mellow ray of human sympathy which prompted some of the sweetest and most pathetic verses of our language. He sounded all the depths of tender emotion and voiced the agonized cry of bereaved motherhood and sisterhood and childhood with the tone and timbre and tempo of a master."

The monument depicts a brooding angel bending over two sleeping children, dropping the flowers of poetry upon them.

# A Modern John Alden

*Julia A. Farnsworth Lund*

"What's that you say about Utah and New England institutions?"

"Of course, we preserved them. Why shouldn't we? Many of us were from New England, of her very best blood I would say; and we brought with us the highest of her ideals, and perpetuated and fully developed them here in the valleys of the mountains. To the Puritans and their descendants, Thanksgiving was the greatest holiday of the year—a time of joyous festivity, in which every one must share, as well as a time of devout gratitude to God for his boundless mercies and blessings. I really am inclined to believe that we approach nearer to a correct observance of this sacred day than we do to any of the other holidays. It hasn't the spirit of vandalism of Hallowe'en, nor the boisterousness of the Fourth, nor the extravagant perversion of the true spirit of giving which has gone far toward spoiling Christmas. But then, you know, I have a very special reason for being fond of Thanksgiving."

"Oh yes, tell it to us again, Grandpa; a life story such as yours is far more interesting than fiction."

"Well, this little story is real life, of the time when the great west was being colonized and Utah was young. Crossing the plains in the fifties and sixties was not what it is now; you know nothing about the great American Plains. You have to cross them with an ox team to really know them. Think of it! In two days and nights you fly across a space of country that used to take us nine long weeks to travel.

"How did I happen to come west so early? Well, it was just this way. For some time I had been discontented in my New England home. Kate and I had come to look at things kind of cross wise, which didn't make me more content with my lot, so I just decided to pick up and go clear out to the far west. It was pretty hard to leave, and perhaps if Kate had given me a little encouragement, I wouldn't have left when I did, but I guess some would say it was my destiny, or something. At any rate, one morning in early spring, I said goodbye to my old home and started on the long journey down the coast from Boston, clear across the Gulf of Mexico to New Orleans, then up the winding course of the 'Father of Waters' to what was then called 'Winter Quarters,' in Missouri. From this place travelers started on the trip across the plains.

"At frequent intervals, there were companies of emigrant trains, and it was never safe to attempt to cross the plains except

in company with these trains, so I had to wait a few days until one left.

"Though it was always a journey of privations, often of great hardships, yet there was much real enjoyment to be had out of it, too. If only I could have conquered my intense longing for my sweetheart, Kate, I think I could have had a right jolly time.

"The train I joined consisted of about seventy-five wagons and nearly seven hundred passengers, who were expected to walk the greater part of the time, unless, of course, they were too young or were sick. This, that I am telling you of our company applies to most of the trains of this period. It certainly was a novel sight to see the train start out on its long journey with everything that could be packed into the wagons and everything else tied on outside.

"The organization of the trains was very systematic and complete. The officers consisted of a captain who appointed two aides whose duty it was to look after the comfort of the passengers. There was also a chaplain, a quartermaster, a hospital steward, a camp guard who had to look out for suitable camping places and guard the possessions of the passengers and preserve good order, and the night guard who looked after the horses and stock belonging to the train.

"The passengers were called together by the bugle, and the chaplain conducted religious services night and morning. During our hours in camp, we indulged in many healthful sports which did much to break the monotony of the long trip.

"At this time, I was, undoubtedly, what the westerners called a 'tenderfoot,' but I was vain enough to think that this applied rather to my ignorance of the country and its way, than to my want of courage, or my power of endurance. On my first entry into this western world, with its deserts, and its mountains, I knew that I had found my home; that is, the place for a home, provided I could ever find a girl who could make me forget Kate.

"I took up land for a farm and soon had it cleared of sage brush. Each day the determination took deeper root and lightened the hardest work; I would make a comfortable home here, and then go and bring Kate to it, for I could not help thinking she cared for me. You know, we pioneers were all public spirited, and at the end of four years had built up quite a thriving little settlement.

"The day before Thanksgiving all the men of our town had assembled to put the roof on our school house, so that we could hold a real public celebration, when the word came that the Indians had attacked the home of an isolated family living out on

South Creek, about seven miles away. The Ute war was at this time being waged in some parts of our territory, but this was the first occasion of real alarm in our parts. The word was brought to us by a boy, who had been at work some distance from the house, when he caught sight of the approaching Indians. He crawled through the high sage brush until he reached the pasture where he succeeded in catching one of the ponies. Then without saddle or bridle, and with only a rope to guide the pony, he rode rapidly to our settlement and gave the alarm.

"Never did a party of men make greater haste than we did in going to the relief of the besieged family. We all secured our horses and took whatever weapon came handiest. Talk about your minute men! You should have seen us go for the Indians, armed with guns, spades, and pitchforks. I had my blunderbuss, a most formidable appearing weapon, but it had this slight fault, that it was far more likely to kick me over than to send a bullet into the object at which it was aimed. In this case, I trusted to appearances.

"The captain of our militia went up in his buggy and took the surgeon with him for we feared there might be wounds to dress. Not much can be said of our order of march, but we certainly advanced. My pony was a good one, so I was among the first to reach the scene of action. On seeing several horsemen approach, the Indians took fright and made a hasty retreat into the neighboring mountains where we were not prepared to follow them.

"All we knew of the people we had come to rescue was that they had recently moved into our territory, coming through the northeast, and had taken up land on South Creek. The one story house was built of green logs, but it had a lumber roof, which the Indians had attempted to set on fire. We were very happy to find that none of the family had been injured, but two Indians lay dead in front of the house.

"I happened to dismount near the window of the house, and as I looked in, the shock I received was much greater than the one occasioned by the prospect of an Indian fight. I wondered if I hadn't used my blunderbuss with the usual result, except that in this case, I had been 'kicked' clear into another state of existence; for without doubt, there stood Kate at the window, looking out with her sweet, scared eyes.

"I must have looked dazed myself, for I seemed to hear one of the boys say, 'What's the matter? There's no need to look so scared now. The Indians have all gone.'

"Then I heard a man's voice saying to our captain, 'Thank you, very, very much for coming to our assistance. We made a good defense, but could not have held out much longer. I hap-



pened to see the Indians while they were at some little distance, so that gave us all time to take refuge in this room; all except my boy, Frank, who carried the word to you. We closed the door and window and as often as the savages tried to break in, I fired, so no doubt, I am responsible for the death of those two out there. My niece, Kate, loaded my pistol as I emptied the gun. Fortunately there were some barrels of water that I had brought in for washing. With this my wife fought the fire, and when the water gave out, she used the milk we had. But you arrived just in the nick of time. Come in and receive thanks from the ladies. God bless them! These are new and hard experiences for them!

"Then I collected my scattered senses and made a rush for the window. Never mind what I said to Kate or what she said to me at that meeting. I couldn't tell you, even if I wished. My joy at seeing her was so great that I did not even think of asking her how she came to be way out in the western wilderness.

"There is only one thing that I remember clearly and that was a resolve, made on the spot, that she should never have another experience like the one through which she had just passed. It was decided that the family should return with us to our settlement and remain there until the Indian troubles were over.

"That evening I said to Kate, 'Are you still as undecided as when I left you?'

"She raised her sweet, true eyes to mine, and I wanted to fall down and worship her when she answered, 'I was never undecided, dear, but I could not leave my father. It was not that he thought you unworthy, but he did not wish me to marry, nor to care for any one more than I did for him. I dared not tell you that he stood between us, so I had to act as I did, and give you a wrong impression. After father died, I was all alone and I went to live with my Uncle John, because I knew he intended to come west. My heart told me that, in spite of all, you still loved me. I thought, perhaps, we might meet, so that has made me strong enough to endure cheerfully all the trials of this frontier life.'

"Then, well, I just told her, in my own way, that my home was waiting for her and that the future held no trials which we could not share together. We felt ourselves most literally, if not lineally, the descendants of Priscilla Mullins and John Alden, and we 'touched hands' with them after a lapse of nearly three centuries. We, in this western frontier, were merely carrying forth the work they had so nobly begun in the wilds of New England. The same devotion to principle and love of religious liberty, the same courageous fortitude in facing the trials of life in a new world, were ours; and that Thanksgiving Day, in 1851, was observed in exactly the same way as was that in Plymouth in 1621.

# An Old Time Thanksgiving

Helen Everston Smith

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The following account of a Thanksgiving dinner in 1779 is given in a letter of Juliana Smith's, copied by her into her diary—a praiseworthy practice not uncommon, when letters were written with care and might easily be lost in transmission. This letter was addressed to its writer's "Dear Cousin Betsey." Who the latter may have been, I do not know, but presume that she was a daughter of the Rev. C. M. Smith's elder brother, Dan.

After the usual number of apologies for delay in writing, Juliana proceeds:

"When Thanksgiving Day was approaching, our dear Grandmother Smith (*nee* Jerusha Mather, great-granddaughter of the Rev. Richard Mather of Dorchester, Massachusetts) who is sometimes a little desponding of spirit as you well know, did her best to persuade us that it would be better to make it a Day of Fasting & Prayer in view of the *Wickedness of our Friends &c. the Vileness of our Enemies*, I am sure you can hear Grandmother say that and see her shake her cap border. But indeed there was some occasion for her remarks, for our resistance to an *unjust Authority* has cost our beautiful Coast Towns very dear the last year & all of us have had much to suffer. But my dear Father brought her to a more proper frame of Mind, so that by the time the Day came she was ready to enjoy it almost as well as Grandmother Worthington did, & she, you will remember, always sees the bright side. In the mean while we had all of us been working hard to get all things in readiness to do honour to the Day.

"This year it was Uncle Simeon's turn to have the dinner at his house, but of course we all helped them as they help us when it is our turn, & there is always enough for us all to do. All the baking of pies & cakes was done at our house & we had the big oven heated & filled twice each day for three days before it was all done, & *everything was GOOD*, though we did have to do without some things that ought to be used. Neither Love nor (paper) Money could buy Raisins, but our good red Cherries dried without pits, did almost as well & happily Uncle Simeon still had some spices in store. The tables were set in the Dining Hall and even that big

room had no space to spare when we were all seated. The Servants had enough ado to get around the Tables & serve us all without over-setting things. There were our two Grandmothers side by side. They are always handsome old Ladies, but now, many thought, they were handsomer than ever, & happy they were to look around upon so many of their descendants. Uncle & Aunt Simeon presides at one Table, & Father & Mother at the other. Besides us five boys & girls there were two of the Gales & three Elmers, besides James Browne & Ephraim Cowles. (Five of the last-named seven, were orphans taught and in all ways provided for by Parson & Mrs. Smith.) We had them at our table because they could be best *supervised* there. Most of the students had gone to their own homes for the weeks, but Mr. Skiff and Mr.—, (name illegible) were too far away from their homes. They sat at Uncle Simeon's table & so d'd Uncle Paul and his family, five of them in all, & Cousins Phin & Poll (probably Phineas and Apollos Smith, sons of Dan). Then there were six of the Livingston family next door. They had never seen a Thanksgiving Dinner before, having been used to keep Christmas Day instead, as is the wont in New York & Province. Then there were four Old Ladies who have no longer Homes or Children of their own & so came to us. They were invited by my Mother, but Uncle and Aunt Simeon wished it so.

“Of course we could have no Roast Beef. None of us have tasted Beef this three years back as it all must go to the Army, & too little they get, poor fellows. But Nayquittymaw's Hunters were able to get us a fine red Deer, so that we had a good haunch of Venisson on each table. These were balanced by huge Chines of Roast Pork at the other ends of the Tables. Then there was on one a big Roast Turkey & on the other a goose, & two big Pigeon Pasties. Then there was an abundance of good Vegetables of all the old Sorts & one which I do not believe you have yet seen. Uncle Simeon had imported the Seede from England just before the War began & only this Year was there enough for Table use. It is called Sellery & you eat it without cooking. It is very good served with meats. Next year Uncle Simeon says he will be able to raise enough to give us all some. It has to be taken up, roots & all & buried in earth in the cellar through the winter & only pulling up some when you want it to use.

“Our Mince Pies were good although we had to use dried Cherries as I told you, & the meat was shoulder of Venisson, instead of beef. The Pumpkin Pies, Apple Tarts & big Indian Puddings lacked for nothing save *Appetite* by the time we got round to them.

“Of course we had no Wine. Uncle Simeon has still a cask or two, but it must all be saved for the sick, & indeed, for those

who are well, good Cider is a sufficient Substitute. There was no Plumb Pudding, but a boiled Suet Pudding, stirred thick with dried Plumbs & Cherries, was called by the old Name & answered the purpose. All the other spice had been used in the Mince Pies, so for this Pudding we used a jar of West India preserved Ginger, which chanced to be left from the last shipment which Uncle Simeon had from there, we chopped the Ginger small and stirred it through with Plumbs and Cherries. It was *extraordinary* goods. The Day was bitter cold & when we got home from Meeting, which Father did not keep over long by reason of the cold, we were glad eno' for the fire in Uncle's Dining Hall but by the time the dinner was one-half over those of us who were on the fire side of one Table was forced to get up & carry our plates with us around to the far side of the other table, while those who had sat there were as glad to bring their plates around to the fire side to get warm. All but the Old Ladies who had a screen put behind their chairs."

Here it may be allowed to break in upon Juliana's narrative to explain that the hall in which this dinner was laid, now long used as a kitchen, is a room about thirty feet long from north to south and twenty-two feet wide. A glazed door and a window open upon piazzas from each end. On the western side a broadly hospitable door opens into the staircase hall of the main building, while in the dining-room itself another flight of stairs ascended from the same side to the wing's chambers. On the eastern side is the immense chimney where once yawned a fireplace that "would comfortably hold a full sled load of eight foot logs." With such a fire it is no wonder that the guests seated near to it were glad to exchange places with the others, who—probably half freezing—were on the other side of the room. When I was about seven or eight years old the heavy ceiling beams, darkened with age and smoke, were hidden away from view by a plaster ceiling. I pleaded in vain for the "pretty brown beams" to be left in sight, but my grandmother was inflexible, and no doubt, in the interest of comfort for her servants, she was quite right to close the drafty fireplace and lower the lofty ceiling. Nevertheless it was a pity, and I have never ceased to regret it.

"Uncle Simeon," proceeds Juliana, "was in his best mood, and you know how good that is. He kept both Tables in a roar of laughter with his droll stories of the days when he was studying medicine in Edinborough, & afterwards he & Father & Uncle Paul joined in singing hymns & Ballads. You know how fine their voices go together. Then we all sang a hymn and afterwards my dear Father led us in prayer, remembering all Absent Friends before



the Throne of Grace, & much I wished that my dear Betsey was here as one of us, as she has been of yore.

“We did not rise from the Table until it was quite dark, & then when the dishes had been cleared away we all got round the fire as close as we could, & cracked nuts, & sang songs & told stories. At least some told & others listened. *You know nobody* can exceed the two Grandmothers at telling tales of all the things they have seen themselves, & repeating those of the early years in New England, & even some in the Old England, which they had heard in their youth from their Elders. My father says it is a goodly custom to hand down all worthy deeds & traditions from Father to Son, as the Israelites were commanded to do about the Passover & as the Indians here have always done, because the Word that is spoken is remembered longer than the one that is written \* \* \* Brother Jack, who did not reach here until late on Wednesday though he had left College very early on Monday Morning & rode with all due diligence considering the snow, brought an orange to each of the Grandmothers, but Alas! they were frozen in his saddle bags. We soaked the frost out in cold water, but I guess they wasn't as good as they should have been?”

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### BE NEAR ME

*Alice Morrill*

Be near, my friend, for in that hour  
 When thy soul touches mine,  
 Sweet inspiration erst unknown,  
 A courage half divine,  
 Bids me look up past gathering mists  
 To brightening skies above.  
 Be near me; let my spirit feel  
 The magic of thy love.

Stay near, my friend, go not away;  
 My soul is knit to thine.  
 When thou art near, there is no death  
 But only rest sublime.  
 There is no darkness, and no chill,  
 But only warmth and light.  
 Sit close, dear heart, and hold my hand  
 I see the radiant light!

## Utah Public Health Conference

The fifth annual conference of the Utah Public Health Association, was held on October 5 in the Hotel Utah. The Utah Public Health Association is an auxiliary of the National Tuberculosis Association, and is financed exclusively by the sale of the penny Christmas seals. The Association has been organized to promote better health conditions in the state, and is paying particular attention to the fight against tuberculosis, disseminating knowledge concerning the nature, treatment and prevention of this cruel disease. At this conference, doctors, nurses, welfare workers and others interested in health problems, were in attendance, representing the various cities of the state. Morning and afternoon sessions were held, and a "Get Acquainted" luncheon was arranged for the noon hour. Besides an Address of Welcome, by the acting chairman, Dr. H. G. Merrill, of Provo, the following addresses were made during the day:

"A Year's Activities," James H. Wallis, Executive Secretary; "The Tuberculosis Situation in Utah," Dr. Warren A. Colton, U. S. Public Health Service; "The Sanatorium in the Tuberculosis Campaign," Dr. H. A. Pattison, Medical Director, National Tuberculosis Association, New York City; "Use of Statistics in Securing Legislation for Sanatoria," Miss Jessamine S. Whitney, Statistician, National Tuberculosis Association, New York City; "Retrospection," Miss Kate Williams; "A Year's Attempt at Co-operation," Surgeon C. P. Knight, U. S. Public Health Service; "The Crusade in the Lower Grades," Dr. E. G. Gowans; "Attitude of the University Toward a Standard Course in Public Health Nursing," Dr. George Thomas, President University of Utah; "Utah's Program Under the Sheppard-Towner Act," Dr. T. B. Beatty, State Health Commissioner; "Need of Standards for Public Health Nursing," Miss Mollie E. Utz, R. N., Supervising Nurse, Utah Public Health Association; "Health Education in Our Public Schools," Dr. C. N. Jensen, State Superintendent Public Instruction.

Significant facts of the tuberculosis situation in Utah were disclosed in the reports made by the physicians and by Secretary James H. Wallis, of the Utah Public Health Association. A traveling clinic which was financed by this Association and conducted in co-operation with the U. S. Public Health Service and the State Board of Health has made a survey of the state. The purpose of the clinic has been to discover the actual number of cases of tuberculosis; to give general information to

the patients as to their care; and to advise them of the need of medical attention in order to receive necessary treatment and to prevent the further spread of the disease. The clinic has been held in ninety-six cities. Twenty-four of the twenty-nine counties of the state have been visited. This does not include Salt Lake City and County. The report of the clinic on June 1 showed that there are in Utah 542 cases of tuberculosis; 219 active and 323 quiescent. Of the total number sixty-nine per cent are native-born Utahns and only six and seven-tenths per cent have been in the state less than ten years. In the past six years there have been 1163 deaths from tuberculosis in the state.

The speakers emphasized the need of a tuberculosis sanatorium in the state, calling attention to the fact that Utah is one of five states that has no sanatorium nor any hospital provision to care for tuberculosis patients. While in most of the other states the morbidity and mortality rates of this disease have decreased, in Utah there has been an increase in both the number of cases and the number of deaths.

Dr. Pattison, Medical Director of the National Tuberculosis Association pointed out the fact that there is always a decrease in the number of cases of tuberculosis when hospital facilities are provided, and that there is a proportionate increase in the spread of the disease if the community does not extend medical care and supervision. A sanatorium should function, Dr. Pattison said, not only as a hospital for patients where expert medical and nursing attention is given, but as a center for preventive work. By means of a clinical and nursing service, new cases can be discovered in the early stages of development, and educational and preventive work can be done in the homes to check the spread of the disease. The fact that seventy-five percent of the cases can be cured should be most encouraging to those afflicted with the disease and should be an incentive to the public to promote, vigorously, a scientific health campaign. Dr. Pattison stated that because of the social hazards of the disease, it is as much the duty of the state to assume the responsibility of providing care, as it is its duty to care for the insane, or to equip an adequate fire department.

# Integrity---a Noble Word

*Jesma*

Among the virtues that most of us profess to admire, if indeed we hesitate to make positive claim to possession, are honesty, veracity, honor, uprightness, and truthfulness in general. As to the words themselves, it is interesting to note that to each of these nouns there is a corresponding adjective, thus: honest, veracious, honorable, upright, and true.

These specific elements of goodness are components of something superior to any one virtue or worthy attribute, and the sum of them all is integrity. To the noun last used there is no adjective in our rich English tongue, save the rare and almost forgotten "integritive." To express the thought that one is worthy of this title or honor, we must use the whole noun. If it can be said truthfully of one—he is a man of strict integrity—that man is true in all that he knows to be good. Integrity is made superior to honesty, veracity, or other related virtues, by the simple truth that the whole is greater than any of its parts. The dictionary gives us this definition—"Integrity: uprightness of character and soundness of moral principle." Please observe that character is specified, not mere reputation. It has been wisely said that reputation is what people think and say about us, and character is what God knows about us. Yet, woeful fact! too many of us go through life well satisfied with ourselves if we have been able to make people believe that we really are what we seem to be. In the serious moments of solitude, when we turn our eyes inward and view ourselves as best we may, how can we hope to feel the thrill that comes with the sense of self respect, when we know that we are pretenders only? How can we be faithful to others if we are recreant to our better selves? And the reverse is implied in the oft-quoted but never trite admonition of Shakespeare's character, Polonius, to his departing son:

"To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

Then arises the self-assertive question—how can one who to himself is untrue, be true to his God? It is easy and tempting to enwrap our consciences with excuses, though they be as thin as gossamer, when we stoop from the plane of real integrity; then follows the descending step; and, having started downward, we continue—whither?

