

Relief Society Bulletin

Volume 1

Number 1



Issued by the Officers and Directors of the
GENERAL BOARD OF THE RELIEF SOCIETY
1914

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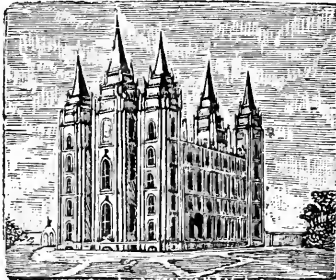
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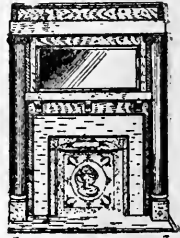
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RELIEF SOCIETY BULLETIN.

VOL. I.

January, 1914

NO. 1

ADDRESS TO BE READ AT WORK AND BUSINESS MEETING

Beloved Sisters of the Relief Society Throughout the World:

For years we have toiled and joyed together in this glorious work of love and amelioration of suffering which we call Relief Society work. We have seen the church glorified with the presence of its Prophet and Seer, and we have witnessed the awful scenes which took him from this earth. We have made a part of that historic exodus from inhospitable Missouri into the Valleys of the Mountains. We have watched, nay, we have participated, in the pioneer toils which have made this desert blossom as the rose, and we have followed in the line of colonization which has planted the feet of this people from the soft snowy hills of Canada to the red desert wilds of Mexico. Wherever our people have gone there have been Relief Society workers gathering up their means from each other's scanty stores to minister to those who were sick or in want, giving encouragement to the weary and heartsick, while warning the wayward and thoughtless. We have nursed the sick of our people, robed the dying for their last resting-place, fed the hungry, visited the orphan and succored the needy. This, sisters, is, has been, and ever will be the true spirit and genius of this whole organization. It was inculcated by the Prophet in its beginning and has been reiterated again and again by the leaders of this church who have succeeded him and by the leaders of this organization. We charge you to keep this spirit burning bright in your bosoms.

The fact that the lessons which are now to be presented to your consideration dwell more upon the temporal things of the Kingdom than on the spiritual, is not meant to emphasize the temporal side of our work in this Society. For all the gifts and learning of the world are valueless when placed in the scale with the pure things of this Gospel. But, sisters, let us seek to make a portion of our meetings sufficiently attractive to call in the bright and eager minds amongst the younger portion of the community, so that when we leave this sphere of action, the younger women will be trained in both the spiritual and practical things of this work.

We would have you, while your hands are busy with the shaping of clothing for the poor or the making of articles for disposition in your ward in this meeting, to listen to these words with your spirits. For we would speak to you of Charity. Charity that never faileth. That Charity which counts the gifts and powers of the Gospel of not so much worth as the sympathetic forgiveness and understanding which should exist between the women of our community. Remember that we all may offend, for we are all mortal; but let us be quick to forgive.

Our goods to the poor and our bodies to be burned, but, oh, let our souls bow down in prayer for those who offend us. If they need higher light, better understanding of principle, let us kneel before the Throne of Grace in their behalf. It may well happen that the beam is in our own eye, not in our neighbor's; and prayer for him will do more to remove the beam from our eye than all other means.

We would have you keep in mind the foundation principle of this organization as of the Church: namely, that we must get and keep the spirit of testimony in our hearts, while we seek to awaken and develop in the minds of others that same elevating spirit. The women who have born the heat and burden of the day, beginning with the present President of this organization, have been women who have partaken of that spirit of testimony in their early youth. But it is not enough that you have that spirit in your own heart, you must constantly and faithfully try to impart that spirit to the members of your household and to the members of this Society.

Invite the young women into your Society; urge them to speak and take part in your lesson work. You may need the fresh young vigor and enthusiasm of the girls of this church in your work—but they need your sweet testimonies far more and the fruitful examples that you set before them in this organization. Manifest an abiding reverence for the priesthood—as held by the men of your household and the household of faith. Seek their counsel and take it. You can not err here or hereafter in following their counsel. Teach your sons and daughters this saving principle.