What about that unpaid car-fare? Think of it! People



the farm, usually done by the women—making butter, raising chickens, pumping water, milking cows, hitching horses and driving to town for groceries, was too much for this child who had only seen horses at a distance, and knew nothing about cows. She had been reared with a book in her hand, so she had read and heard much about those fearless pioneers and she had spent much time while in the lavas in comparing her life with theirs. She pictured the rugged men, saying to their courageous wives, as they built crude dwellings on the sage brush land, "This is the place where we shall live." Oh my, those pioneer women were wonderful! So she spoke and thought as they wound farther and farther into the hills.

Soon they reached a big, open space and the boy decided it was a good place to camp. They stopped and unhitched. The girl was much interested as he tied the front legs of the horses, explaining that this was just a precautionary measure. The horses were two of the best on the farm. He said he would feel safer, if he had to go far out of sight, if he knew the horses could not run.

"You know," he said, "if the horses get away, you would have to walk these eighteen miles home or stay here after dark alone while I went for help. So you keep your eye on the horses. Keep them headed away from the trail to the road and they will be all right."

The girl had had no experience whatever with horses. She was really afraid of them. She had only come on this trip because she knew they would go slowly. She realized that she was somewhat nervous. At any rate she was glad the horses were hobbled.

They fixed a comfortable little camp, and after eating the luncheon she had prepared, the boy took his ax and climbed up onto the hill, calling as he left, "Be sure to watch the horses."

The girl cleared the luncheon, and fixing a seat in the shade opened her bag and began to work on the garments she had come to love so much.

Working fast, the boy cleared the best poles around the rim of the dell where they were camped. Then he worked farther back. He planned to cut thirty or forty poles, then tie them together and drag them down. The regular thud of the ax became less and less distinct and soon all was still except for the sound of the horses as they munched the grass.

Shadows were beginning to lengthen. Suddenly, without warning, the horses with wild rears started through the sage brush. She was frightened but thought that since they were hobbled she could easily catch them. She ran as fast as she could. One of the horses stopped long enough to turn and see her coming, then on again he went at fearful jumps and leaps.

She ran on calling, "Whoa, whoa, whoa," but driven on by thirst, and maddened with the hobbles, they had no intention to stop. It seemed as if they were headed for the ends of the earth. The girl stopped and fell to her knees, and in sobbing supplication asked her heavenly Father to help her. In an instant, as if those animals had been struck by lightning, they stopped dead still. The girl was amazed and wondered what they could have seen or heard that could so effect them. She, too, stopped. The horses turned and saw her but made no effort to move. She approached them, telling them gently, "Whoa, Pete, whoa, Lad."

Trembling till she was almost unable to unstrap the buckles, she let loose the hobbles, took the horses by the bridles, and started back, humility to God filling her soul.

Coming up the trail the husband found her a few minutes later. When, after seeing from the ridge of the hill that his wife was gone and the horses, too, he had dashed down and following the prints of the horses' hoofs, had found their trail.

Carrying her gently back to the wagon, he hurriedly hitched the horses and as fast as he dared, traveled home.

The next day a tiny, tiny babe was born to them, and though weak and tired, the mother came through the ordeal safe and sound.

At bed time she often tells her little boy tales of her pioneer days out by the lavas.

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#### GIVE GOOD BOOKS TO THE CHILDREN FOR CHRISTMAS

The children's room of the Public Library of Salt Lake City, on State Street, will have an exhibit of books suitable for Christmas gifts for children, during Children's Book Week, (November 12 to November 18) and after.

There will be on exhibition the beautifully illustrated editions of the classics; for instance, *Rip Van Winkle*, illustrated by Wyeth. There will also be a number of less expensive books, but all will have been selected under the supervision of the children's librarian and will be well worth buying and keeping. So much money is wasted every year during the Christmas season in buying worthless books for children that this exhibit should be looked upon, by parents, as an opportunity to receive help in selecting the best for their homes.

# My Little Friend

*May Booth Talmage*

In the "pomp and circumstance" of present day living, when informal personal visits between members of the same family are chronicled in minutest detail, and the announcement of one's motoring to a nearby city or state is of sufficient import to require an accompanying photograph, it is wonderfully refreshing to find people whose days are spent quietly and modestly dispensing to others the beauty and the fragrance of life with no thought of plaudit nor of fame.

A score of years ago there came into our home, as an assistant, a young girl convert direct from Germany. Refined in nature and cheerful in disposition, giving days of willing service with evenings spent in reading from Goethe and from Schiller, we soon found her to be rather a companion than a servant.

As this brief sketch is to be in no sense a biography, we will bridge the intervening years with the simple statement that she left our home to marry a worthy young man who found in their imperfect understanding of each other's language no barrier to the attainment of his heart's desire. They moved to the coast and thus our association was severed.

During the past summer, while on a visit to this land of sunshine and flowers and hospitality, we found ourselves at the conclusion of Church service, in the midst of many old time friends. Warmth and gladness were in tone and hand shake, and all seemed desirous of adding by some means to the pleasure of our stay. When all others had moved away, a little woman, very modest in demeanor and dress, approached to inquire if she might possibly be remembered. Indeed she was! Our little helper of twenty years ago! Then came the faltering statement, "We have a little car—not very fine looking—but if you would not mind riding in it we should be so happy." Would we? The car proved to be an Essex, comfortable to the point of luxury within, though lacking paint without. After a most delightful afternoon viewing the famous Busch Gardens, the palaces in Pasadena, and the charming homes of smaller towns, we were wondering how to express adequate appreciation when the husband said, "We are not at all satisfied. If you could only spare just one more day, we should be so very happy."

We decided very promptly that we could, and so on this "other day" we were taken on a drive along the beautiful ocean front, through far-famed Hollywood to the magnificent homes

built by millionaires who have transformed the natural scenery into one of Oriental splendor. The miniature gardens and shrubs, bridges and canals, made us forget for the time being that we were on American soil. On we went through the charming and fertile San Fernando Valley, thence on to San Bernardino, and down to Riverside, with its world famed inn. After viewing the countless treasures herein housed, we started on the return trip. During the hours as we rode along we were permitted to learn from our little friend more of the wonderful over-ruling Power that had helped to shape her life. She told us of her home when a child beyond the sea, and the marvelous manner in which the family were assisted to emigrate in direct answer to prayer; of her interest in temple work and how she loved to use her money for this purpose rather than for fine clothing; there were glimpses of high ideals and lofty purposes revealed that many a more pretentious soul might envy. We found in answer to a query that her three little daughters were at the library for the afternoon, as they much preferred to go there than to picture shows. That was not surprising, for we would expect the children of these modest, earnest parents to have inherited some of their splendid simplicity of desires and tastes, and their love of books was in the line of their other pleasures and interests.

The countryside was beautiful and made more interesting because of the familiarity of our hosts with every nook and cranny. In reply to our expressions of pleasure in the information they imparted, we were told that it was in this wise that our friends were in the habit of seeking their pleasure. Once each year or so a longer trip was taken—to the Yosemite, Lake Tahoe, beautiful La Jolla, or Mt. Hamilton. They could give vivid descriptions of almost any place we mentioned, and always in speaking of a trip they added the remark that the elders, or visiting friends, had accompanied them. Gradually was developed the fact that they never went alone. Part of their enjoyment lay in the happiness of their friends.

Now, we were rolling through lovely Smiley Heights and on over a road which led windingly up a gradual ascent. It was a path of no particular beauty and we wondered vaguely as to our destination. The answer came at the end of the road. It was sunset on the very top of Mount Rubideaux, and a sight to thrill the soul! As far as the eye could reach lay beauty at our feet, and overhead blazed a miracle of glory. We stood in the midst of the shifting wonder of purple and gray, pink and gold clouds, while far in the distance beyond the sun's rays were floating billows of purest white. It was a moment of inspiration and exquisite joy, which will ever be one of our happiest memories.

A glance at our quiet little friend, standing silently breath-



in the glory of the scene, crystallized the feeling which had all day been developing. It was one of appreciative admiration for this obscure little person who spends her days helping her loved ones and friends up to a glimpse of the wondrous beauty that is to be found shining after the uphill road has been left behind—the glory of the sunset on the crest of the hill.

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### A TRIBUTE TO THE RELIEF SOCIETY

A cultured eastern lady, who has traveled over the world, by chance attended the general public meeting of the Relief Society Conference, and in speaking of it to one of our women, said, "I have traveled the world over, and attended conventions of women, among all the English speaking people, but to me, this great gathering of your Relief Society women, is the most wonderful sight in the world. Why, look at the women! There is character, true womanhood and purpose written upon every face. Any one can see that these people are real women, and are living a real life devoted to a noble purpose. Oh! how different from the fashionable conventions and society functions of the world, where women waste their energies and exhaust their strength in frivolity! You have peace here; it is written on every countenance—the peace that is the reward of a life devoted to a great cause!"

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### WORDS

*Grace Ingles Frost*

Words that might be sparkling gems  
 To make the world more glad,  
 Are oft but hard, unpolished stones,  
 That make the heart grow sad.

May I weld but gleaming words  
 With links of gold between,  
 And cast away all else besides,  
 That would my work bemean.

Then, mayhaps, some day I'll find  
 A radiant diadem,  
 With which to clasp my chain of words,  
 And crown each one of them.

# The General Procession

*James H. Anderson*

Ireland still was under guerrilla war disturbances in October.

The new tariff law of the United States went into effect on September 21.

The American squadron at Constantinople was strengthened by twelve additional war vessels early in October.

The "Mormon" chapel at Ocean Park, Cal., was dedicated by President Heber J. Grant on September 21.

Three hundred Japanese fishermen were drowned in a storm off the coast of Japan, on September 28.

President Harding vetoed the soldier bonus bill in September, because the burden of taxation incurred by the same was too heavy for the people.

Senator Reed Smoot arrived in Utah on October 2, from a long and busy session of Congress, and was accorded an enthusiastic reception in Salt Lake City. He was accompanied by Mrs. Smoot.

In Italy, on September 28, the explosion of an arsenal through being struck by lightning killed 200 men and injured 500 others.

Russia united with Turkey in September, in assuming an attitude hostile to Great Britain, with promise of warlike activity in the not far distant future.

King Constantine of Greece was compelled to abdicate on September 27, owing to the defeat of the Greek army by the Turks, and his son King George was placed on the throne.

British labor unions, in September, demanded the resignation of the British Premier, David Lloyd George, thus encouraging the return aggression of the Turks toward Constantinople.

The Austrian government, owing to the threatening attitude of Turkey toward Great Britain, tendered to the latter a larger army than was engaged in the world war, to fight the Turks.

At Jackson, Cal., in September, a fire in the Argonaut mine entombed 47 men, who were taken out dead after 22 days in efforts to rescue them.

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Elder Orson F. Whitney of the Council of the Twelve, who has been presiding over the Latter-day Saints European mission, was released in October, his successor being David O. McKay.

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The Protestant Episcopal convention held at Portland, Oregon, in September, adopted faith-healing as part of its doctrine, and denounced secret organizations that resort to violence in strikes to enforce demands.

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The United States government, by definite action on September 23, obtained court orders enjoining 400,000 strikers of the railway department of the American Federation of Labor from resorting to violence to gain their ends.

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Former Senator George Sutherland of Utah, was appointed a member of the United States Supreme Court on September 5 and sworn in on October 2. This is the highest national compliment that has yet come to Utah.

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United Mine Workers who were on strike in the United States were indicted by an Illinois grand jury in September, to the number of 214, for murder and kindred offenses during the riots at Herrin, Illinois, in June, last.

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Turkish nationalist forces, having totally defeated the Greek armies in Asia Minor in September, and approached Constantinople, danger of another great war impended, to be postponed only by careful diplomacy, and then apparently for but a comparatively brief period.

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Dr. Samuel Dickie, president emeritus of Albion college, Michigan, issued instruction to college students in September, to "do their smoking in a cowshed," and announced that smoking in public is as vulgar as going down a business street munching a meat pie.

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Great Britain took a position in September against the Turkish power coming back into Europe after the Turks had defeated the Greeks; while France and Italy assumed an opposing attitude. There is marked significance in these two Catholic nations aligning themselves with the Mohammedans against Protestant Great Britain. Their alignment also is racial—against the Anglo-Saxon race.

## WHAT WOMEN ARE DOING

Mrs. Charlotte Despard, sister of Field Marshal French of Great Britain, is a candidate for election to the British House of Commons.

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Mrs. Adelina Otero-Warren has been nominated as the Republican party candidate for member of Congress from New Mexico.

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Emma Lucy Gates Bowen, the Utah coloratura, began an engagement in grand opera with the Zuro Opera Company at the Brooklyn Academy of Music, New York, on September 11.

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Mrs. Ebert, wife of the president of Germany, takes a specially active interest in the political questions of the day, particularly as these affect the younger people.

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Princess Herminie, widow of a distinguished German military officer, becomes the wife of former Kaiser Wilhelm, the wedding date having been fixed for November 5.

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Miss Mary Catherine Campbell, of Columbus, Ohio, won the \$5000 golden mermaid at the Atlantic City, N. J., contest, on September 8, for the most beautiful young woman in America.

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Fashion designers in Paris have decreed that the "bustle" familiar to women's dress forty years ago, shall be in vogue again at an early date.

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At Zurich, Switzerland, in September, the women who frequent the bathing resort there, were given the opportunity of voting on whether or not they would mix with the men bathers, and voted 10 to 1 to mix.

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Mrs. Gerard Leigh, daughter of the late Wm. Goudy of Chicago, and wife of Captain Gerard Leigh of the British First Life Guards, is acclaimed the most beautiful American blonde in London society.

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Twenty-five thousand Christian girls were carried captive by the Turks in September, at the capture of Smyrna from the Greeks, according to Alonzo T. Wilson, American national field director for the Near East Relief, who was in Salt Lake City, Utah, on September 28.



A Chicago newspaper took a vote in September, of 19,000 women, as to which they preferred, the bashful hero or the brave and fearless one. The vote was 8 to 1 in favor of the bashful young man.

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Mme. Riviere de la Souchere, a French aristocratic ranch-woman, who has made a remarkable success of a rubber plantation and cattle-farm in Indo-China, has been decorated by the French government with the Cross of the Legion of Honor.

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Miss Merlen Back, of Draper, Utah, won the gold loving cup, the second prize in a contest of 40,000 juvenile writers, given by the National Highway Education Board in September. The subject of her essay was "How to make Highways Safe."

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Princess Christopher of Greece, who formerly was Mrs. Wm. B. Leeds, of New York, and later married the brother of King Constantine, when asked if her husband would take the throne of the deposed monarch, replied that under no circumstances was she a candidate for queen.

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Mrs. I. C. Tatum of Dallas, Texas, was taken out in September by a mob of women, and given 100 lashes because she refused to have her daughter educated in a church organization there. The church people claimed she is unsuitable to rear the girl.

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Mrs. Katherine Dickey, of Atlanta, Georgia, was the dancing partner of King Alfonso of Spain at a recent French society ball, when her father, whom she had not seen for several months, came into the room. Exclaiming, "Wait a minute," she ran to her father, leaving Alfonso alone, and he left the floor. When she returned she sent an apology for having followed American instead of European etiquette.

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Miss Elsie Fuller, the first American movie star to take an active part in staging German films, is in Germany to help the work of combining the German and the American films. On account of her youth and above all her beauty, two characteristics which German managers confess are scarce in German movie circles, Miss Fuller is attracting much attention in Berlin screen society.

# Notes from the Field

*Amy Brown Lyman*

## *Canadian Mission.*

The Relief Society of the Winnipeg branch, a picture of which appears herewith, has an alert and active group of women as members. This little organization with a membership of 25 has furnished a sacrament set and assisted the branch in improving the baptismal font. The women purchased linoleum, curtains, and a small organ, to furnish the Relief Society room. In conformity with the general plan, the second meeting of the month is a work and business session. In order that the women may have an opportunity for a social hour, they bring to this meeting a luncheon which they enjoy after the meeting. In the social chat, gossip is not permitted. The president frowns on anything that approaches personalities.



THE WINNIPEG RELIEF SOCIETY

The Hamilton conference has three Relief Society organizations. The Hamilton Relief Society was organized three years ago with a membership of 6, and there are now 20 enrolled members. The Relief Society of this branch is always loyal to the missionaries. They have furnished the lady missionaries with dishes for their housekeeping rooms. The Brantford and Preston Relief Societies, although small, have been active in the various phases of the work of the organization.

In Toronto, where there are two organizations, the work has

been progressing satisfactorily. The Toronto Relief Society has the largest membership in the mission. A considerable amount of charity work has been done, and during the summer the Relief Society has held meetings in the homes of those who were unable to attend.

In Ottawa, the capital of the Dominion, there is now a nucleus for a Relief Society organization. Although not organized, the work has been carried on during the year under the direction of the missionaries. Weekly meetings have been held and the outlined lessons have been presented. Assistance has been rendered to some of the needy families in Ottawa, by the Relief Society, including the distribution of more than one hundred articles of clothing.

#### *Malad Stake.*

The annual teachers' convention was held in the Malad First ward tabernacle on July 8, 1922. The visit of President Clarissa S. Williams was appreciated by all the members of the Relief Society. In her address she gave many valuable instructions and inspired the women to a greater love and interest in their work.

The Washakie ward of the Malad stake held their Relief Society conference early in August. With the exception of the bishop and his wife who is president of the Relief Society, the members of the ward are Lamanites. These Lamanite sisters are very energetic in their work and very considerate of one another in time of sickness. They are regular in their attendance at meetings, and they contribute willingly to the Relief Society cause. At their conference wonderful testimonies were borne, and several beautiful musical number were rendered, both in English and in their native tongue. The closing song, "We thank thee, O God, for a prophet," sung in English, by four Lamanite women, was particularly pleasing.

#### *Twin Falls Stake.*

The Relief Society organizations in the stake have held weekly meetings, with the exception of one ward which has met twice a month. Although the stake is one of the smallest, there is an earnest and progressive spirit ever present among the women. A conference of the Twin Falls stake Relief Society was held in July. One of the features of the program was a demonstration of the right and wrong way of teaching. Following the afternoon session, an outdoor luncheon was enjoyed by the members present.

In the remote scattered district of Roseworth, in Twin Falls stake, where the only center is two school rooms and a small store, the women have been recently organized for Relief Society work. This territory is of local historical interest, for it is the place where of group of Brooklyn city-bred people located, but the settlement

dwindled away because the city folk became discouraged with the pioneer farm life. In order to reach Roseworth, a dugway more than two miles long, with a high towering rock on one side, and a precipice on the other, must be crossed.

#### *South African Mission.*

Four Relief Societies have been organized recently in the South African mission. These are the first Relief Society organizations to be effected in this mission. Mrs. Magdalen Sessions, in a letter to the Relief Society office, reports that she has just returned from a visit to the "up country" branches of this mission. She accompanied her husband, J. Wyley Sessions, who is president of this mission, on this trip. In her letter she states:

"Since the first of January, 1922, we have been enjoying a thriving organization at Cape Town, which seems to be succeeding in every way. The enrollment and attendance are gradually increasing. Regular meetings are being held and we are following as nearly as possible the outlined lessons. A system of Relief Society ward teaching is being carried out which is accomplishing much good by eliminating a great deal of misunderstanding and backwardness that existed among new members of the Church. We are studying the regular theological lessons, as published in the *Magazine*, once a month, and meeting in sewing meeting once a month. We also rendered some assistance to many families in distress. We had to devise some way of earning money, since gifts by contribution would be asking too much of most of our members who themselves are having to struggle hard for a respectable living during these difficult times. I must tell you of our little scheme for raising money, for it is such a success. We hold a cooked food sale the first Thursday evening of each month after the Bible class. The members of the Society bring the cooked foods which are supposed to be practical and substantial, such as bread, relishes, meats, etc. The food is sold in quantities large enough to supply a family. Those who bring food inclose a slip of paper giving the entire cost of ingredients, and the food is sold at a higher figure so as to make a profit. The price is never more than the shop price. The cost of materials is returned to the maker; the Relief Society takes only the profit. We cannot supply the demand and the entire stock is disposed of in less than half an hour. The chief reason for the great success of the project is that most people here buy all breads, cakes, jams, pickles, etc., ready prepared. Very little cooking is done in the home.

"While on the trip we organized a Relief Society at Johannesburg, Kimberley and Bloemfontein. The women seemed very anxious to meet regularly once a month and study definite work.



"The Johannesburg branch meets twice a month and they alternate the lesson work with a sewing class. The meetings are held at the homes of members.

"At Kimberley we met an interesting situation. The women expressed a desire to learn more about genealogy. It was a surprise to me for it had not occurred to me to suggest the subject. Some of the women have already done considerable work and we have a brother in the mission who will be assigned to this work who will assist us. This brother is devoting all his spare time to genealogical research, and has rendered valuable service to people in Zion, and I know he will cooperate with us.

"The Bloemfontein branch is composed mostly of Dutch speaking sisters, but they are delighted to know that they can belong to the Latter-day Saint women's organization. They will read such Church works and articles as can be provided in their language. Bloemfontein is almost entirely a Dutch speaking city.

"I am inclosing a list of our officers: Johannesburg branch, Cecelia H. Brummer, president; Lizzie P. Muir, counselor and teacher; Cecelia Lowe, secretary and treasurer. Kimberley branch, Louisa VanWinkle, president; T. Clark, counselor; Aletta Campbell, secretary Bloemfontein branch, Magdalen Deady, president; Hester M. P. Grobbelaar, counselor and secretary. Cape Town branch, Florence Jenkin, president, Mary Stanley and Ruth Walsh, counselors; Beatrice Julian, secretary; Lillian Perrine, assistant secretary and treasurer."

#### *Tooele Stake.*

During the early summer months ward Relief Society conferences were held in the various wards. Interesting reports were submitted of the activities. One small ward had furnished rags and made more than eighty yards of carpet for their meeting-house. Two wards had assisted materially in preparing lunches for school children during the winter months. Another ward reported that the time of several of their meetings was spent after the business had been accomplished, in sewing for the mothers of small children who needed such help. One ward devoted the summer months to sewing in preparation for a bazaar to be held in the early fall. Recently a Relief Society has been organized in Ophir, which is a small mining town.

#### *Liberty Stake.*

On August 9, a program was given under the direction of the Homebound Committee of the Liberty stake Relief Society Board, at the Salt Lake County Infirmary. There were present fifty-five inmates of the Home, and their appreciation was expressed in smiles, tears, and hand-clapping. Similar meetings are

held at the County Infirmary the first Monday of every month, by the members of the Homebound Department of Liberty Stake Relief Society. This division of stake work now having a working corps of twenty-five members, who visit each month the homebound members of the stake, the inmates of the Sarah Daft Home, and the County Infirmary, had its inception in 1914. Not until 1917, however, was the department organized, when, under President Lottie Paul Baxter, a chairman and secretary were set apart and fifteen sisters called to act as visitors. An average of three meetings a year were held at the County Infirmary.

President Myrtle D. Shurtliff attended one of these meetings at the Infirmary, soon after taking up her duties as stake president, and was assured that this service was appreciated by the inmates, and so she arranged for meetings to be held there the first Monday of every month. These elderly people enjoy the efforts of the stake Relief Society workers and they cordially invite the visitors to "come again, come every week." Four women visit the infirmary each month, spending from six to ten hours singing, playing, and visiting with the aged men and women. Between sixty and one hundred hours are spent each month by twenty-one of the workers, visiting from fifty to seventy homebound families in the stake. A regular fund is maintained by one dollar a year from each ward and one dollar from the stake presidency. From this fund flowers, fruit and necessities are purchased to cheer and brighten the lives of the sick and needy.

#### *Mexican Mission.*

According to a report received from Mrs. R. L. Pratt, president of the Relief Society of the Mexican mission, the various organizations are progressing nicely. Although the organizations are small there are now active branches of the Relief Society in El Paso, Texas; Manassa, Colorado; Mesa, Arizona; Brownsville, Texas; Atlautla, Mexico, Cuahtla Morelos, Mexico; San Pedro Martir, Mexico; Tecalo, Mexico; and San Marcos Tula, Hidalgo, Mexico.

These societies are very helpful to the missionary work, in assisting to teach the gospel to the Latter-day Saint sisters, and also to those not of our faith. In El Paso, about a third of those who attend are non-"Mormons" but all take an interest in the lessons and also in the sewing meetings that are held once a month.

During President Pratt's recent visit to the Republic of Mexico a Relief Society organization was effected at San Marcos Tula, in the state of Hidalgo, with Jesusita Monroy as president, Dolores Sanchez, first counselor, and Guadalupe Hernandez de Monroy, second counselor.

A visit was also paid to the Relief Society at San Pedro Martir, and it was found that the sisters were taking a keen interest in the work, some of them walking a distance of about two miles, bare-footed, to attend their meetings. They had in their treasury a balance of about fourteen pesos (\$7 American money) after having assisted in building a meetinghouse and buying lighting fixtures. Notwithstanding the fact that during the revolution they were driven from their homes, lost their household possessions and returned after the war in a state of poverty, and are even at this time very poor, they are accomplishing many things. Their work denotes a remarkable degree of faith and integrity.

#### *Wayne Stake.*

The Relief Society and the Young Ladies' Mutual Improvement Association of Loa ward of Wayne stake own a plot of ground. The members of the two associations, in consultation with the bishop, decided to convert the lot into a memorial park in honor of Harold Brown, the only soldier from Loa who lost his life in the World War. The citizens of Loa planted about 125 trees, and on May 30, 1921, this grove was dedicated and given the name of Harold Brown Park. Every one in Loa participated in some way in preparing the grove or in arranging for the services.

#### *Sevier Stake.*

A very enjoyable and profitable Relief Society stake conference was held in August of this year. This year the conference was held at the Koosharem ward, which is a picturesque village way up in the tops of the mountains. The Relief Society met conjointly with the Sunday School for the morning session where the topic of "Moral Leadership in the Home" was discussed. The ward hospitably entertained the visitors during the day, serving an elaborate luncheon at noon. In the afternoon, members of the priesthood and the stake Relief Society board members gave invigorating and inspiring talks.

#### *Tintic Stake.*

The Tintic stake Relief Society conducted a temple excursion on September 6, to the Salt Lake temple. Forty-four days charity work was done, and \$148 contributed to this work. At the Relief Society conferences which have been held in each of the five wards and one branch of the stake, an average attendance of 80% of the officers was attained.

# EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—*Charity Never Fulleth*

## THE GENERAL BOARD

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## RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

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## SPIRITUAL STATUS OF OUR PRESENT-DAY WORLD

Matthew Arnold in his *Stanzas from the Grand Chartreuse*, speaks of himself as "wandering between two worlds, one dead, the other powerless to be born." These lines rather aptly describe the spiritual condition that one meets up with not infrequently in the world today. This is not a time of many ideals; life has a tendency to run on a dead level, except for the freakish and abnormal, which appears to be considerably in the limelight.

Some people feel that this upset condition of the world is the herald of a better day, the dark hour before the dawn, and yet others think it is as typical of a reconstruction period.

The war seems to have robbed the world of much of its joy. The glory of the past fails to make appeal, and the fear of the future breeds restlessness and dissatisfaction. At the moment, such a world as meets the craving of the human soul seems powerless to be born.

Many charge that the crass materialism of the age has already greatly interfered with the spiritual and intellectual progress of the world, and is at present threatening civilization. Professor Lovett, of the University of Chicago, in a recent essay on education, writes: "It is recognized today that progress in natural science has far outrun that in politics, social life, culture; therein lies the tragedy of the world. A few men of science have a knowledge of the means by which the human race can be destroyed in a



brief space—and no statesmen, philosophers, or apostles of culture have the power to persuade the race not to permit it to be done.”

In an article by Herman Hesse, of recent date, appearing in the *English Review*, is the following statement: “Europe wants rest—Europe wants to be recreated, reborn.” Everywhere we hear the call for a leadership that can give to society a social and spiritual rebirth. These quotations will give the reader an idea of some of the things men and women are thinking at this present day. Are we face to face with a condition where there is more fear in the world than hope? If so, are we not witnessing a fulfillment of the prophecy, “Men’s hearts shall fail them for fear?”

Against this background of gloom the Latter-day Saint must have comfort and reassurance in two thoughts: First, that God’s ways and man’s ways are at variance. On the very eve of the great conflagration, many of the worldly wise were insisting that war on a large scale could not again occur; now there are people who would have us believe that the human race is deteriorating so rapidly that decay and destruction are the only alternatives. We do not believe such things; we know that Zion shall be built on this continent, the earth be renewed, and made a fit abode for Christ.

To be sure, individuals and groups of people, who live for the material interest of life apart from the spiritual, will in time be overcome. The scripture is full of warning and of condemnation of such living. The classic instance is that of Christ. When Satan appeared at the conclusion of the Master’s long fast, the evil one tempted him by saying, “If thou be the Son of God, command that these stones be made bread,” to which suggestion Christ replied, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

A second fear, frequently voiced, is that the world has moved on at such rapid paces that religion is outworn and unable to cope with every-day problems. Such a belief may find lodgment in the minds of some religionists, and there may be grounds for such concern; but surely no such thought can enter the mind of a Latter-day Saint, for the gospel came as a setting to our present-day civilization, nearly all of the great inventions and discoveries having come into being since its restoration. Again, the very philosophy upon which the Church is based, that of continuous revelation, provides for growth and changing scenes.

There is no danger of the gospel’s becoming antiquated, because the gospel is the synonym of truth, and “Truth,” said the old philosopher, “is ever new.”

No one ever tires of the sun, no one ever thinks it is going out, no one doubts its power to flood the earth with light. So it

is with truth; truth that may be added upon by continual revelation; it is equal to every and any demand that may be made upon it.

In the light of such belief and knowledge, surely the course of the Latter-day Saint is clear: to live so near to God that we may be sure of his constant guidance individually, and to support and uphold his authority placed on earth to reveal his mind and will unto the children of men.

The Allied forces banded together to prevent the enemy from destroying the civilization of the world; Latter-day Saints can do no less than to stand together to prevent those who are full of doubt and unbelief from making inroads on the spiritual life. "They shall not pass," should be the watchword.

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The general Federation of Women's Clubs has taken up the problem of the Indian, and will not lay down on the task. The aim of the federation is to work out a simple basic policy, aimed primarily at the improvement of the Indians' economic condition. It hopes to cooperate with the government in a sustained effort toward keeping for the Indians the land which they still possess, and getting back for them some of the land of which they have been illegally dispossessed, and toward fostering the Indian arts and crafts.

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## SELECTION

*J. G. Whittier*

Heap high the farmer's wintry hoard!  
 Heap high the golden corn!  
 No richer gift has Autumn poured  
 From out her lavish horn.

Let other lands exulting glean  
 The apple from the pine,  
 The orange from its glossy green,  
 The cluster from the vine.

\* \* \* \*

But let the good old corn adorn  
 The hills our fathers trod;  
 Still let us, for His golden corn,  
 Send up our thanks to God.

# Guide Lessons for December

## LESSON I

### Theology and Testimony

(First Week in January)

MIRACLES OF THE LATTER DAYS

(Continued)

Some Ordinance Miracles:

#### *I.—Restoration of the Lesser Priesthood.*

In this lesson we shall consider some ordinance miracles which form a vital part of the restoration of the gospel in this the dispensation of the fulness of times. The extended miracle of translating the Book of Mormon gave to the inhabitants of the earth the fulness of the everlasting gospel, as revealed to the ancient inhabitants of America, but it did not include the bringing back of the authority for man to officiate as an agent of the Lord and thus become a sharer in divine responsibility.

The first ordinance miracle of record in the history of the Church was the recommissioning of man to act for Deity. This event is known as the restoration of the Lesser Priesthood. This miracle was preceded by an event in heaven. From among the resurrected beings, John the Baptist was selected to perform the mission of coming to earth to give to man divine authority, and to promise the coming of other messengers with the keys of a higher Priesthood.

This ordinance miracle was performed on the 15th of May, 1829. When the messenger from on high arrived he found John and Oliver engaged in prayer. He introduced himself, performed the ordinance, supplemented it with instructions and promises, and departed. On that same day the first two authoritative baptisms on the earth for centuries were performed. The Priesthood of Aaron, which was left among the Israelites after the death of Moses, and during the apostasy lost to earth, was restored with the keys or authority to confer it on others.

Of this event Oliver Cowdery writes: "On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! What wonder! What amazement! While the world was wicked and dis-

tracted, while millions were groping as the blind for the wall, and while all men were resting upon uncertainty as a general mass, our eyes beheld—our ears heard. As in the blaze of day; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature. Then his voice, though mild, pierced to the center, and his words: 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nownere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever." *History of the Church*, Vol. I, pages 42, 43.

### *II—The Restoration of the Higher Priesthood.*

Another ordinance miracle, of brief record, was the restoration of the Higher Priesthood which was promised in the first ordinance miracle. Although the date and place are not definitely given, the fact of the miracle being performed is unmistakably set forth in Doc. and Cov. Section 27:12;128:20, and that it was performed on the Susquehanna River. Section 128:20 contains the testimony of the Prophet concerning this miraculous event. As to the time of this miracle, there seems to be evidence that it was performed before the organization of the Church.

The account of the organization of the Church reads: "We still continued to bear testimony and give information, as far as we had opportunity; and also made known to our brethren that we had received a commandment to organize the Church; and accordingly we met together for that purpose, at the home of Peter Whitmer, Sen., (being six in number) on Tuesday, the sixth day of April, A. D., one thousand eight hundred and thirty. Having opened the meeting by solemn prayer to our heavenly Father, we proceeded according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these several propositions they consented by a unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an Elder of the Church. We then took bread, blessed it, and broke it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present that they might receive the gift of the Holy Ghost, and be confirmed members of the



Church of Christ."—*History of the Church*, Vol. I, pages 75, 76, 77, 78.

Here at the organization of the Church elders were ordained. Persons who had been baptized by water received the ordinance for a spiritual baptism, and were confirmed members of the Church, all of which was beyond the authority of the Aaronic Priesthood.

### *III—An Ordinance Miracle of Hymnal Reference.*

For a consideration of this topic, the student is referred to the lines in the first stanza of "Praise to the man who communed with Jehovah," reading:

"Praise to the man who communed with Jehovah!  
Jesus anointed that Prophet and Seer."

with the suggestion that special consideration be given to the word "anointed."

When it is remembered that W. W. Phelps, the author of this hymn, was a man of prominence in the Church and closely associated with the Prophet Joseph, we can hardly think that he would have used the word anointed as he did without historical justification.

The chain of events solemnly, and yet simply, referred to by the Prophet Joseph as recorded in Sec. 128:20, were all miraculous, as also was the acceptance of the Kirtland temple by the Savior, the conferring of the keys of the gathering by Moses, the renewal of the Abrahamic promise by Elias, the keys for turning the hearts of the children to the fathers and the fathers to the children by Elijah.

One significant fact is prominent in the life of the Prophet Joseph in his relation to miraculous events. He was wonderfully humble.

Among the first revelations that he received, was one promising the coming of Elijah to turn the hearts of the fathers to the children and the hearts of the children to the fathers. How he must have longed for the fulfilment of this promise; and yet with these longings he patiently waited the time of the Lord.

He never attempted to enter any sacred doors without first having the keys; he never attempted to open this dispensation faster than he was authorized. His humility was absolute assurance against humiliation.

### QUESTIONS AND PROBLEMS

1. What three lines of action were authorized through the restoration of the Aaronic Priesthood? Doc. and Cov. Sec. 13.
2. Who was the mother of John the Baptist? What were

the circumstances of his birth? What wonderful mission did he perform on the earth in mortality?

3. What evidence have we that he was a resurrected being when he performed this Latter-day ordinance miracle?

4. In what official relation did he stand to Peter, James, and John?

5. How did Joseph and Oliver know that John the Baptist was not an imposter?

6. How may a clear knowledge concerning the miracle of the restoration of the Priesthood be used by parents to awaken in their sons an interest in and a desire for the Priesthood?

7. How may a knowledge of the miraculous events of the Kirtland temple dedication be used to encourage temple marriages?

8. What evidence have we that the Melchizedek Priesthood was restored before the organization of the Church, April 6, 1830?

## LESSON II

### Work and Business.

(Second Week in January)

## LESSON III

### Literature.

(Third week in January)

The literary work for the coming year will consist of a study of American literature.

Three distinct periods loom before us, as we think of our American life on this continent. First, the Colonial period (1607-1765) with the hardships incident to pioneer life—a life that would be readily understood by our pioneer fathers and mothers. Following this period is the Revolutionary period (1765-1789) a period of conflict when intense hatred of tyranny and love of freedom found voice in Patrick Henry's classic phrase, "Give me liberty, or give me death." The third period is the period of the Republic, (1789-1922), the period that has given to us our best American poetry, essays, novels, short stories, dramas, letters, and criticism.

Colonial Period: During the Colonial period the people were so completely occupied subduing the country, turning a rock-bound coast into a habitable place, preserving their lives and property from the Indians, that they had no time to devote to any of the arts.

There is yet another reason why no literature, in the sense of literature as a fine art, was known at this time. Religion was the all engrossing topic, along the New England coast, so that persons possessing literary talents either went into the pulpit, thereby entering into the ministry, or they devoted themselves to the writing of ecclesiastical history. The same condition existed in America as existed in Italy, from the tenth to the fifteenth century. Painters, during this period, used their talents to decorate the cathedrals and churches of the middle ages, and their subjects were taken from the Bible or the lives of the Saints.

The New England minister was regarded as the leading citizen in the community. Katherine Lee Bates says of the minister of the Colonial period, that "he was a little short of an autocrat, the New England parson of the Heroic age, in his black Geneva cloak and close fitting, black velvet cap. The tongue that decried him was in danger of a cleft stick. Criticisms of his sermons were answered with public stripes."

Of their place of meeting Katherine Lee Bates has this to say, "The meetinghouse was the strong power of Colonial truth. Built on a hill top, it had served at the outset, for fort as well as church. Ammunition was stored in its loft. On its flat roof cannon were posted and sentinels kept watch. The drum beat assembled an armed congregation."

"For once, for fear of Indian beating,  
Our grandsires bore their guns to meeting.  
Each man equipped on Sunday morn  
With psalm-book, shot and powder horn,  
And looked in form, as all must grant  
Like the ancient true church militant."

It has been estimated that of the five hundred and fifty publications, known to have been produced in America from 1706 to 1718, all but eighty-four were on religious topics, forty-nine of the eighty-four being almanacs.

Another way in which the life of the colonials bore very close resemblance to the life of the pioneers is evidenced by the fact that they had constantly to protect themselves from the Indians. Indians, to be sure, find their way from time to time in all of the early American literature.

The people who settled Virginia were different from those who settled in Massachusetts. Those who landed in Virginia were in the main fortune hunters, lured by tales of gold and jewels, "Even the dripping pans are made of pure gold," said one of the popular English plays of the time. The first permanent colony, of 1607, has been described as a company of one hundred "fortune seeking gallants, soldiers, servants, with a few downright rogues and the merest sprinkling of mechanics."

The prominent name among the Virginia colonists is that of Captain John Smith, who has given us the most dramatic of all Indian tales which, whether true or false, has immortalized Chief Powhatan and the lovely Princess Pocahontas.

The love story of Colonial time most admired and most beloved is that of John Alden and Priscilla Mullins. It is a great debt we owe to Henry W. Longfellow that he has preserved this tale in all its quaintness in the atmosphere of an age that has passed.

These early settlers of the New World were homesick. At one time the writer went through Kent and Devonshire with a young woman born and reared in Boston. Daily we passed through English towns, whose names were familiar to the native of New England, Boston being one of them. "I never sensed before how homesick my ancestors really were," she remarked, on one occasion.

These people imported their literature from England, just as they imported their dress goods and other household commodities of life, and doubtless preferred the imported article. All about them was a new world, with new physical features, with an expanse and vastness that was in sharp contrast to their island home, with different song birds and different flowers, but they heeded them not. Deep in their hearts was the memory of the English landscapes, and of English birds; a memory kept alive by the literature they read; a memory that they refused to relinquish for many decades after they landed in America.

All through the Colonial period religion was, to employ a political phrase, the paramount issue. In time, the meetinghouse ceased to be a fort and an arsenal, but it continued to be a place of the strictest discipline.

"It remained a bleak and austere place of long prayers and longer sermons, and of most discordant singing, with little aid of printed notes and noise of instruments. There were no stoves. Sometimes it chanced that midwinter babies were sprinkled with baptismal water from which the ice in the christening bowl had to be broken, the parent allowing themselves a twinge of pride if the tiny Puritan endured the ordeal without a cry! Sometimes the communion bread was frozen pretty hard and rattled sadly in the plates! The congregation embracing the whole community was seated by scale of social consequence; magistracy, wealth, learning, military service, age, were factors in dignity. Men and women were seated apart, spinsters, ungallantly known in Boston as thornbacks, by themselves, negroes by themselves, boys by themselves."

Forbidding and socially unjust as many of the Puritan customs were, yet they were not wholly bad. In their churches people learn-



ed God and their Redeemer and knew much concerning his divine commandments. Today, people too often do any other thing than go to a house of worship on the Sabbath. They know little of his divine purpose in relation to his children. The Puritan forced from life many things that make for happiness, but at least he held in his heart the knowledge of the life after death, and believed that eventually justice and peace and law and order would be the common heritage of man. Today there are thousands of people in the world, who know little of God, little of the Bible, and who doubt very much if there is a God, or if there is a divine purpose in the things that are and are to be. These people are without hope, and truly as the Scripture saith, they are of all people most miserable.

## REFERENCES

The Colonial Period: *A Standard History of the United States.*

Any good history of American literature.

## QUESTIONS AND PROBLEMS

1. Into what three periods has the history of American literature been divided?
2. Which period is foremost in its literary output? What variety is there in this output?
3. In your opinion, would a survey of Latter-day Saint literature likely disclose the same fact that the survey of American literature discloses, that the majority of the Latter-day Saint writers have written on religious topics?
4. Have some one relate the story of the Courtship of Miles Standish placing emphasis on any word or phrase that helps to portray the Puritan life.
5. Have some one relate an incident of Indian life that you would like to see cast into story or poem. If possible, have some one sing a solo from the opera Priscilla. If you can, easily, have some children dressed in Colonial costumes; it will add to the effect.

## LESSON IV

## Social Service

(Fourth week in January)

LATER ADOLESCENCE. (CONTINUED)

*Extending Acquaintanceship*

In our previous lesson we considered the place and importance of courtship as a condition to happy married life. We

also observed the customs of courtship and the attitude of the mind which exists in our communities in relation to it. In this and the following lesson, we shall treat the subject of acquaintanceship and friendship as conditions essential to successful courtship.

#### *Courtship and the Obligation of Parenthood*

In our generation and in this country particularly, marriage is based on love. We pride ourselves upon the fact that we select our own life companions and that our parents do not select them for us. We place great importance upon the right which every man and every woman has to select his or her own companion and that the selection is based upon love rather than wealth or class distinction. This is a real attainment, and we do not, under any consideration, desire to revert to the old regime. We believe that our system is more natural and results in greater happiness. But what we desire is to make sure that in the new liberty that has come to us, blind impulses shall not take the place of reason, and that fads will not lead us to sacrifice common sense. We need to be constantly on the alert, as parents, to protect our youth against their own blind impulses, the ever changing fads and temporary notions which may defeat the real purpose of our very democratic system of association and selection. Certainly, the yielding up of the absolute parental control in the matter of marriage did not contemplate yielding up its influence entirely. There is no problem in life where the young man and young woman needs the intelligent assistance of father and mother quite so much as in the selection of a life's companion. Experience, intelligence, parental love, protection and direction, will always have a place in solving the great problems of courtship.

#### *The Significance of Association*

A young man or a young woman can not select a suitable life's companion unless he or she is given an opportunity to mingle freely with desirable young people of the opposite sex. Selection has no meaning for a young man unless he has a number of young women friends from whom to select his mate. Through such association he is not only more likely to select a suitable companion but he develops an ideal of what a woman should be. No young man has this idea already created; it grows slowly when mingling with young people and while making comparisons of womanly virtues as they are expressed by the lives and conduct of his lady friends.

#### *Friendship and Courtship*

The significant place of friendship in the problem of courtship is hard to over-estimate. In fact, the success of

courtship depends almost entirely upon the period of friendship which precedes it. If a careful observation were made, we should discover that most successful marriages have been those which were preceded by a reasonable period of friendship. Love at first sight is not so common as it is sometimes supposed.

The task before parents is not so much to dictate courtship as it is to direct in the field of friendship. If they can help their young people to find suitable friends, the question of finding lovers and sweethearts is less difficult.

It is unwise and indeed unfair for parents to remain indifferent in matters of friendship and extremely rigid in matters of courtship. When real affection has developed between a young man and woman it is the more difficult to give proper advice. It is during the period of mere friendship when parents should give the necessary advice and counsel. It is easy and proper for parents to advise against improper attachments being formed, but it is difficult and sometimes unwise to attempt to sever relations when once deep affections are formed.

#### *The Problem of Isolation*

As parents, we feel inclined not to do anything that may be interpreted as "matchmaking." Thus, too often we leave the whole problem of selection to the mere control of chance. Our daughter becomes acquainted and forms friendships with any one who perchance comes in her way. She may be thrown into the company of an immoral man. She may be deprived of any sort of congenial companionship because of isolation, as, for example, being reared on a ranch away from a community. She may live in a small rural community where there are very few young men to whom she is attracted and the interests and standards of these few are very different from her own. In such a case, something might properly be done to place her in a community where she can find companions and enlarge her association. She may be sent away to high school or college, or she may be permitted to find suitable employment in a neighboring community, always taking into consideration, of course, means of safeguarding her while she is away from home. Parents must be willing to make some sacrifice in order to give their sons and daughters extensive association of a wholesome character.

#### *The Home Party*

One of the most wholesome means of enjoyment and the best means of selecting desirable companionship for young people is the home party. This party being generally under

the direction, or at least conducted in cooperation with, the parents, maintains a dignity, refinement, and feeling of courtesy which is of great moral value. Unfortunately, public parties cannot maintain this control and consequently cannot develop the spirit of sociability to a high degree. In a home party the crowd is not so large but that every member might become acquainted with every other member of the group. This is also an invitation party which is, of course, a practical guarantee against the intrusion of men and women who are not desirable associates for one's sons and daughters.

Our home should be planned in such a way as to be able to meet these social demands. It is well that we think of the home not from the standpoint of a mere shelter or a place of refuge, a place in which we eat and sleep—it is more than that; it is where we live and should therefore meet every demand of life. The young people need the home as a social center and so do the parents. Whatever can be done to promote social life within the home itself is a direct protection against social evils and, more, it is a means of promoting wholesome association and is an essential condition to proper courtship.

#### QUESTIONS AND PROBLEMS

1. What responsibilities do parents have in relation to the courtship of the son or daughter?
2. What importance do you attach to our democratic methods of courtship?
3. What are some of the dangers of our very liberal system of permitting every one to make his own choice of a companion?
4. What is the significance of wide association for young people prior to marriage?
5. How does the ideal woman develop in the mind of a young man?
6. Why is friendship so important in connection with courtship?
7. What is the disadvantage of isolation from the standpoint of courtship and how can such difficulties be met?
8. Give the advantages of home parties as a means of providing proper association.

#### TEACHERS' TOPIC

(January, 1923)

#### SHARING JOYS AND SORROWS

"So we, being many, are one body in Christ, and every one members one of another." Romans 12:5.



The misfortune of one is, in a measure, the misfortune of all. The same should be true of the good fortune of any one. Thus St. Paul admonished the Saints, "Rejoice with them that rejoice, weep with them that weep."—Romans 12:15.

Ask the Saints to read and ponder all of this wonderful chapter of Paul's Epistle to the Romans.

---

## Salt Lake City's Milk Supply

*Fred W. Merrill*

No city can boast of a better milk supply. From the viewpoint of cleanliness it is unsurpassed and this is not to be questioned when one learns of the organized effort of both city and county and state departments to safeguard the milk we eat.

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The mothers of children must be assured of a pure milk supply. The milk must be clean, and this is guaranteed, in Salt Lake City, by a system of inspection maintained and enforced by the city's board of health. Some cities boast of a milk supply that is clean because the dirt has been removed. Salt Lake City can boast of a milk supply from which dirt does not have to be removed.

The milk must be safe. The one disease of which we have most fear in milk is tuberculosis. Utah's dairy cows have less tuberculosis than those of any other state in the union—less than .6 of 1% of the dairy cows in this state are infected and they are being eliminated.

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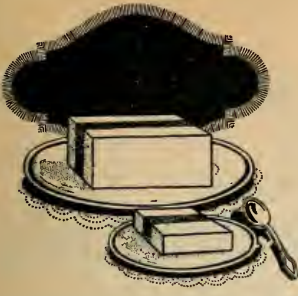
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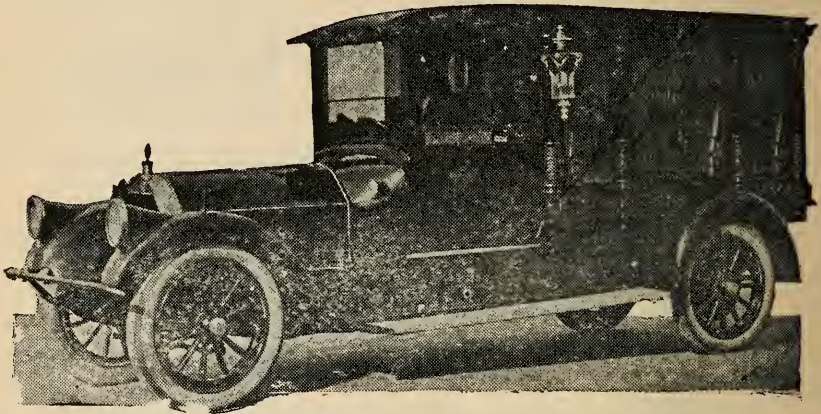
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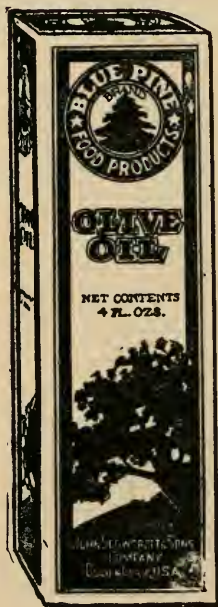
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# THE RELIEF SOCIETY MAGAZINE

Vol. IX DECEMBER, 1922 No. 12

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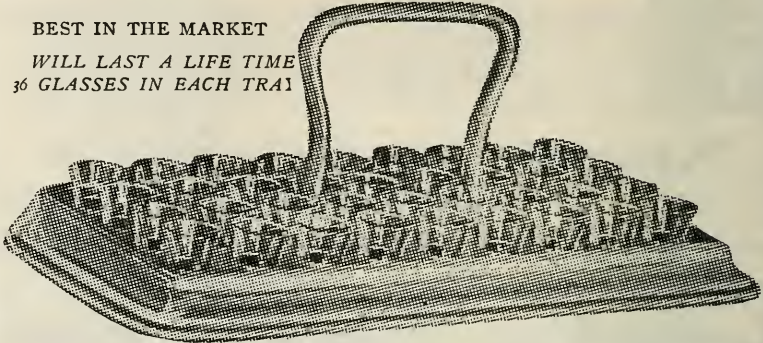
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*“And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. \* \* \**

*“And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.*

*“For unto you is born this day in the city of David. a Savior, which is Christ the Lord.*

*“And \* \* \* the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

*“And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.”—Luke 2:8, 10, 11, 15, 16.*

★ ★ ★



ARRIVAL OF THE SHEPHERDS

Henri Lerolle



## *For Christmas*

*Kate Thomas*

*"Behold, a virgin \* \* \* shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us."—St. Matthew, 1:23.*

*O holy Babe within the manger lying,  
As yet unmindful of your mother's joy,  
Had it not been for shepherd voices crying,  
Your little world had dubbed you merely boy.  
(Who were those shepherds that heard angels sing?  
Prophets unknown for all our wondering.)*

*But there you were, soft-fleshed and wholly human,  
Cried for your dinner, likely, who shall say?  
And your dear mother, Child, was but a woman,  
Foolish and fond as any of today;  
(But wiser, in Divine love set apart,  
Keeping these things to ponder in her heart.)*





*Ay, there you were, a little bunch of swaddling,  
GOD WITH US, eyes and ears and hands and feet—  
A tempting armful for some mortal coddling,  
GOD WITH US, weak and helpless, small and sweet!  
O wonder of all wonders! could it be?  
No marvel angels sang in ecstasy!*

*O holy Babe within the manger lying,  
Was it foredoomed the world must prove so base?  
And, all unworthy of Thy sanctifying,  
Make wicked clamor for Thy empty place?  
Could nothing show to blatant fools their loss  
And spare the anguish of the torturous cross?*

*O vibrant bells of joyous Christmas chiming,  
Ring in our hearts the rebirth of a God!  
Deathless, enduring, fixed for all out-timing,  
Immune to jealousies and hate and fraud.  
Emmanuel, GOD WITH US, shall o'erride  
The cruel judgment of Christ crucified!*

*Emmanuel, GOD WITH US, Shining One!  
Mary, no more thy tears fall for thy Son.*





# THE Relief Society Magazine

Vol. IX

DECEMBER, 1922

No. 12

## General Conference of Relief Society

*Amy Brown Lyman, General Secretary*

The semi-annual conference of the Relief Society was held in Salt Lake City, Thursday, October 5, 1922. Although this was a one-day conference and stake representation was not required, the two sessions of the conference were very well attended. The forenoon officers' meeting was marked by the eager, intelligent interest of the stake and local officers assembled. The general afternoon session was held in the Assembly Hall, where 2,800 Relief Society workers thronged to partake of the spirit and encouragement which characterized the gathering. The theme of the conference, spirituality, was emphasized by the various speakers in their inspirational and appealing discourses. The sunny October weather enhanced the enjoyment of this day of spiritual rejoicing.

The attendance was reported as follows: general, stake, and local officers' meeting, stakes represented, 63; stakes not represented, 24; general board members, 16; mission presidents, 2, representing the Central states and the Western states; other mission representatives, 9; 3 board members from California mission, and 6 local officers from the California, Central states, Eastern states, Northwestern states, and Western states; stake presidents, 40; stake counselors, 58; stake secretary-treasurers and assistants, 20; stake choristers, 8; stake organists, 6; stake board members, 137; special visitors, 7; local officers, 133; total, 436. General session in the Assembly Hall, 2,800.

Mrs. Lizzie Thomas Edward, general Relief Society chorister, was in charge of the music for the conference, and she was assisted by the Relief Society choir and Miss Edna Coray, general organist, in carrying out the musical program. The organ prelude and postlude, rendered by Miss Coray at the general session, were especially fitting and beautiful. The entire musical program was

very pleasing, noteworthy selections being, "Hushed was the Evening Hymn" which was sung by the Relief Society choir as the opening number; "Lead Kindly Light," sung by James Alton and the Relief Society choir; a trio from "Pilgrim's Song of Hope," arranged by the general organist, Miss Coray, and sung by Mrs. Lizzie Thomas Edward, Mrs. Agnes Olsen Thomas, and Miss Claire Thomas; and the anthem, "Unfold Ye Portals" from "The Redemption," was rendered as a closing number by the Relief Society choir, accompanied by pupils of Schuster Music College.

The ushers appointed by the Liberty stake gave quiet, courteous service in directing the seating of the large crowds in attendance at both sessions of the conference.

President Clarissa S. Williams graciously presided at the meetings, and brought encouragement and hope for the future to her listeners by the inspired messages she gave.

#### OFFICERS' MEETING

10 a. m.

The song by the congregation, "Come, Thou Glorious Day," began the first session of the conference. The opening prayer was offered by Mrs. Annie Wells Cannon.

A special feature of the musical program for this meeting was a soprano solo, "There is a Love Embracing All," which was sung by Retta Burnham.

#### PRESIDENT CLARISSA S. WILLIAMS

My dear sisters, we feel that "there is a love embracing all," and that we are among the recipients of that gracious love which is so broad that it can embrace everyone on the earth, from the greatest to the least.

I am grateful for the opportunity which we again have of meeting together in our Relief Society conference. The time passes quickly, and yet six months is quite a little span; but during the past six months we have had the opportunity of meeting with many of you in your own stake districts. We want to speak a word to you of the work which has so far been done by the General Board of Relief Society in visiting the various stakes. We have attended conventions of all the stakes which were scheduled to be held up to the first of October, and during October the remaining two-day conventions which are to be held, will be visited. During the month of November we will visit the nearby stakes, when they hold their one-day conventions. There are a

few things which I desire especially to bring to your attention today.

One-day Conventions: You have received letters and the outlined program of the work that we have done so far in the two-day conventions. In the past those of you who have held one-day conventions have been privileged to select your dates and to choose the subjects you desired to present at that special convention. We believe that those who are holding the one-day conventions are being deprived of some excellent discussions, which have been carefully prepared for uniform convention programs. Consequently we are requesting that in the future all the one-day conventions be outlined in conformity with the program outlined for the two-day conventions. The first Relief Society meeting of the two-day convention is the meeting with the stake officers; the second, the meeting with the stake and local officers; and the third, the general assembly. Immediately after this conference, letters and programs will be sent to all those holding their conventions in the month of November. Our suggestion is that at 9 or 9:30 you hold your stake board meeting; at this meeting all the affairs of the stake will be gone over with you, including a questionnaire. We suggest that you call a meeting of the stake and local officers for 10:30, and invite the stake presidency and high councilmen and the bishops and counselors, especially the bishops, because at this 10:30 meeting Relief Society welfare work will be discussed and other matters of vital interest in the wards. A ward questionnaire will be presented. In the afternoon, from 2 to 4, a general public meeting should be held.

Wheat: I presume that you are all at this time vitally interested in the wheat question. We are pleased to report that many of the stakes have forwarded their funds to the Presiding Bishop's Office, and those who have wheat credit at the Presiding Bishop's Office are gradually having it converted into cash to be retained there as a deposit. A movement such as gathering together all the wheat interests is a very great movement and cannot be accomplished without a great deal of work and time. You know the history of the wheat,—that it was gathered for a specific purpose, and that the wheat money now on hand itself cannot be used for any other purpose except that specific one for which it was gathered, unless it should be by the direct authority of the president of the Church. In the proposed plan, the fund itself will remain intact, and it will remain in the Presiding Bishop's Office where there will be no danger of loss in the various ways by which wheat money has been lost before. It will be safe and will be ready to use if ever there should be a great cry of famine abroad in the land. That is the thought which actuated our beloved President Emmeline B. Wells and her

co-workers in their labors in gathering the fund, and the fund will remain ready for use in case of famine.

We feel now that we can go forward in directing the gathering and the use of the interest of that fund for we have the assurance of the Presidency of the Church and the Presiding Bishopric that they will support the movement. At the regular weekly meeting held October 3, with the First Presidency and the Presiding Bishopric, all members of these two quorums being present, the matter was discussed again, and a renewed approval given of the plan of using the interest on the wheat money in the interest of maternity work, beginning in the outlying stakes, especially where hospital facilities do not exist. There is no intention of creating any hardship in any district in gathering together the fund and getting it placed in the Presiding Bishop's Office. In some wards the fund has been loaned with proper security, and we will expect these wards to place the fund, as soon as the notes mature, in the Presiding Bishop's Office. Where, through unfortunate circumstances, wheat money has been loaned without security, we shall expect that whoever is responsible, if the responsibility can be placed, to take up the matter at once of having the money refunded. It belongs to the Relief Society and we shall expect it to be returned and deposited in the Presiding Bishop's Office.

Stake Boards: In our opinion, based upon our experience in visiting the stakes, many of the stake boards are too large and unwieldy. We recommend that in the future when reorganizations are made that the number of members on your stake boards be somewhat limited. We believe where many of the able women are chosen as members of the stake boards that the ward organizations are seriously hampered, and, of course, we know that it is through the ward organizations and their efficiency that the great work of the Relief Society is being done. Where new organizations have been effected recently, and where the General Board has been consulted, we have recommended that in the beginning of the new organization the officers themselves carry the work until they find just the woman they need to fill the position. It is much easier to fill an office than it is to release people from office, and so we suggest to the stake presidents that they fill their stake boards slowly with the women who are adapted for the work, and to keep the board of such a size that it is possible to get the stake board members together for meetings. We have found in our visits that in some cases the stake boards would number twenty or even more and that it would be almost impossible for more than half of the members to get together for their regular stake meetings. So we give this thought to you for your consideration. We do not intend this



for you who have your boards chosen and are happy with them, but we believe this would be a good policy for all the stakes to follow. Women who live in close proximity to the president should be chosen for stake officers and board members.

**Nurse Service:** We wish to call to the attention of stake presidents, the matter of being prepared to care for any illness or epidemics which may come with the winter weather. We suggest that you look about you and find in the stakes the women who are adapted for nursing work or who are able to give special help in assisting the sick. It is always better to have your army ready than to scurry around and make preparations when the enemy is in the field. We believe that it would be a good plan to make a survey on your return from conference of the conditions and resources of your stakes, of the available nurses and prospective helpers, so that you will be able to look after those under your jurisdiction in the most efficient manner possible.

**Magazine:** Since we last met, the editor of the *Relief Society Magazine*, Mrs. Susa Young Gates, has resigned her position and her resignation has been accepted. Mrs. Gates has been the editor of the *Magazine* since its establishment in 1915, and during the period of her editorship the *Magazine* won an enviable place in the hearts of Relief Society women throughout the Church, and it has attained a recognized place among the Church publications. We are proceeding with the work of the *Magazine* to the best of our ability. We have not chosen a new editor—the work of the *Magazine* is directly under my supervision, and with able assistants we shall endeavor to maintain its high standard and see that its pages continue to be a source of instruction and inspiration to you.

COUNSELOR JENNIE B. KNIGHT

In considering the accomplishments in your various stakes in carrying forward the past year's work, I should like to analyze the meaning of the word success, and to note if it can be applied to our Relief Society work. Success—many books have been written upon that one subject alone. One great banker, who is the chairman of a bankers' organization in New York City, gives this definition, "A man's success is measured in proportion to the help he has been to mankind." General Pershing says of success, that "a person, in order to be successful, must possess the qualities of scrupulous honesty, persistent industry, genuine modesty, unselfish generosity, and a high sense of duty."

My dear sisters, when I read these few words I thought they were describing, in a measure, the Relief Society women, because

we know that they possess these qualities. In handling vast amounts of money you have not lost any amount, although many of you have had no training in bookkeeping, and the reason for this is that you are scrupulously honest. Persistent industry is written upon the face and countenance of every Relief Society worker. When we contemplate the work that you do in your homes with your families, and in the community where you labor, and the service you give to the Church, surely it is obvious that you have developed the trait of persistent industry. That you are genuinely modest can be seen at a glance. Unselfish generosity—that has been the motto of the Relief Society, from the time it was organized by our beloved Prophet Joseph Smith, and surely you have exemplified this one quality in all your labors. That you have a high sense of duty is evidenced this morning because many of you have come thousands of miles to attend this conference in order to become more efficient in the performance of your duties. So, if General Pershing could meet you today, he could with truth say, "You are a body of women who are genuinely successful."

We feel that sometimes you are over-burdened in the many duties that come to you in your wards. Many times, if there is a very difficult task to be performed in your different localities, it is assigned to the Relief Society. If there is a big dinner given in the ward, who is called on to give that? The Relief Society. Who is left to clear up and who is asked to make the collections of the food and arrange for the bazaar? The Relief Society. For example, a social was given in one of our stakes. All the organizations participated and they all had a good time. After the party, the Relief Society was left to clear up all the dishes, dispose of all the food, and clear out the rooms so that they would be in order for the meeting the next day. We feel that in your position as leaders and in your ambition to live up to the reputation of willing workers that perhaps you have been over-burdened in doing what might be termed the drudgery of the ward. We know you have done this out of the kindness of your hearts, but we feel that you should be diplomatic enough to call in other organizations to help you in these necessary tasks. Let the young people help. For instance, some of the priesthood organizations could assist you; also the Young Ladies' and the Primary Associations. We feel some other organizations would be pleased to assist in this work if they were called upon to do so. It is so much a mother's nature and disposition to take the hard part of the work, that we women carry this idea into our organizations. We want to leave this suggestion with you, that you do not do all the hard work, while you are doing your part in whatever there is to be done in the wards.

In some of the associations we find that if there is a cement sidewalk to be put around the meetinghouse, the Relief Society is called upon to raise the funds. The Relief Society is also often asked to arrange for furnishings for the meetinghouse. Recently a ward was planning to build an amusement hall. The fund was started by the Relief Society giving a big bazaar. Of course, the Relief Society should help, but it should not have the whole task to perform alone. If the Relief Society could transfer some of these responsibilities to some of the other organizations, instead of assuming the entire load, it would be much better. It could be done in a kind and tactful way, and it would benefit the other organizations.

There is another item, and that is the regular gathering of missionary funds. We know that you love to help the missionaries, and help their families, but we feel that this is a priesthood activity, and the missionary funds should be collected and distributed under the direction of the priesthood. The Relief Society has its own special duties and if we devote our efforts to other work, we are bound to neglect, to a greater or less extent, the work that is outlined specifically, for us to do. However, you know the conditions in your own stakes and wards, and with these thoughts in mind you can consider these suggestions and I am sure the Spirit of the Lord will bless you and give you wisdom and guide you in your affairs.

COUNSELOR LOUISE Y. ROBISON

It has been the rule of the Relief Society since its beginning to look after those in need, and every Relief Society woman's heart goes out to those in distress, whether they need shoes, or food, or comfort. In doing this we sometimes overlook that which is needed most—a word of love or comfort. Our hearts are all the same, and some of us need comforting when we do not need shoes or bread.

An eminent physician has recently written a book, wherein he has summed up his experience in looking after families. A physician knows more of the inmost workings of the home than any other person outside the home, and in writing for the benefit of the people on the improvement of health and how to keep well, he says there are four essentials to be considered; the first essential is work, the second is study, the third is play, and the fourth is worship.

Now, if these essential elements of healthful living included only work, study, and worship, all Relief Society women would certainly live well rounded lives, because these activities consume the major part of each of their days. We have so much of the



sadness of life in our Relief Society work. We leave our homes to care for those in distress and sorrow, or to help lay away those of our loved ones who have been taken. All of our activities are along the more sober paths, and it is therefore necessary for us to develop in our lives the spirit of recreation or we may become somewhat sad and gloomy. Sometimes we love the world so much and help to relieve the sorrows of the world so much that we do not get the proper recreation ourselves, needed to make our countenances beam with happiness and joy. We know we are not to be a mournful people; we are to be happy, and we have much to be happy about.

I think we are all agreed that our women need more recreation and sociability. That there is a need of more sociability is evidenced by a situation we often meet in our meetings, where the presiding officer has difficulty in calling the meeting to order. It is because of the love in our hearts for one another and because of our hearts hungering for association that we sometimes are a little disorderly at our meetings. It would be a beautiful thing if we could have a special time of visiting, of handshaking, and enjoying one another. Could we not arrange to remain for a short time after the meeting and enjoy visiting and friendly conversation at this time? One stake president told me that her wards recognized the need of recreation. She is planning to have an occasional social meeting, to be arranged by the young mothers of the ward so that the young mothers can become acquainted with the older women. Love comes to us when we become acquainted. The spirit of friendliness will draw in other people who are not deeply religious, and they will partake of the religious spirit of the older women. Some of our presidents are making an effort to have the work meeting a semi-social affair, to allow for relaxation and friendly association. Someone has said that to be friendly and agreeable is the best thing in the world,—that an agreeable person lights up a room like a lamp; that an agreeable person is like the shade of a big tree on a hot day.

#### NURSE SCHOOL

Mrs. Emma A. Empey, chairman of the Relief Society Nurse Committee, made a report of the condition of the Relief Society nurse aids' class at the L. D. S. Hospital. She reviewed briefly the history of the various nurse classes of the Relief Society, and told of their efforts to arrange for better training for these students. Through the persistent efforts of the board, arrangements were made two years ago for the Relief Society nurse aids to receive training in the L. D. S. Hospital. Mrs. Empey reported that this plan is working out very successfully, and is proving to



be very beneficial to both the nurse students and to their communities. Attention was called to the fact that the nurse students spend eleven months in training in the hospital, and that they are required to give one month of charity nursing to the General Board of the Relief Society. The General Board transfers this service to the ward from which the student comes, so that her own community may receive the benefit. Mrs. Empey emphasized the point that it is not necessary for the stake Relief Societies to pay the expenses of nurse students from their respective stakes. If the student is unable to pay her own expenses she should borrow the money, giving a note for it, and then repay the loan when she has finished her training and is earning money. There would, of course, be no objection to the Relief Society lending her this money, but it should be loaned on strictly business principles, and the money should be paid back.

It has been estimated that in addition to the regular \$5 monthly allowance given the Relief Society nurse aids in training, a student will require from \$25 to \$50 additional during the year to defray her expenses, such as extra clothing, books, and supplies. A girl who is exceptionally economical may complete the course with \$25 additional, but in order to do this she must be extremely careful with her clothes, and not have misfortunes such as breaking hospital apparatus.

Mrs. Empey stated that the General Board of Relief Society advocates generally that girls who have the required amount of education, and if they are young and strong enough, and who wish to make nursing their profession, take the regular three-year course in an accredited hospital. For the three-year course the L. D. S., the Dee, and the Salt Lake County hospitals were recommended. Graduate nurses are needed, not only for regular nursing service, but for teachers, and for health positions in the communities, while the Relief Society nurse aids are prepared to do practical nursing in the homes.

At this point, President Williams reported that the hospitals regret that our graduate nurses do not continue training in the eastern hospitals, so that they may supervise the nurses in our own hospitals here. It would then not be necessary, as it is now, to employ women from other states to act as heads of departments. It is regrettable that these high-salaried positions must be filled by women of other states when we have splendid girls of ability who could train for such work.

“RELIEF SOCIETY MAGAZINE”

Mrs. Jeannette A. Hyde, business manager of the *Relief Society Magazine*, made a brief report of the condition of the *Magazine*.

She stated that it was one of the few publications which did not have the subscription price raised during the war, and for this reason it suffered a deficit. The officers were asked a year ago at conference to help the magazine department clear this deficit by taking subscriptions without deducting the usual agents' fees. Mrs. Hyde said, "We are not in the field to make money, and we take this opportunity to thank you for your loyal support and for the help you have given us since we made this request." Mrs. Hyde then gave detailed instructions to the *Magazine* representatives regarding taking of subscriptions, the proper method of making the remittances, and other items included in this work.

#### BURIAL CLOTHES

Counselor Louise Y. Robison, chairman of the Burial Clothes Committee, reported the work of the department, and she expressed her appreciation to Relief Society women for their support of the department. Mrs. Robison said that the women of the Relief Society love to sew for those in distress, but this unpaid service can be carried to an extreme. In one ward there is a little woman who earns her living by sewing, and the information comes to us that she sits up at night when the occasion demands, fashioning burial clothing for people who are well-to-do, and perfectly able to pay for this service. People would rather pay for things when they have the means. It is much better to make a reasonable charge for the service to those who are able to pay, and then the Relief Society will be in a position to give charitable service to those who need it. If you make burial clothes without charge, when it is unnecessary, it will mean the failure of the department. The overhead expenses of a burial clothes department must be paid, and it is a great expense to have the many necessary materials on hand. "Do not think we do not appreciate your unselfish, beautiful work, but it is not quite right to have some little hard-working woman stay up all night sewing without pay for people who would rather pay for the work."

#### RELIEF SOCIETY RECORD BOOKS

Mrs. Amy Brown Lyman, General Secretary, reported that the two-year record books, now in use in the stake and ward Relief Societies, will be filled at the end of this year, and that new books are now being arranged. The new books are to be used for a period of three years. Various details of the records were discussed by Mrs. Lyman, including suggestions which have been received at the office from stake and ward secretaries.

#### REORGANIZATIONS

The following reorganizations which have been effected since April, 1922, conference were reported by the secretary:

St. Johns stake, April 30, 1922; Mrs. Eliza L. S. Udall, resigned; Mrs. Josephine Patterson, appointed. On June 25, 1922; the Weber stake was divided into the Weber and Mt. Ogden stakes. Mrs. Aggie H. Stevens was retained as president of Weber stake; Mrs. Almira C. Rich was appointed president of Mt. Ogden stake. Northwestern States mission, Mrs. Anna B. Iverson, resigned.

The meeting closed by the congregation singing, "Where the Voice of Friendship's Heard," and benediction by Mrs. Elizabeth C. Crismon.

### GENERAL SESSION

*President Clarissa S. Williams*

I can assure you that it is a very great pleasure to see this inspiring audience; I believe this is one of the largest conferences we have ever had in this building. On this occasion it makes me wonder whether a one-day conference in the fall of the year will be entirely satisfactory to the Relief Society organization. This morning we held an excellent session at our officers' meeting, and our assembly room in the Bishop's Building was filled almost to its capacity. It demonstrates to us, my dear sisters, the fact that we are progressing; that our work, which is so dear to us, is not diminishing in interest to our women throughout the stakes of Zion and the missions of the Church, but that we are going forward, with the help of our heavenly Father, and are endeavoring to accomplish that which was expected of this organization when it was organized. This morning we were told that the Relief Society women are an exemplification of success as defined by some great man; and I think we all feel that the Relief Society organization is successful in its endeavors to accomplish its assigned duties.

It is with pleasure that I am able to report that the General Board, in visiting the stakes in their conventions, found the organizations in excellent condition. They are officered by women who have the good of the Society at heart, and who are desirous of doing all in their power to forward the work. They are women of faith and humility, and they endeavor, in their associations with the workers in the stakes, to enjoy the Spirit of the Lord and to assist them in their labors. There is no way as satisfactory as visiting the stakes to learn what the conditions of the organizations are. We meet the women who are engaged in the work, both officers and members, and we partake of the spirit that emanates from their work. It is extremely gratifying to us to say to you that we believe that never in the history of the Church has the organization as a whole been in a better condition. There

seems to be love and harmony and unity from the head of the organization, from the General Board, down through all the organizations. This is as it should be. As I have so often said to you, it is only by the Spirit of the Lord, and by love and unity in our work, that we can accomplish the things which are expected of us in advancing this great work for women. My experience in the visits that I have made is that I have never found the women more faithful; never to me has there seemed to be such a desire to obtain the Spirit of the Lord by prayer and to be guided by it. A feeling of harmony and good will exists among the Relief Society women themselves, and among the brethren who are in authority, over them in the stakes and wards of the Church. This pleases us very much, because without the Spirit of the Lord to bless and comfort us, to give us faith and humility, we cannot do the work expected of us.

Today, there is being held in the Hotel Utah, a conference of the Utah Public Health Association, where there are some of the very best health exponents in the United States discussing various health problems. It is regrettable that their conference should conflict with ours, because we, as a Relief Society organization, are preparing to begin a great health movement such as we have never undertaken before. You all know that plans are under way to gather the wheat fund, under the direction of the Presiding Bishopric, and that it is proposed that the interest of that great fund be used under the direction of the Relief Society General Board to advance maternity and child welfare work. We hear reports of lamentable conditions in the outlying communities which are far removed from medical help, and we hope that we will be able to alleviate some of this suffering and distress. We are all agreed that the most precious thing in the whole world is a human being, and any measure that will safeguard the life and health of a human being should be undertaken, not only by the family and the state, but by the nation as well, and you know the steps that are being taken today throughout the civilized world to safeguard health. If our bodies are unhealthy, it is not possible for our minds to develop fully or for us to become what it was expected we would become when we were placed here by our heavenly Father. So today, we feel that those glorious women who started the great wheat movement, under the direction of President Brigham Young, and who labored and toiled and shed tears of sorrow many times, because they felt the movement was misunderstood, will rejoice in their heavenly homes to know that, while the fund itself will remain intact as it has always been, that the interest on the fund will be used for the welfare of women and children.

At the last conference we spoke a few words to you of a



memorial fund which we wish to establish for our past presidents. We will give you definite instructions in regard to this memorial fund after January 1. We have already received the fund from some stakes. We asked that every stake collect and send in to the General Board 5c for every enrolled member in the stake. We wish to say to you that you are not obliged to confine yourselves to the amount of 5c; anyone can give more if he or she chooses; neither do you need to confine yourselves strictly to members of the Relief Society organization; if any others wish to contribute to this fund, which will be used to perpetuate the memory of our presidents who have given the best of their lives to Relief Society work, then we shall be happy to have them numbered among the contributors. You know, of course, that such a fund was arranged for President Emmeline B. Wells; that we placed at the Brigham Young University a small sum of money which is to be used as a loan fund for girls who need a little help at the end of their junior or senior years, and we have in mind some things of that nature for the other presidents.

My dear sisters, I bear to you my testimony, that I know the gospel is true, that I am grateful, more grateful than words can tell, that I have been permitted to live in this day and age of the world when the gospel has been revealed, and that I have been permitted in a humble way to assist in the work of forwarding the gospel here in the world. All I ask is that I may have the Spirit of my heavenly Father to bless me and to comfort me, to help me that I may have wisdom, that I may have faith, and that I may always have the spirit and the desire to do good to those with whom I am associated. We should love our friends and those with whom we are associated, and as the Savior said, we should love those who hate and despitefully use us. We should bring ourselves to this, my dear sisters, to love all those with whom we labor, whether they are in harmony with us or not. If we could feel that we have the Spirit of our heavenly Father with us sufficiently that only good would emanate from us, then our associates would know that we are, in very deed, endeavoring to do the will of the Lord and to keep his commandments.

MRS. MARTHA H. TINGEY

*General President Y. L. M. I. A.*

My heart is in the Relief Society work. I have been a member of the Relief Society since I was old enough to belong. I have been proud to know that my name is enrolled, and I do try, in my weak way to help a little, financially and by word of mouth, whenever possible. I rejoice that the Young Ladies' Association is working in such harmony with the Relief Society. I have been looking over this congregation this afternoon, and I see many

here who were good active officers in the Mutual years ago, and my heart rejoices that they are now considered worthy, through their splendid work of the past, to be officers and workers in the Relief Society. I feel to congratulate all the officers who have been called to build up the work of our heavenly Father upon the earth, and to spread righteousness and truth and love and kindness to the human family. It is no small thing to be called to an office in this Church. It is a grave responsibility, and if we accept it with the spirit and desire in our hearts to do our best, to put forth our best efforts, to use the time and intelligence that the Lord has given us, in the performance of our duty, it will prove the greatest blessing of our lives. It will help us all to be humble, it will help us to seek our heavenly Father, and to draw near to him, and it will give us the opportunity of proving him, that he is just as willing to help his daughters when they go forth in the discharge of their duty as he ever was to help his Saints in the past.

I am more grateful every day that I live, that I was permitted to be born into this world to parents who knew personally the Prophet Joseph Smith, who knew him intimately, and who entertained him in their home, and traveled with him, and who were with him under conditions where they learned to know and love him. One of the brightest memories I have is that of sitting around the old open fireplace in my childhood days, where we gathered around the knees of our parents, to hear them recount to us their experience in the early days of the Church, and to hear them bear their strong testimonies to the mission of the Prophet Joseph Smith, and those associated with him. I have heard them many times bear testimony to the transfiguration of President Brigham Young. They knew the Prophet well, and they knew President Young well, and yet they said, when that circumstance took place, "It is the Prophet's voice; it is the Prophet." It was wonderful—the power and the mantle that fell upon President Brigham Young.

I feel that these memories, these testimonies of my parents in my childhood days, have been the strongest factors that have ever come into my life to inspire within me a desire to live so that I might gain a similar testimony to theirs, and be enabled to transmit it to my children as they did to theirs. This should be the ambition of every Latter-day Saint mother. We should feel that the greatest thing we can do for our children in this world is to so live ourselves that we may have the testimony of the Spirit of God in our hearts, and have power and influence and the gift of God to help us to impress our children that they also may feel to reach after this testimony, and not cease their work until they also have received a testimony of the truth. It is the greatest education, the

greatest power that could ever be given to us to help us in this world, and to help us gain influence over our fellow men.

I have known intimately every president of the Church since President Young's time. I knew him quite well, but I was young then and did not realize, as I have done since, the power of that man, but even then I looked up to him as the greatest man on earth. I have known every one who succeeded him, and our present president to me is the greatest man in the world because he stands before us today as the mouthpiece of God: I feel and know that he is inspired of the Lord to guide this Church. I feel that he is the right man in the right place, as have been all those who have preceded him.

Let us remember, my dear sisters, that the Lord is with us, that he does remember his people, and that it is no light matter to be a member of the Church of Jesus Christ of Latter-day Saints. This gospel is no myth; this is a reality—the Lord has spoken from the heavens; he has revealed to his prophets the plan of life and salvation, not only spiritual salvation but temporal salvation, and if we live in harmony with these precepts and follow the counsel and advice of his servants who are placed over us, we will gain influence and power among the children of men, and we will have influence with our children.

You know, President Young said to some of the mothers and fathers who were worrying because their children were wandering from the fold that he would promise them that if they would live their religion, be true and faithful, that they would have power to bring those children back into the fold. What a wonderful promise! Isn't it one that should inspire every one of us? I believe it holds good today, to live righteously before the Lord, to make all the sacrifices that are asked of us, to be humble and prayerful before the Lord, that we may have this great blessing conferred upon us.

MRS. LOUIE B. FELT

*General President, Primary Association*

I feel it an honor and a pleasure to stand before you this afternoon. I, too, belong to the Relief Society. To me it has always been an ideal association. I have been acquainted with the former presidents and have taken great pleasure in mingling my voice with theirs in traveling with them, visiting the stakes, each in the capacity of her calling. My work has been with your children and with your grandchildren, and I may be pardoned perhaps if I feel a great pride in our association. I have a deep love for your children, and we, as a Primary board, have constantly had their welfare at heart. We are not privileged to meet, as we used



to do, with the children when we visit the stakes; our visits are now usually confined to the stake and ward officers' meetings. However, we have, as we desire to have, the Spirit of God burning in our hearts, and we can go forth to these meetings and help our sisters themselves to see and understand their duty, and help them to try to live up to the blessed privileges that they have. I consider it is indeed a privilege to be permitted to work in this Church. Our calling is principally with the children; we are starting them out, I trust, to make of them good Mutual Improvement girls and boys, and to make of our girls capable Relief Society workers.

When I look upon this assembly of humble sisters who are trying to render service, I think, "What a wonderful mission it is to be permitted to do good!" To whom? Not to ourselves—and yet we never do a good act but what it reacts to our own development, if we are humble and faithful. When I see the labor that you give willingly, freely, to the cause of love, I know that you will be rewarded. You will go back to your own communities and give to your sisters the spirit that you have partaken of here in this meeting.

Like the previous speaker, I, too, have known every president, from Brigham Young to our present president, who has presided over this wonderful work—God's work here upon the earth. I take joy and pride in saying that I, too, have listened to my father recount many beautiful things, for he was once one of the body guard of the Prophet Joseph Smith. I am proud of this—proud to think that he was worthy to be a body guard of the Prophet. I knew and loved the presidents of the Relief Society; and how I loved our departed President, Emmeline B. Wells! I have been with her many times and listened to her wise counsel, which has helped me to be a better woman.

I am thankful for the privilege given me today of bearing my testimony, for I know that God lives, and that this is his work, and that if we are faithful and true we shall meet those who have gone before and mingle with them, and our associations will be ever of a more pleasant and happy order than those we have had here. You have indeed a wonderful woman who stands at the head of this organization. I am well acquainted with President Williams, and I know that a more faithful, humble, beautiful-spirited woman never lived. I have never, in all my life, heard her speak ill of anyone.

I would like to take this opportunity to thank the Relief Society women who have been so kind as to send gifts to our Convalescent Home for afflicted children. I wish it were possible for all of you to visit the Home. You would delight in seeing the happy faces of those dear children, and I know that you would



go back to your homes feeling grateful that there is a home where children, who perhaps could not be helped in any other way, are receiving benefits.

Now, my sisters, I pray that God will bless each and every one of you, that you may go from this conference feeling in your hearts that God has been good to you in permitting you to come together to mingle with one another and receive inspiration and guidance. Go forth and labor among those who are in distress. That is the part of this work which is so beautiful to me, that you are privileged to give and give and give, not only of your strength and your faith and love, but of your substance.

MRS. ZINA Y. CARD

My heart is full of joy today for I have not attended a Relief Society conference for sometime past, and it is a pleasure to feel again the atmosphere into which I was almost born, for in my childhood I was closely associated with Eliza R. Snow, and M. Isabella Horne, and my own mother, Zina D. H. Young—all splendid, noble Relief Society workers, who have always been in my memory, in my heart, and in my life. I have been active in the Primary and love it still, and my heart is filled with joy because of the good work the Primary is doing. We are interested in the Primary because it guides our children; the Mutual because it guides the youths; and the Relief Society because it provides opportunities for the mothers of Israel. I want to say something today about my own mother, lovingly known as "Aunt Zina." She was a mother to practically the whole Church, for I know in her big and generous heart she took them all in and lived the most charitable life which I think it possible for a human being to live, and all through my own life, from the beginning, I have thought, "Would mother do that if she were here? Is that the way mother would do it?"

Sisters, just what is charity? The Relief Society is a charitable institution, and I can testify today that it is making rapid progress in all lines, guided by this splendid board of women, whom I have known from their infancy and loved as girls and now love as women—a splendid, noble band chosen by the inspiration of the Lord to lead this charitable organization. Charity has so many phases and is so broad that it is almost impossible to define it. Paul has said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and

have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

Charity is not just giving money—that is but one phase; it is not just saying a kind word—that is another phase; it is not just visiting the sick—that is another phase; it is everything that is kind and helpful. I have thought more about charity and how to live a charitable life since, because of my failing eyesight, I have not been able to read, and it seems to me the world is full of opportunity for the doing of good and righteous deeds. Charity must be deep down in our souls, in our hearts, looking for a chance to do good to a neighbor. There are many avenues of expression. There is the feeble sister who cannot go out because of her failing health, and who may grow indifferent and finally desolate for the want of sympathy and cheer, and for the want of someone's arm around her when she needs it most. She may drift away and fall into this schism and that schism because she needs the charity and companionship which the Latter-day Saints have not extended.

And now, let us all work for progression along all lines, and let us help the youth of Zion to progress, that they may become good fathers and good mothers, and that they may be prepared to enter the kingdom of God which never stands still. We may stand still, we may go backward, but the kingdom of our eternal Father never stands still. Although many of us are getting along in years and cannot keep up the pace in many things, we can still work and study and improve our minds. Because we are getting old and our hair is white and our faces wrinkled, it is no sign that we cannot learn, or that our spirits are aging.

May our heavenly Father bless this organization from the president to the least and last who holds an office or is a member, that we may stand together as a band of valiant sisters, praying for the right, working for the right.

MRS. MARY A. CUTLER

*President, Pioneer Stake Relief Society*

"He that cometh to me shall not hunger, and he that believeth in me shall not thirst." So we have come together to sing praises unto his name and to pray for his Spirit, believing with all our hearts and receiving according to our faith. One of the great blessings to us in the Relief Society organization is our heritage from the great women of the past. It is wonderful

to me to know that the history has been preserved for us of the early Relief Society meetings, even from the beginning, and that we can picture, in our minds, those sacred gatherings when Lucy Smith, the Prophet's mother, sat among the sisters of Nauvoo and graciously bore her testimony of the divine mission of her son. What inspiration and encouragement were in her words, but more than all, what faith and hope they did impart to others!

We read of these days and learn that the gift of song and tongues and healing and prophecy were given to the women of the Church, according to their faith. To these valleys many of these good women came and used their talents to the glory of the work of the Lord. Perhaps there are some of us present who remember the beautiful songs of tongues of Elizabeth Ann Whitney, the glorious and prophetic teachings of Eliza R. Snow, the gentle admonition and tender administrations of Zina D. H. Young, and the wise counsel and leadership of M. Isabella Horne. More recently in our midst we were blessed with the splendid testimony of Bathsheba Smith, the last survivor of that gathering of eighteen women who composed the first Relief Society, who, in her calm and dignified way, testified of the Prophet and his work; while yet with tears and veneration we recall the beautiful testimony of our late beloved "Aunt Em," who at the close of all our meetings came among us as a blessed benediction and caused us to separate with humility and love and joy in our hearts. Their blessings of faith and testimony are ours today, to have and to abide with us and to take into our gatherings, whether it be our lesson meeting, our work meeting, or our social service or literary meetings. With songs of praise and prayerful hearts we can claim the privilege of being led by the Spirit of the Lord, and thus attain the desires of our hearts in righteousness. Ours is the privilege to acquire the gifts and blessings that others have had, if we lead our minds along the proper paths and set our aim for righteousness.

President Williams and her associates are called by the same authority as were our leaders of the past. Our labors of today, if not more so, are as much needed as the work of the past, and with the knowledge that all is possible with the Lord, even the weakest among us can conquer by faith and love. Let me conclude with these words of a great writer:

"If you would create about yourself such an atmosphere of kindness, good cheer, and helpfulness as will be an inspiration to others; if you aspire towards the constant unfolding of the spiritual conscience within, bringing its vision of God and its life eternal, then have elevating ideals and think them constantly, and think them in faith, believing they are yours, you shall have the factor that overcometh the world."



ALICE LOUISE REYNOLDS

*Brigham Young University*

It is as one of you that I rejoice most in being. I do pray that the Spirit of the Lord will rest upon me this afternoon, that I may be able to present the thing that is in my mind and in my heart. I hope that there is not a woman in this building, who has had the privilege of listening to the words of our leaders this afternoon, who has thought, "I have heard those things before; they are common things." Oh, my sisters, the things you have listened to this afternoon are the most vital things in this world. I have been away from the state for something like five months, and when I left home I heard a great deal of talk about financial depression and when I got away from home I very soon learned that there are things worse than financial depression. Spiritual depression is vastly worse. At the last conference, Bishop Nibley stood before us in the tabernacle, and he reminded us that one of the educators had told us that in the world today men who think, men who realize conditions, are filled with fear. For what? Because constantly, after they have rejoiced over the progress of the world in a mechanical way, after they have told of the wonders of science and of the marvelous inventions of the world, constantly their thought has been arrested and they have realized that the world is not keeping pace spiritually with her marvelous progress in science and in invention, and because this thought has taken hold of them, they are full of feeling; they do not rejoice in the past and they dread the future. They are tossed back and forth and they know not where to find rest, neither do they know what the next hour shall bring them.

It was a French writer who said, "Oh, if we knew but one thing to be true, would we not give our all?" And yet before me in this congregation today there is not a woman who knows that God lives, that Jesus is the Christ, who does not know the most vital truth in all this world. Perhaps I can not better bring this matter before you than to quote to you the words of a very popular novelist. I believe it was said that Sinclair Lewis' book *Main Street* was the greatest seller in 1921. I heard Mr. Lewis this summer before a large audience, and he said, "You know, there are some people rejoicing because of radio. They tell us that the boy who lives down on the farm in Nebraska can put the radio set in his ears and hear what is going on in New York. It is all very well, but what is the good of a radio set if you haven't anything to say through it?" And I say that Mr. Lewis was right. A radio set is no good unless there is something to say through it.

And yet, how often did the Master warn the world of just



this condition. He said unto them, "For what is a man profited, if he shall gain the whole world and lose his soul?" Indeed, what doth it profit a nation if a nation gains the whole world and loseth its own soul? Never in the world have people been housed so comfortably, never in the world have they had so many material luxuries as they have today, but it is for these material luxuries that they care. It is easy for the soul to repel that which does not meet its craving. Those pioneer mothers and fathers of ours, driven out from Nauvoo, poor and bedraggled, were infinitely richer than the richest people in this world who have to live without ideals; because those pioneer fathers and mothers of ours had great hope, they had marvelous trust for the future, they had been given that precious book, the Doctrine and Covenants, full of the most glorious promises, and it did not matter whether they faced cold or hunger, they knew that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

What do you think this world would be, with all of its good gifts, if suddenly the light of the sun were put out? How would we enjoy it? And yet, to many the light of the spiritual has gone out, and they have no joy in their possessions. The world will change. We live in a changing world and there are many thinkers who tell us today that we are on the very eve of great and rapid changes and war, but let me assure you, I have not the slightest suspicion that the good Lord who watches over us all is going to change the sun. I do not think this world is going to be lighted by a different moon at night, or that different stars are going to shine down upon us. I know this world will go on to its destiny. You and I and all of us are engaged in the work of making this world a fit abode for Christ. We do not fear science, we do not fear inventions, we welcome them all. Of course, we can take the wheat money and bring health where there has been disease, for the spotlight of the gospel of Jesus Christ will illuminate our every effort. The gospel of Jesus Christ is broad enough, and big enough, and deep enough to take care of all of the efforts of the world. It is like the headlight of the engine that goes before. It will radiate its light and make beautiful everything that we do.

Perhaps I can better illustrate my thought by telling a story. As I came home on the train, I met a young man who was assisting the archbishop of Syria, and he was going to Portland to that religious convention. I questioned him some about conditions in Syria, and he told me, "We are full of distress, we Christians. The Jews will have Palestine in no time; we can't prevent it, for they have the money of the world and they will

give our people a thousand pounds for their homes where they get only two or three hundred pounds from other people."

I said, "Are you sad because of that?"

"Yes, very sad," he answered. "It seems tragic to me that the Holy Land should be taken from the Christians and fall into the hands of the Jews."

I said to him, "Do you not think that those Jews will some day become Christians?"

He said, "Why should we expect it?"

And he went on in a tone of despair, but as he sorrowed my heart rejoiced because I remember how from my earliest childhood, I had listened to the elders in Israel tell us that the day would come when the Holy Land would be redeemed and that the Jews would establish themselves in that land, preparatory to the second coming of Christ, and so it is with everything else. The things that they sorrow in, we rejoice in.

My parting word is this: I have heard so much talk about thrills—we have worn that word threadbare—thrills in art. We want to know if the newest play and the newest book has a thrill. What are all the thrills of earth? What, indeed, are the thrills of science, for the scientists tell us there is no thrill equal to discovering a new truth, but I will tell you the thrill that I think is above and beyond all other thrills. I heard President Joseph F. Smith say at one time, when the light from the window poured across the audience, "There isn't a person in the audience but what can see that stream of light. I know that God lives better than I know that light enters this building. I know it better than I know any other thing in all this world." And the power with which he bore that testimony caused a thrill to run through his audience. I have heard hundreds of people testify to it. These are the thrills that are worth while, the thrills that have no bitter dregs. So, my sisters, do not envy the great of the world; do not think that it would be above and beyond all else to be an Edison. We all thank God for Edison, but in this world that is starved for spirituality, where the famine for the word of God is greater than it is for wheat in the famine-stricken districts, any human being who stands up with courage testifying of God, testifying that the gospel has been restored, makes a contribution to the world that no one can value, and my prayer is that the Spirit of the Lord may be with us, that that contribution which it is ours to give may become greater and mightier as the days roll on.

*Note.*—An address "Dairy Products and Public Welfare," delivered by Fred W. Merrill, will appear in the January *Magazine*.

# A Nation's Christmas Party

*Julia A. Farnsworth Lund*

"Tomorrow is Christmas!" said sweet Alice Tilford, with a little sob in her voice.

"Why, yes, of course, it is! Haven't we made enough preparations for it? For my part I do not feel able to do much more! Dressing the turkeys, making the plum pudding, the pork pies and the doughnuts, is enough for one person to do! If you don't hurry, my dear, your tarts will not be baked, nor your cranberry jelly set by tomorrow," responded Mrs. Bower, as she hurried from one table to another in the large, old fashioned kitchen.

Unmindful of her aunt, Alice continued to stand at the window and regard the wintry landscape with her brown eyes full of anxiety and sadness. "Yes, tomorrow is Christmas! and it's— it's George's birthday, too. Oh, my brother, where are you today? I have felt for sometime that you were near me!"

"What nonsense, Alice, you are disobeying your father's express command, too, in such behavior."

"I can't help it, Aunt Rachel! You don't know how I have been tortured since this dreadful weather set in! My food chokes me; the cold pierces to my very heart! I feel that our poor boys are starving, freezing, dying, perhaps! All the comfort and plenty of this home oppresses me! I hate it! I hate it!"

"For shame, Alice, for shame! Your father is here, and your whole duty is to obey him and respect all his wishes!"

"I do not wish to disobey my father, but my heart will cry out in its anguish! When mother was dying she called me to her. George and I were very young, but I remember it as if it were yesterday! She told me she was going away—but I must ever watch over and love my little brother. He ever was, ever will be, the brother of my soul, and I will love him, I will pray for him, or will die for him if need be!"

Tales of the suffering of the Colonial Army had driven her nearly mad. Torn by conflicting emotions, she took up a shawl and went out. Not knowing why, she directed her steps toward the river, not far from which she met her cousin, James Bower.

"Come back with me, Alice! It is too cold for you to be out! Moreover it is not safe."

"Why, have you seen something that gave you a fright?" she asked, with a ring of sarcasm in her voice.

"I was thinking only of you, dear cousin, and in these

troublesome times you should be very careful where you go alone."

"I am not afraid of the cold nor of anything else except spies and foreign soldiers. These are not the cause of your fear, nor are they what you would warn me against. You may go on and I will return when I choose. I feel a little nearer to my brother and his dear friend when I am out in this biting cold!"

James winced, "They are disloyal to their king, and rebels to his lawful authority. Your father is a Tory, so am I. My conscience will not permit me to—"

"To do more than act as a spy, and that in perfect safety! You will never take any risk of danger if you can help it! Yes, my father is a Tory, and I respect him for honoring the principles he holds to be right. But you have no principles! You are a Tory simply because you think theirs will be the winning side! I know the cause of your uneasiness just now. You fear that Trenton will soon be the scene of some action, and therefore not a pleasant place for such as you. It is rumored that the American Army is advancing and you were down to see if—"

"They can never cross the river in its present state, even if they dared meet the vastly superior forces here."

"They have proved that they could do, and dared do, some very remarkable things, my brave cousin, and you had better seek a place of greater safety while there is yet time."

"It is well you are a woman, Alice, or by heaven I would—"

"Be afraid to talk so long to a loyal American."

"I would have spared you but your taunts have driven me beyond endurance. Neither George Tilford nor Frank Ainsley ever joined the Colonial army! Your father could have forgiven his son for that; though wrong in principle, it is not dishonorable. But the two champions of whom you make so proud a boast, went no farther than the province of New York, whence they joined the 'Skinners.' You are familiar with the tales of these lawless bands which now infest the country as a result of this unrighteous war. They claim to be foraging parties for the army, but are in reality bands of thieves and murderers with whom the common highwayman would blush to be allied. That George and Frank belong to these there can be no doubt! Your father has absolute proof of it from a man who saw them. If, therefore, the Americans do advance on Trenton which is wholly improbable, don't expect to find anyone in whom you are specially interested among them, for you will be disappointed!"

"You are a worse coward than I thought you were, or you would never have told me such a lie. I do not care if my father and every one else believe it, I do not! It is a base, wicked falsehood that originated with you!"

"Forgive me, Alice, I should not have told you this, but your



cruelty drove me to it. Tomorrow is Christmas, and you know everybody should be good friends then."

She made no reply but continued to walk.

"Confound that girl, anyway! I am sure she is the only person who distrusts me and has any idea of my little game. Why can't she be reasonable and love me as I want her to? Then everything would go my way! I wonder if it would not be wise for me to go over to Hunt's and tell Colonel Rahl what I heard today? Without doubt I should find him too drunk to pay attention to what I would tell him. It looks rather serious. One of the fishermen down by the river told me that all the boats of every kind from up and down the stream were being collected by the Americans, and he is sure they intend to try crossing the river. No doubt their condition is so awful that they are ready to take desperate chances, but they are certainly not crazy enough to attempt to cross with the stream in its present condition! The boats would all be crushed to pieces! I will wait until tomorrow, and then I may have something more definite to tell the Colonel."

Alice continued her walk until she reached the river. Looking at the stream she shuddered: "Oh, no, they can not cross it now. When we played here under these very trees on your dear old bank, how little I dreamed that you could ever become such a terror to me, you awful stream! But in spite of you, I feel that the boys are coming! I cannot understand why I feel this so strongly, but I will hurry home now, dear boys, and you shall find plenty of Christmas cheer when you come. Yes, I will make the tarts for Frank and the cakes George likes so well. I must see father, too. There is no time to be lost. You may not come for a little while yet, but my heart tells me you are surely coming!"

Mrs. Bower was very much surprised a little later to see Alice come into the kitchen with a face full of animation and happiness.

"Aunt Rachel, I will hurry enough now to make up for the lost time, and soon have my part of our Christmas cooking done. I must be careful, though, for I wish everything to be extra good. You know George and Frank will be here in time to have some of our dainties with us. Poor boys, they will have an appetite for something substantial, too, I dare say. I must think of an appropriate birthday gift for George!"

Christmas Eve, Alice had the opportunity for a quiet talk with her father. James had gone out on "business"; Mrs. Bower was making the final preparations for tomorrow's dinner, and giving the evening instructions to the servants. Alice had already pleased herself by placing everything in George's room in readiness for him and his dear friend. She would not permit her thoughts to dwell any more on the sufferings and privations they

were at present enduring. No! No! On this blessed night she would think only of the joy of the future!

After dinner when Mr. Tilford was sitting alone before the fire in the little parlor, Alice stole up to him and seated herself at his feet. "Father, tomorrow is Christmas, and I—I want to talk to you—about—about—George—and Frank."

"My daughter, I thought that I had forbidden any discussion of—"

"I know, father, I know, but you will have to forgive my disobedience for once. I must speak with you tonight. The boys are coming home, and we must receive them kindly, father dear."

"How do you know this?"

"It is positively asserted that the American forces are advancing, and my heart tells me our loved ones are coming."

"They cannot come! They cannot! It would be madness to attempt it! The soldiers and officers here treat the story with contempt, and are making no preparations whatever for a defense. They need none—the weather itself is defense enough! But I have changed some in my views these last months. I admit that I was too severe with George, and if I only thought that my boy were with Washington's army, I would—"

"Were with Washington's army? Where else would he be if not with that army? unless, unless, he were dead?"

Mr. Tilford sought to control himself, but his voice trembled. "Oh, Alice, you have betrayed me into saying something I ought never to have said. I gave my word to James never to mention to you that story of George's dishonor. No, not to you, of all people! My daughter, we must talk no more of this!"

"Yes, father, we must talk more of it. You gave your word to James. What a master of cunning he is! Father, is it possible that you credit the story of George and Frank that James tells?"

"He did not tell, my dear, nor does he believe it."

"He told it to me today, and he said there was no doubt of its truth, but—"

"Then he must have some additional proof. It must be true, if even he believes it! Oh, George, my son, whatever made you choose such a—"

"Father, I will not listen to one word against my darling brother, even from you! I know you are deceived and are wholly wrong in your conjectures. George Tilford and Frank Ainsley joined the American army, and served their country well! If they are dead, they died as brave men! And if their lives a man who is base, cowardly, and entirely selfish, it is James Bower!"

"Alice, Alice, are you mad? You don't know what you are saying! You—"

"Yes, I do know, and I know, too, that what I am saying is the truth!"

"What motive could he have for such unmanly conduct as you would ascribe to him?"

"Why, he wishes to supplant George entirely! I do not know what proof he claims to have of our boys' dishonor; I would not hear them if I could, for I know without one doubt that the whole miserable story was formulated by him to serve his evil purposes!"

"I can scarcely credit this, Alice, for it was only this morning that he asked for your hand in marriage. And he spoke with such a depth of feeling of both you and George! I am sure he loves you both."

"He loves only himself, and I will never, never, never marry him!"

"But if you should find that you were mistaken in regard to him, what then?"

"There are still two very good reasons why I would not marry him. First, I have told you already what I know to be his plan in regard to George, and it is contemptible in the extreme. I fear I shall always distrust James as a selfish coward, for if he were as staunch in his allegiance to the King as he pretends to be, he would surely take up arms in the King's cause! It is undoubtedly in need of aid, when such foreign hirelings as the Hessians have to be employed! No, my father, I can never marry a man who will do no more than spy on his suffering countrymen!"

"Your second reason, Alice, is—"

"That I love another man with all my heart, and if he does not return, I will never marry!"

"Do you mean Frank Ainsley?"

"I do, and with him James acted anything but the part of a man of honor. Here is a letter I received after Frank left Trenton. I think it will explain to you what I mean." She took one of the candles from the mantel and held it for her father to read:

*"Dear Alice:* Tomorrow we leave Trenton. It may be forever! My heart will not let me go without a parting message to you. As you must know, George intends to accompany me, but I beg you to believe that I have not used my influence with him except to try to induce him to remain at home, for your sake and your father's. But George is now a man, and is fully determined to follow the course he has chosen. It is a matter of conscience with him, as it is with me. We may have a long, unequal strife, attended by great danger and much suffering to the Colonies, but in the end we must win, for our cause is in the right! If we can serve our country well, if for ever so short a time, we

shall be satisfied. Alice, I will watch over your brother, and so far as it rests within my power, I will keep him from all harm and danger. If it please God, he shall return in safety to you!

"There is something else I wish to tell you, though you must have long known it. Alice, I love you. I do not know the time when I could not have said that. When we were children, it was as natural for me to love you as to inhale the perfume of flowers, and enjoy the glory of summer air and sunlight. You have always been a part of the purest, sweetest, holiest things in life to me! The love of my childhood has grown with the years until it has filled my heart completely. Nor can it harm you, Alice, for you know I would gladly give my life to serve you. You are not for me. I read your meaning in your quiet reserve. You guessed my love, and wished to spare me the pain of a refusal. I was not surprised when James told me of his happiness. He is much better suited for your companion in life than I could possibly be, and I earnestly hope you will be very happy. Do not pity me, Alice, nor reproach yourself. You were always just what you should be, a true, gentle woman. Not for anything else in this world would I give up my love. It ever has been, ever will be the inspiration of all that is best in me, and through it has come the sweetness of my lonely life. I hope I shall ever be worthy of your respect and friendship.

*"Frank Ainsley."*

Mr. Tilford read it with evident emotion. "James said it was Frank who persuaded George to go, but every word of that letter has the ring of truth! Oh, Alice, I wonder if there is some mistake in that story of Benton's?"

"It is all a mistake, father."

"Still I cannot think James is as bad as you think he is."

"I hope I am mistaken, but I fear I am not. But you do not need to think as badly of him as I do for I have suffered so much through his baseness! If I could only have told Frank his mistake! But to know that he still believes me either married or promised to James! Oh, it is a horrible thought."

"Poor little girl, I know, I know, but I have suffered, too!"

"If George and Frank return, you will welcome them home, won't you, father dear?"

"If God will only answer my prayers, and bring the poor boys back again they shall be received in a manner that will entirely satisfy you, Allie!"

"That is all I wish for, and they shall never know the story that has been told to injure them! But this is Christmas time and there should be nothing but peace and good will in our hearts. I will not speak again of my resentment against James. I know Aunt Rachel is like you, father, and is all honesty and goodness."



Her father stroked her hair and smiled. "If the boys would only come tomorrow, what a Christmas party we could have! And it may be that they will!"

Of all peoples, the Germans make most of Christmas. Never before had Trenton put on such a gala day appearance. Every house had its tree and all parts of the city resounded with the Christmas festivities and excesses of the hearty Hessians. In striking contrast to this was the suffering army just on the other side of the river. Among all its men there was scarcely one properly equipped for service. They were jeeringly spoken of as the "ragged Regimentals," for they were as destitute of blankets and clothing as they were of food and arms. Nothing but continued reverses had attended them; the confidence of their own people was fast weakening and never in all its history did the cause of the Continental Army look so dark as on this Christmas day, 1776.

The Hessians were fully posted as to the condition of their enemy, and it seemed to give a relish to their sports.

About noon a fisherman called and asked for James. After the man left, Alice saw her cousin go to the desk and write a letter which he dispatched by a trusty servant. That his caller had brought unwelcome tidings Alice did not doubt, for James' face wore a very anxious expression. He said nothing to Alice, but going to his room, he made some hasty preparations for departure, then sought his mother.

"I am very sorry, mother, to have to leave today, but important business calls me from Trenton at once. Uncle John will take good care of you while I am away. I am sure you will be perfectly safe here! Say goodbye for me to Uncle and to Alice. I shall not have time to see them. Don't worry about me, for I shall be all right."

When Alice heard that he had gone she thought, "He has gone to avail himself of the protection offered by Howe! He certainly has heard something more about the advance of the American army!"

During the rest of the day she was in a fever of expectation; flitting from one window to another, she peered anxiously out over the snow-covered country, and at every sound she started up. Her father and her aunt watched her with compassion and anxiety. She always gave the same reply: "It may be late, but they will surely come—I know it!" Even when night came on and there were no signs of her loved ones, she did not lose hope, but replenished the fire, trimmed the candles and placed everything in readiness for their arrival.

As the evening wore away and all the other members of the household had retired she went to her little room. Taking a chair to one of the windows, she drew the curtains back and looked out

on the cold, foggy night. Here she continued to think and pray, to watch and wait for her brother and her lover during several long hours; and in spite of her, a little doubt would ask: "Will Christmas pass without them, after all?"

The sounds of merriment gradually ceased, and the entire city seemed wrapped in peaceful repose. Suddenly there was terrific noise heard distinctly above the roar of the river. She started up—yes, there was that dreadful bombing again! It seemed to come nearer and nearer every moment! She rushed out into the hall where she was soon joined by her father—he, too, had heard the first sound.

"They have come! They have come, father! That is the booming of their guns down by the river! Listen, there it is again. Oh, I knew it! Thank God! and mother in heaven, I believe you have sent your boy back to his sister!" Even as she spoke she had reached the bottom of the stairs.

"Alice, Alice, you must not go out! It will not do! It is not safe—no doubt there is to be a battle and you must remain in the house! My daughter, in this you must obey me!"

She hesitated. "I know you are right, father, but it is so hard to wait!"

"If the boys are with the army they will be fully occupied for a time, and you could not find them in the darkness and confusion that will soon reign. Thank heaven we are a little removed!"

"Well, father, you are not to go out, either. You could do no more than I. You, too, must wait until there is some result. We can hear, if not see."

Soon they were joined by Mrs. Bower. "What on earth does all this mean? Oh! I do hope James is safe."

"Never fear, Aunt Rachel, I am sure he is quite out of harm's way. But George and Frank have come as I told you they would!"

Though he tried not to show it, Mr. Tilford was as impatient as Alice, and when quiet was in a measure restored he said, "I think it might avail something for me to go out now. The firing has about ceased, and be sure, Alice, if the boys are here I will find them and bring them home with me."

At length Alice saw him returning with—yes—with George and someone else, but even in the dim light she could tell that it was not Frank. For a second her heart seemed to stand still, then she threw open the door and rushed out! "Oh, George, my darling brother, thank God you are here safe at home again!" and George caught her in his arms with a joy that was beyond expression. "But George, where—is your—friend? Where—is Frank? He, he, surely came with you?" To her great annoyance she felt herself blushing and hesitating, now that there was a possibility of her soon meeting the man she loved.

"Yes, I should think he did come with us! He is Captain Ainsley now, Allie, and you never saw anything in your life so splendid as the charge he led on the Hessian chasseurs and English horse! He was still on duty when we left but said he would come as soon as he was relieved."

\* \* \*

Alice remained standing by the fire when the weary soldiers retired to get a little rest of which they were so much in need. When Frank reached the door he turned to look once more at the girl who was so dear to him—then he came back and stood beside her.

"Alice, you are not married to James?"

"Oh, how can you ask that?"

"Why, he told me you would be, very soon, and that was months—ages ago—it seems to me!"

"He told you an untruth! I never in my life had an idea of marrying him!"

"I am so glad, for he is unworthy of you. Tonight I picked up this letter as it fell from Colonel Rahl's pocket. It was still unopened, but I recognized the writing on the envelope to be James', so I opened the letter and read it. For your sake I decided to keep it—and it could not be of any value to our General. James simply tells the Hessian Colonel that he is leaving Trenton, and he has absolute proof from the spies he has kept along the river that the American army meditates an attack on the city. We will conceal his name, and history shall speak of him as a Tory spy who warned the enemy that his countrymen were advancing." He threw the letter into the flames as he spoke.

"I am glad for Aunt Rachel's sake that you found the letter, but James does not deserve your generosity."

There was a dangerous little silence which Frank at length interrupted.

"Alice, this may be the last opportunity I shall have for a long time of speaking with you alone. I cannot let it pass. Our victory tonight was complete, but we cannot hope to remain here at present. Cornwallis will be after us—perhaps tomorrow! You received my letter?"

"Yes, I received it."

"Is there—is there any hope for me, Alice? Sometimes my heart will not be still, and it has whispered of hope. I will try so hard to be worthy of you, dear." He took her hand in a warm, tender clasp. "Alice, may I have this?" As she did not reply he drew her to him. "Silence—is always affirmative—is it not, darling?"

"Oh, Frank, I have loved you all my life," came from a rosy face very near his shoulder.

"And I did not dream such a priceless gift could ever be mine. I misunderstood you, then, dear?"

"You could scarcely be expected to have understood me, though, Frank, for you know it is said there was one thing that even Solomon, with all his wisdom and experience could not fathom, and that was 'the ways of a maid with a man,' especially if she really loves him, I would add."

As she raised her sweet face, slowly, shyly to his, their lips met in a long, tender kiss.

"I beg your pardon, but don't mind me. I just came to see why you didn't come up to our room. Oh, sister, I am so glad! He is the noblest, best fellow in all the world. You don't know him yet as I do! He really is the only man I know whom I think worthy of you!"

"Thank you, old boy, now we are brothers indeed!"

"Yes, my children," came from Mr. Tilford, who stood in the door, "I recognize you all as such and I will give you a father's blessing. Alice, you had your party, after all—and it excelled your fondest hopes, and I with you, this holy time, give glory and thanks to God, not only for our own, but for what shall be known in future generations as 'A Nation's Christmas Party.'"

#### THE GOOD THEY DO DEPENDS ON YOU



The spirit of the Christmas Tuberculosis Seal may be expressed by one word—"Service." Pennies spent for Christmas Seals and dollars spent for Health Bonds are powerful in potential service. Results of past years have proved that they are influential in actual service to mankind. With a life-saving record of more than 60,000 lives annually in America this cheery little Christmas Seal with its "Merry Christmas—Healthy New Year," stands supreme as a nation-wide emblem of mercy.

He who sticks a happiness seal upon a Christmas package gives twice. He gives to a friend and to someone whom he may never see. He makes it possible for some unfortunate person to make a real battle for health or he may save a precious life.

Surely man in his infinite mercy could do no more, and when the sale of Christmas happiness seals opens on Thanksgiving day, let us be thankful for our own good health and show our appreciation by buying freely of Christmas Seals to help someone else to gain the greatest of all blessings—Health. Don't forget, "The Good They Do Depends on You."

If you have not already purchased your supply of Christmas Seals, write the Utah Public Health Association, State Capitol Building, and ask them to send your "Happiness Seals."



# Christmas Giving

*Mary E. Connelly*

Giving gifts is a custom as old as time. Love likes to express itself in some visible way. It gives great satisfaction to bestow on loved ones something that they will enjoy. Basically, then, gift-giving is a praiseworthy thing but, like other good things, it is capable of being abused. In all too many cases it becomes an evil at the Christmas time.

When the news of the coming of the Bethlehem Babe reached the wise men they went to his birthplace bearing gifts and since then the custom of gift-giving has ever characterized the Christmas tide. It seems strange and unfitting that the birthday of him who came to bring peace and good will, should bring so much worry, stress, strain, and fatigue. Peace, joy, quiet, and reverent worship characterized his natal day; but now people are carried away with their impulses, and they spend and spend until the day finds them nervous, dedilitated, and often heavily in debt.

Many have not learned that it is fine to receive graciously as well as to give generously. They feel that if some one gives them a gift they must immediately return one of like value. This tends to make gift-giving merely a matter of exchange. Often people who want to show their appreciation for past favors, send a friend a gift at Christmas time and are checkmated by having something sent back to them. One woman who tried this said that she made a mistake in trying to discharge her obligation at the Christmas season, that she should have sent the gift at some other time for she felt that her obligation had been increased rather than diminished or obliterated.

The taking up of subscriptions in stores and offices for the purpose of giving a present to the head of the department, or to some other person in high position, has become a source of worry and strain to many employees. Several such collections are often thus made in one establishment and many give more than they can afford because they fear ostracism and dislike being thought stingy; so they feel constrained to give as much as those who have bigger salaries and fewer family obligations.

Another evil is the giving of useless things that only clutter the house and are a burden to the recipients. It takes time and thought to give gifts that will be useful or pleasing to those who receive them.

It is well to be generous on his birthday; to give expression to the love felt for friends and relatives; to give to those in need is especially meritorious. May this beautiful custom never die out, but may there be more sanity evidenced so that the Christmas tide may be characterized by peace of mind, good will to all, and such loving ministry as is compatible with the means and time at the disposal of those who participate in celebrating his birthday.

# The General Procession

*James H. Anderson*

China's internal warfare continued without cessation in October.

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The wheat crop in Europe in 1922 falls considerably short of what had been expected.

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Russia aligned itself with Turkey on the Dardanelles question in October, with especial hostility toward Great Britain.

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American Jews are establishing a medical college in Jerusalem, in connection with the Hebrew university.

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Andrew Bonar Law, Canadian-born, succeeded David Lloyd George as British premier on October 23.

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Albertus Rond, a "Mormon" missionary from Ogden, Utah, died in Holland, September 13; his body was brought home in October, for burial.

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The United States refused to take part in the November Near East conference with European powers, on Turkish affairs in Europe.

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The "Canaanites"—a name given to warring Irish republicans in Ireland—continued their guerrilla tactics, against the regular government in October, killing many people.

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Three officials of the Schaller Brewing Company, of Cincinnati, Ohio, were given prison terms by a United States judge on October 28, for violating the prohibition law.

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Japan withdrew her troops from Vladivostok in October, and many people were killed by the "Reds" who occupied the city. American warships gave protection to American citizens there.

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R. L. Maughan, of Logan, Utah, who is in the United States army air service, broke the world's record for fast flying in an airplane on October 17, reaching a speed of 248.5 miles per hour, or over four miles a minute.

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Prominent bankers in the United States began a movement for the cancellation of the debt of European nations to the United States, meetings thereon being held in October. Those banking

interests seek to guard their own investments in European securities.

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The David Lloyd George government, which has controlled in Great Britain for seven years past, resigned on October 19, in a rather severe political crisis, and a new election was set for November. This places international affairs with Great Britain in a quandary.

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The United States government received, in October, an installment of fifty million dollars on the debt due from Great Britain, and another like payment was promised for November. Great Britain is the only European nation indicating a purpose to pay.

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The *City of Honolulu*, one of the newest and largest steamships in the Pacific Ocean service, was burned at sea on October 12. Her passengers and crew of over 200 were saved through the wireless signals which reached a United States transport steamship.

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The Methodists in Canada, at a quadrennial conference held in Toronto, October 13, declared against the use of tobacco in any form by ministers of that denomination. The "Mormon" "Word of Wisdom" is doing some "leavening" through the example of "Mormons" observing that Word.

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Benito Mussolini, former Socialist leader in Italy, who turned over to the anti-Socialists, or Fascisti, became Italian premier on October 30, when the government was threatened with revolution from his followers, who comprised an army of 100,000 men, assembled near Rome. The change avoided civil war for the present.

#### WHAT WOMEN ARE DOING

Twenty-three women were candidates for Congress at the November election—two for the Senate and 21 for the House.

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Two rich sisters at Milan, Italy, were married, on October 4, to two young Italians who were blinded in the great war.

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Princess Ylando of Italy is to marry Prince Leopold of Belgium. Both are Catholics, and neither would marry outside of their religious faith.

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The White House holiday season of social entertainments in Washington, D. C., has been abandoned for the incoming winter, owing to Mrs. Harding's continued illness.

# EDITORIAL

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*Motto—Charity Never Fails*

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## THE CHRISTMAS SPIRIT

We should get the Christmas spirit into our hearts, not for one day alone, but for all time. The Christmas spirit is the Spirit of Jesus Christ as expressed in his mission to earth. It was stated by the angel and the heavenly hosts to the shepherds of Judea when the glory of the Lord shown around about them, on the first Christmas, and they were told: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord." It was further declared in a song of praise by a multitude of the heavenly hosts accompanying the angel, in these words: "Glory to God in the highest, and on earth peace, good will toward men." He came to the world to establish peace, and to save mankind, not in sin, but from sin. That is the key-note to the season.

How shall peace and good will come to this earth and to our lives? By obedience to the gospel of Jesus Christ. To accomplish this end, the Christianity which he established, the true Christianity, carried with it no compulsion, but was to win its way to victory by lowly service, love, patience, and consecration. Jesus Christ himself set the example by constant service and, in the end, by dying for his faith. His followers ever after have been called upon to abide by his example in all its logical consequences. Hence, the true Christian must conduct himself as if his action was to be a law for all human beings. Christ came, not to compel the people of the nations to adopt the new gospel, but it was to be done by persuasion, and love, by self-choice and free agency. It was to be established, rather, by the teaching of great principles to mankind, and obtaining the individual con-



sent of each worker to assist in furthering the great message which he came to earth to deliver, and which was destined to secure the salvation of humankind, physically, intellectually, morally and spiritually. His gospel has shown a marvelous power of modifying what it does not altogether supplant. It is true that his message was perverted, and for many ages practically lost sight of, and seemingly failed from the time his apostles were taken away until it was again restored by the Father and the Son in the dispensation of the fulness of times through Joseph Smith, the prophet.

It has now been restored never more to be taken away. The Father and the Son appeared to Joseph and re-established the true Church and Kingdom which Christ, himself, was instrumental in founding upon the earth. Does this Church meet the requirements? Yes; where followed, its principles bring peace on earth, good will to men. It requires of its members, love, service and sacrifice, which have the power to bring forth blessings. It has in it the ability to modify the teachings and perverted doctrines of the present, as well as those which prevailed in the world when the restoration was made. The mission of the Latter-day Saints is to perform this great work which the Lord, himself, declared on its restoration to be a "marvelous work and a wonder."

When we contemplate the history of the Latter-day Saints, since that time, we have an unmistakable confirmation of the truth of these statements. We have a knowledge which stands as a living witness to the divinity of the restoration and the fact that this is the true Church of God. Our people have indeed received a vision of the revelations that Christ made when he was upon the earth, as to the glories that were and are to come upon the earth from his gospel message. The Saints have indeed passed through many of the trials and vicissitudes necessary to establish a work of the kind. The prophet who was chosen to found it, sacrificed his life, as did our elder brother, Jesus Christ, for the faith which he came upon the earth to establish, and which was given for the redemption of mankind from sin and evil. Joseph Smith, his disciple and prophet, was called upon to follow in his footsteps, and the Latter-day Saints have likewise been required and are required to come out of Babylon and its wickedness, and by love, faith, and good works, dedicate their lives to the establishment of true Christianity in the world.

In this mission, mothers in Israel have much to do to implant faith in the hearts of their children. The homes of the Latter-day Saints should be earnest disseminators of the testimony and mission of Jesus Christ. Faith in God and in his Son should be instilled into the hearts of the children so that the plan of salvation may become a great reality to them, and they become true disciples of our Lord and Savior, following his example in all

its logical results. The Church of Jesus Christ of Latter-day Saints is the true Church of Christ. Let us who have received this knowledge and the vision and purpose of its establishment prove our faith in our daily lives, and on this day, admit into our souls the spirit of Christmas, and with the poet Whittier, sing:

“Blow bugles of battle, the marches of peace;  
East, west, north, and south, let the long quarrel cease;  
Sing the song of great joy that the angels began,  
Sing of glory to God and of good will to man.”

## The Message of the Bells

*Nina Burnham McKean*

Oh, Christmas Bells! Oh, Christmas Bells!  
What is the message your ringing tells?  
What do you hear, oh, brother mine,  
When you list to the sound of Christmas chime?

Methinks I hear in the sound of the bells  
A thought for each where e'er he dwells;  
For the Babe, who was born in Bethlehem,  
Was sent to redeem the souls of men.

Ringin', swingin', Christmas chimes;  
Bringin' pictures of olden times;  
Of the beautiful Babe in Bethlehem,  
Of the Manger, the Star, the Three Wise Men;

Of angels singin' in heaven above,  
Sending to earth the message of love;  
Down through the ages we hear it still;  
“Peace on earth, toward men, good will!”

That heart with burden so heavy to bear,  
May find sweet solace and surcease from care,  
In the chime of the bells,—the message so blest;  
“Oh, come unto me, and I will give rest.”

The brother who bitter has grown in his hate,  
Is a message for him, or is it too late?  
In the sound of the bells the Savior's words live,  
“Yea, seven times seven, forgive, and forgive.”

But what is the hope the chiming can bring,  
To the sinner so hardened he scarce hears the ring?  
Yea, even may he, by the Master be shriven,  
For thus on the cross the thief was forgiven.

Oh, Christmas Bells, oh, Christmas Bells,  
What is the message your ringing tells?  
What do you hear, oh, brother mine,  
When you list to the sound of the Christmas chime?

# Guide Lessons for December

## LESSON I

### Theology and Testimony

(First Week in February)

#### THE MIRACLE OF TESTIMONY

##### *The Nature of a Testimony:*

A religious testimony is a state of certitude occasioned and sustained by a spiritual influence. It must have behind it some sort of superhuman support, and therefore has in it the miracle element. It differs from a state of mental certitude obtained by thinking. It is more the fruits of conversion than of conviction. In its perfection, it is intellect plus inspiration; it is knowing plus feeling. We are convinced, through philosophy, of the necessity for God; we are converted through religion to acquaintance with God.

A person seeing the fruits of "Mormonism" might apply for membership in the Church, through a conviction that it is the most perfect organization on earth for the development and happiness of men; but he could not claim to be a convert until he could say, "I am not only convinced in my mind, but I feel in my soul that it is God's work." This feeling of the truth occasioned by the presence and the power of the Spirit of the Lord, is the conversion from which our testimony comes.

##### *The Two Forms of Obtaining a Testimony:*

To most of our young people the miracle of testimony is one of gradual growth or development. Unknown to them, the mother's lullabys, the bed-time prayers, the family devotion, the Sunday School songs, and all the spiritual activities in which they take part, are all making them converts. Their whole being has been gradually adjusted to the pleasurable companionship of the Spirit of the Lord, and this spiritual growth has been as natural and unconscious as the growth of their bodies and their intellects. When they are baptized and confirmed, the presence of the Spirit of the Lord during these ordinances occasions no surprise; they simply feel that they have done right and this feeling is conversion; it is testimony. The Spirit of the Lord with which they are habitually acquainted testifies to them with a certainty akin to that of the voice that spoke out of heaven to our Father Adam at his baptism. They are born sons and daughters

of God in a miraculously natural way. (See Pearl of Great Price, Book of Moses, Chapter 6:64-68.) This form of conversion might fittingly be called the natural growth form. Recently George Albert Smith declared at a Utah Stake conference that he did not know when he first obtained a testimony.

There is another form of conversion, which is attended with more or less spontaneity or exceptional experience, and it is accompanied by so much sudden transition that it is the one great epoch-making event in the life, and under certain conditions it is accompanied by physical disturbances. This form of conversion may be called spontaneous conversion. (See Compendium Gems, pages 288, 289.)

#### *Methods of Conversion:*

When conversion becomes man's business, means and methods are of vital consideration. Great care is taken as to the settings for the event. The spiritual revival becomes a matter of thought and materialistic preparation. The building, the lights, the mourner's bench, the sermon, the psychic moment, all these means and more are found in the sectarian procedure of churches authorized by men, named after men, and dependent upon men!

Where conversion is recognized as beyond the power of man or as a divine gift, the investigator is told to place his own case before the true and living God, as did the boy Joseph Smith. He should find out for himself, and this finding is the rock upon which the Church of Christ is built up in the soul of man, as a system of knowledge, and upon the earth as a system of ordinances for the salvation of the whole human family. Of one who is so converted, it may be said, the Kingdom of heaven is within him for his comfort and support, and it is also without him, offering opportunities for his growth and development.

#### *Retaining our Testimony or Our State of Conversion:*

As our testimonies are obtained through doing works, so will they be retained through a continuance of these works. A testimony, be it ever so glorious, can not safely be kept as a spiritual ornament, like the powers of the Priesthood, it fades away through neglect. President George Q. Cannon, in a discourse to the young people in the Salt Lake Tabernacle, enumerated among other causes of apostasy or loss of testimony, "unchastity, finding fault with the authorities of the Church, and the neglect of Church duties."

The best testimony that a non-tithe payer can bear is, "I know that the gospel is true, and I know that I am not true to it." Attending to our prayers is one of the fundamental duties. The retention of testimony is governed by that great law of the universe which says, "Use and retain, abuse and lose."



*Increasing of Testimony:*

Spiritual testimony grows parallel with our positive acquaintance with God. Satan and Cain and legions of evil spirits had an acquaintance with God but it was all negative. Being always in an antagonistic attitude none of them could ever know God as the loving Father, or Jesus as the Redeeming brother. There was no room in their souls for the testimony germ, but with Adam, Abraham, Moses, Joseph Smith, and many others, their testimony grew to a perfection and they knew first of the existence of God as the Father of all, of Jesus Christ as the Redeemer of the race, and were spiritually conscious that their course in life was such as to merit the favor of the Lord.

The growth of testimony as a gift is dependent upon our determination to serve the Lord "at all hazards."

Testimony is increased by the study of the word of God. We read the scriptures for information; we read them for confirmation and the refreshing of our faith. Testimony is increased by listening to the word of God. The habit of attending conferences and sacrament meetings is a habit of testimony growth. Our testimonies grow by bearing them to others. Language is not only a mode of expression but it is a source of thought crystallization and intensification of feeling.

It is by no means necessary that testimony bearing be accompanied by a desire to talk; it often happens that the gift of testimony follows a humble hesitant attempt to express a belief, a hope, a desire, or a bit of knowledge concerning God and his goodness.

## QUESTIONS AND PROBLEMS

1. What is a testimony?
2. Wherein does conversion differ from conviction?
3. Discuss this problem: Reason may convince, but revelation only can convert.
4. Give scriptural proof that individual testimony is the rock upon which Jesus Christ declared he would build his Church, (Matt. 16:16, 17.)
5. Contrast the testimonies of Peter and that of Cornelius, concerning Jesus of Nazareth, with a view to discovering which was a conviction and which was a conversion. (See John 3:3.)
6. Compare the testimony of the 'Wise Men from the east with that of Simeon, in the temple, concerning Christ. (See Matt. 2:22; Luke 2:25-32.)
7. Distinguish between the progressive testimony and the spontaneous, or sudden, testimony.
8. What is Joseph the Prophet's explanation of the different effects of receiving the gift of the Holy Ghost?
9. Discuss this statement attributed to Brigham Young:

"More testimonies are obtained upon the feet than upon the knees."

10. Give the views of President Joseph F. Smith concerning obtaining a testimony. (See *Gospel Doctrine*, page 158.)

11. How are our testimonies to be used? (See *Gospel Doctrine*, page 257.)

12. What are the chief purposes of testimony bearing? (See *Gospel Doctrine*, pages 258, 259, 260.)

## LESSON II

### Work and Business.

(Second Week in February)

## LESSON III

### Literature.

(Third Week in February)

#### LITERATURE OF THE REVOLUTIONARY PERIOD

The Revolutionary period marks a time when zeal for a new cause set men's souls on fire. Katharine Lee Bates has aptly said that as the theme of our Colonial literature is theology, so the theme of our Revolutionary literature is politics.

There is an element of unity in the literature of the Revolutionary period that is not characteristic of the literature of the Colonial period. Interest in a common purpose made them forget their differences. A large group became convinced that Great Britain was attempting to levy unjust taxes upon the colonists of America. This conviction brought together thirteen scattered and diverse commonwealths into one nation and made possible the beginning of a national literature.

Three types of literature predominated: state papers, speeches, and essays. The great Earl of Chatham said on the floor of the English parliament, "When you consider the decency, firmness, and wisdom of the American state papers, you cannot but respect their cause."

#### *State Papers:*

The Declaration of Independence, written by Thomas Jefferson, was perhaps the greatest of these state papers. Bronson says, "Its bold enunciation of great principles, its lofty passion of liberty, and its elastic, ringing style stirred the souls of its first readers and have stirred the souls of millions since." For

Jefferson poured into it great faith in a great ideal. Jefferson caught the idealism of France and made it the realism of America.

*Speeches:*

The debates, orations, and political sermons of this period, while heated, maintained a high general level judged by literary standards. The greatest orator of the North was James Otis of Massachusetts. His appeal was to the intellect, the reasoning faculties of the mind. His famous address against Writs of Assistance, delivered in 1761, was characterized by learning and weighty arguments.

The greatest Revolutionary orator of the emotional type was Patrick Henry, of Virginia. The gift of eloquence was his. Whenever we hark back to Revolutionary times, we hear his impassioned appeal, "Is life so dear, or peace so sweet as to be purchased at the price of chains and slavery! Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!"

*Essays:*

We must not forget that before the war of arms was the battle of words. The verbal contest lasted ten years. Those who were not gifted with the fiery eloquence of a Patrick Henry made their contribution to the 'cause by writing pamphlets. For over a quarter of a century, Samuel Adams poured forth a flood of literature that assisted beyond measure in the moulding of public sentiment. He was one of the most prolific essayists of the period. A friend, who not infrequently had occasion to pass his home at midnight, said when he saw his light burning that "he knew that Sam Adams was writing something against the Tories." Yet we must not suppose that all the great controversial essays of this period came from those who had grievances against Great Britain. Some of the most forceful and elegant papers of the time were written by those who supported the contention of the mother country, and felt that America would jeopardize her best interests if she cut loose from the land beyond the sea.

*Letters of a Farmer in Pennsylvania*, by John Dickinson, deserve the fame accorded them. In them we get the point of view of the conservative or royalist. A young man only eighteen years of age, an undergraduate of King's College, now Columbia University, wrote a pamphlet entitled, "The Farmer Refuted," which caught the attention of the thinking public at once. This young man was Alexander Hamilton. *The Independence Journal* of New York published *The Federalist*, a series of eighty-five essays of high literary merit. The essays were written by Alexander Hamilton, James Madison, and John Jay. The first contributor of this group has been styled the most precocious statesman America has ever produced, the second drafted

the constitution of the United States; and the third was the first Chief Justice of the United States.

We shall select, for special emphasis, from the notable persons of this period, one whose achievement, the beloved poet, Henry W. Longfellow, cast into poetic form. Paul Revere is a person of great interest apart from the fact that he made the famous ride through Lexington and Concord.

He used his art as a silversmith to make prints and copper-plate engravings of pictures of Anti-Revolutionary events, which were sent broadcast and made wide and successful appeals to patriotism. Paul Revere had a family that would astonish most Americans of today. It consisted of sixteen children. He had married twice and each wife had borne him eight children. As a silversmith he made teaspoons, mugs, sugar tongs, and other articles to gladden the hearts and homes of Colonial dames. He did work that compared favorably with the work done by the British silversmiths in Great Britain.

Versatility was one of the characteristics that marked Paul Revere. "He even turned his attention to dentistry." Shackleton tells us that "in the early days when dentistry was barely beginning to be a science, Paul Revere practiced. There is still extant one of his advertisements of 1768, reading: 'Whereas, many persons are so unfortunate as to lose their foreteeth by accident, and otherways, to their great Detriment, not only in Looks, but speaking both in Public and Private:—This is to inform all such, that they may have them replaced with artificial Ones, that look as well as the Natural and answer the end of speaking to all Intents, by Paul Revere.'

"When, quite a while after Bunker Hill, it was desired to remove the remains of General Warren from its first resting-place, it was Paul Revere who identified it by an artificial tooth and the wire he had used to fasten it in. Revere also engraved much of the Revolutionary money. Nor does the list of his varied activities end here, for he also made the carved wood frames for many of Copley's paintings, and beautiful frames they are." One of Cyrus E. Dallin's famous pieces is of Paul Revere, mounted.

Much verse that hardly deserves the name of poetry was written during the Revolutionary period. The stirring political events of the times naturally called forth popular songs and ballads. These songs were as a rule crude in form and for the most part intensely partisan. From this period comes, "Yankee Doodle" which has brought to us much fun if little literary fame.

The Puritan spirit had to subside, in a measure, before there could be any development in the drama, so it is a perfectly natural thing that it should not make its appearance before the Revolutionary period. The first American theatre was built at Annapolis in 1752. The following year a theatre was erected in



New York. Six years later a theatre was built in Philadelphia. The first play of American authorship was "The Prince of Parthia," a stormy, ranting tragedy by Thomas Godfrey, of Philadelphia. Its initial appearance was in 1767. The first American comedy did not appear until twenty years later, and when it was presented, to employ the language of Katharine Lee Bates, it came "with the flourish of Revolutionary trumpets."

## QUESTIONS AND PROBLEMS

1. What three types of literature predominate in the Revolutionary period?

2. In any community some standard history of the United States may be found that will contain The Declaration of Independence and the Constitution of the United States. Have the class leader select some brief passages of interest and read them to the class. In the larger centers where the writings of the period are accessible, have the class leader select from any of the writers, mentioning passages she thinks will prove of interest.

3. Did George Washington make any contribution to the state papers of the period that is regarded as literature?

4. Read the section from the Doctrine and Covenants that speaks of the Constitution of the United States. (Section 101.)

5. In the light of this revelation, what should be the attitude of the Latter-day Saints towards the Constitution of the United States?

6. What explanation have you of the fact that the majority of the speakers at the General Conference, held in October, urged loyalty to the Constitution and to law?

7. Have some one in the class repeat the stanzas of "Yankee Doodle," sing it if you care to, but see how many different stanzas you can bring together by calling on the class for any they may know.

8. Have someone read "Paul Revere's Ride" and see if it takes on any added meaning in the light of greater familiarity with its author. It can be found in any complete edition of Longfellow and in many of the school readers.

9. Why should we not expect theatres to be built and plays to be presented in Puritan days?

10. Who made the first American flag? Go to some good encyclopedia or history and see what you can find out about her.

## LIST OF AUTHORS

Samuel Adams, James Otis, Patrick Henry, George Washington, Thomas Jefferson, Alexander Hamilton, Thomas Paine, Philip Freneau, John Trumbull, Timothy Dwight, Joel Barlow,

St. George Tucker, *Occasional Poems of the Revolutionary Period*, Royall Twiler, Charles Brockden Brown.

If you have access to *Readings from American Literature*, by Page, or Calhoun and MacAlarney, or the more extensive work entitled *Library of American Literature*, by Stedman and Hutchinson, Vol. III, you will be able to find ample reading material for the Revolutionary period.

## LESSON IV

### Social Service

(Fourth week in February)

#### WHAT COURTSHIP SHOULD REVEAL

To know a young man or a young woman implies more than what is given in an introduction or what is observed in a social party. If a young woman is to really know her young man she must see him in more serious relations of life. She is not really acquainted with him until she has observed his mental and moral powers in actual operation. She must see his religious tendencies expressed in active service of God and his ability to provide for a family by his life of industry and enterprise. And, finally, and by means the least important, she must learn of his home habits and family ideals which can be done only by observing how he treats his parents and his brothers and sisters.

Thus the fathers and mothers of young people have a greater task than to provide social opportunities to bring their children together. There are many relations in which the young man must be observed. He should be observed in school work, in his religious activities, in his home and at his employment. It may be entirely impossible for a young lady to observe her friend in all these activities. She needs the assistance of father and mother, as well as brother and sister. Conventionality may not favor so searching an investigation of the powers and virtues, weaknesses, and vices of the friends of our sons and daughters, yet the welfare of family life and the higher rights of morality and justice demand it.

#### *Hereditary Qualities*

Since marriage means more than the happiness or unhappiness of the parties to the contract, and since it means the bringing of human beings into the world, the question of hereditary power deserves attention. It is very important both from the standpoint of the happiness of the family and the welfare of humanity, that in selecting a life's companion that preference be given to those who can perpetuate strong bodies and strong minds. The heredi-

tary qualities of the family into which a young person marries should thus be well known. And since the individual does not always show in his own appearance the qualities which he may transmit, care should be taken to observe the qualities revealed in the life of his blood relatives. If a great amount of insanity or feeble-mindedness or physical deformity appears among the near blood relatives of the man or woman with whom marriage is contemplated, caution should be exercised in the matter by those immediately concerned.

God has given us certain responsibilities, and among these is that of bringing human beings into the world. We do not want our sons and daughters to bring a weak human body into the world, if by proper direction we can avoid it. Not only can parents do a great deal to avoid such undesirable marriages, but the community leaders and officials should render assistance in giving proper information on these matters.

As an example, showing the human waste resulting from undesirable unions, note the following:

"Martin Kallikak was a youthful soldier in the Revolutionary war. At a tavern frequented by the militia he met a feeble-minded girl, by whom he became the father of a feeble-minded son. In 1912 there were 480 known direct descendants of this temporary union. It is known that 36 of these were illegitimate, that 33 were immoral, that 24 were confirmed alcoholics, and that 8 kept houses of ill fame. The explanation of so much immorality will be obvious when it is stated that of the 480 descendants, 143 were known to be feeble-minded and that many of the others were of questionable mentality.

"A few years after returning from the war, this same Martin Kallikak married a respectable girl of good family. From this union 496 individuals have been traced in direct descent, and in this branch of the family there were no illegitimate children, and no immoral women. There were no criminals, no keepers of houses of ill fame, and only two confirmed alcoholics. Again the explanation is clear when it is stated that this branch of the family did not contain a single feeble-minded individual. It was made up of doctors, lawyers, judges, educators, traders and landholders."—Terman: *Measurement of Intelligence*, p. 9-10.

#### *Vocational and Business Powers*

No young woman should permit herself to join hands with a man who has not the ability or the ambition to provide properly for a family. Wealth is, of course, no guarantee of happiness, yet we are reasonably certain that poverty in its extreme form is sure to bring misery to the entire family. No woman can be happy with a man who cannot provide the necessities of life. On the other hand, a man of limited income cannot be successful in his business if he marries a woman with no knowledge of how to economize. The material success of a family depends quite as much upon the ability of the wife to spend wisely as it does upon the husband's ability to provide.

These are matters which young people do not generally think

about, but which should be brought to their attention by parents and carefully considered. Unless the parents raise the question of the young man's ability to support a family, it may not occur to the daughter until it is perhaps too late.

*Practical Thought and the Romance of Life*

Some people contend that a consideration of such practical questions as the foregoing sometimes deprives courtship of its romance. It is true that such considerations may destroy a sweet dream, but a dream that cannot come true has no value. And the dreams that come true are those that are accompanied by good common-sense and hard work.

Courtship is not what it should be without romance, neither is married life. The best way to prolong romance—love that lasts throughout life—is to exercise proper thought during this early association. Life is beautiful and full of happy emotions which may prove to be bitter illusions unless guided by intelligence. This intelligence must frequently be supplied by parents and those of wide experience.

QUESTIONS

1. When a young man really knows the young woman he chooses to marry, what information does he possess concerning her?
2. What information should a young woman have concerning her young man?
3. What evidence have we to show that feeble-mindedness is transmitted from generation to generation?
4. Show that weak-minded people tend to become immoral.
5. Give reason to show that a young man should give evidence of his ability to support a family before he assumes that responsibility.
6. Why is it important for a man to know the ability of his sweetheart as a housekeeper?
7. Show that the ability to economize is quite as important as the power of earning money.
8. How may intelligent thought during the period of courtship extend the romance of life?

TEACHERS' TOPIC FOR FEBRUARY

OPTIMISM

Cultivate an optimistic spirit:

1. By remembering the blessings that come to us through the gospel.
2. By comparing our lives with those who have less than we have, instead of those who have more.

For further information see George H. Brimhall's lesson on Optimism, *Improvement Era*, October, 1921.



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(2) It built the first railroad into the state and acquired, maintained and improved the Utah Central, first line into Salt Lake City.

(3) It employs 5,000 persons in Utah.

Annual payroll .....	\$7,488,125.95
Taxes paid in 1921.....	996,560.23
Rents paid in 1921.....	77,794.72
<b>Total .....</b>	<b>\$8,562,480.90</b>

Included in the 1921 taxes were inheritance taxes paid to the state by stockholders of the Union Pacific, \$71,774.91. Since the incorporation of the Union Pacific inheritance taxes on its stock have been paid to the state amounting to \$1,900,000, a part of which was used in building the State Capitol.

By far the greater part of the expenditures for wages and supplies have found their way into Utah's factories, stores and other establishments.

(4) The headquarters for the Dining Car and Hotel Departments are in Ogden, where commissary supplies for the entire system are purchased.

(5) The Union Pacific has expended not less than \$500,000 in the last ten years in advertising Utah. This advertising has been in the form of newspapers, displays, illustrated lectures, descriptive folders, booklets and leaflets.

Every advertisement of Yellowstone Park and the Western Entrance bears reference to Salt Lake City or Ogden or Utah. Ninety per cent of the travelers who enter Yellowstone Park over the Union Pacific rails visit Ogden or Salt Lake City or both. Every through traveler to Southern California is urged to stop in Utah.

(6) The free Ogden-Salt Lake City side trip was established by the Union Pacific System. This side trip was not abolished by the Union Pacific, but was discontinued under Government Control.

The Union Pacific was not inimical to its reestablishment, and was the first to reinstate it.

(7) The Union Pacific Purchasing Agent in Salt Lake buys material and supplies in large quantities from Utah's mines, manufacturers and merchants. In the first eight months of 1922 the gross value of Union Pacific purchases from concerns located in Utah, or maintaining offices in the state, aggregated \$4,982,732.

(8) At Ogden are the headquarters of the Gunn Supply Co., which furnishes the section labor and commissary supplies to maintenance of way employee. This company, in the year ending September 30, 1922, made total purchases of \$325,999.42. Its total payroll was \$91,152.84.

(9) The Union Pacific is now committed to a program of development of the industrial and scenic resources of southern Utah, involving the expenditure of approximately \$5,000,000. The plans include construction of the Delta-Fillmore and the Lund-Cedar branch lines, the former being already under way; the taking over of the Cedar City Hotel, the construction of hotels at Zion National Park and Bryce Canyon. The construction of branch lines with all their appurtenances and requirements will involve the expenditure of around \$3,000,000. The total hotel program now practically decided upon will mean an expenditure of some \$2,000,000, making a grand total of \$5,000,000. ..

*What the Union Pacific has done it will continue to do—assist the communities along its lines to grow and prosper. It is a matter of record that no line has ever come under the control of the Union Pacific which has not been improved in facilities and service to the public.*

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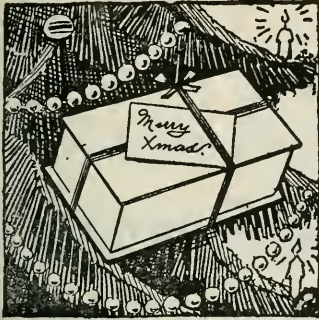
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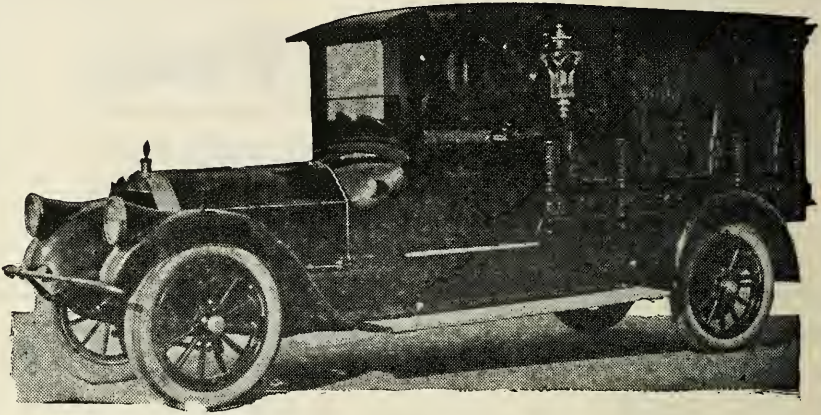
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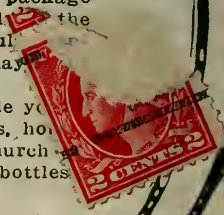
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