No more inspiring lesson has been taught this Board while preparing these lessons for you than the instructions given us by our venerable and honored President, who declares that we must keep before our eyes continually, in all this lesson work and in all our labors, the genuine spirit of the Gospel, which is the spirit of testimony and of obedience. We wish every member of the Society to receive her inspired message. It is this message which we are now endeavoring to pass on to you in this

address. Words are weak, but they embody thought and it is her thought which we are conveying to you.

Let these reflections garnish your thoughts by day and comfort your evening meditations. Sisters of the Relief Society, your lives are a living example of charity, pure and undefiled. Of such is the Kingdom of Heaven.

SAMPLE LESSON FOR THE CURRENT TOPIC.

Local Topics (Three Minutes)

(Prepared Dec. 6, 1913.)

Ten Minutes' Talk on Current Topics.

Utah Day for All Salt Lake City Merchants.

Dedication of Mesa Chapels.

Utah Marble for Capitol Building.

Shop Early.

Schools.

Theatres and Moving Picture Shows.

Town Topics.

While it may be unavoidable to speak at times of crimes and scandals as a part of the daily news, the conductor of Current Topics should lead away from sensational subjects and to a consistent interest in that which builds up truth and righteousness in the earth. The human mind can contain but one thought at a time; see to it that the momentary visitant of your mind be of clean habits and pure influence.

The schools of your own district should come in for earnest attention. The mothers can make or mar the efforts of good or weak-minded teachers and build up or tear down the schools of any district.

Censor your own Moving Picture shows. Be sure that the INDIRECT effect of a film is not evil. More harm comes from veiled suggestions than from open exposures or teachings. Study your play-houses, and protect, if you can, the young from the pernicious effects of loose-moraled plays and shows.

Add local topics of interest to your locality. It is good to read of the progress of our church affairs, both local and general.

National Topics (Three Minutes.)

Suffrage Methods in Washington.

Denver Lies Under Heavy Mantle of Snow.

Shall Religious Songs be Sung in the Schools of the United States?

Does Cold Storage Affect Prices.

Money Markets Unsteady.

Message of President Woodrow Wilson.

Let the members of the Relief Society understand that one of the good things hoped for in this department will be that discussions on various phases of public policy and public men can be taken up without engendering feeling or producing strife. There should be no contention of any sort in the meetings of this body. Argument, the Prophet told us, brings the spirit of evil into our midst. But we should all acquaint ourselves with the vital issues of the day, whether religious, political or social, and discuss them in that spirit of broad charity and human sympathy, which was so beautifully portrayed to us by President Joseph F. Smith in his sermon at our last Conference.

It is well to keep abreast of the day in the study of our money markets. We hope to become trained in the administration of our financial resources, whether they be great or small. And we may well begin by following the methods of our brethren, who observe these questions closely.

Every citizen of the United States should read carefully any message that is sent out by the President of the United States. And this recent one is short, simple and easily understood by the mass of the people. You may or may not agree with all its items and recommendations, but you should become familiar with it.

International Topics (Three Minutes.)

The Mexican Situation.

Votes for Women as An International Issue.

Ludwig of Bavaria—the New King.

Secretary Bryan Negotiating Treaty with Denmark.

Great German Firms Will Exhibit at Panama Exposition.

Emperor William Recovers From Long Illness.

These topics are only selected as models or suggestions. It is important that the current topics of international interest shall be taken, and in order to comprehend the tenor and drift of them it would be necessary to begin by giving a brief explanation of the general condition in any one country or a single situation in that country. After that, it would only be necessary to touch lightly upon the subject to bring it up to date.

General Suggestions:

The topics here selected are but indicative, yet it will be seen that they cover the various phases of current progress. We suggest that your topics be grouped—for the beginners—into several heads, such as War, Education, Government, Religion, Art, Ethics, Music and Philanthropy. These may be varied, added to or set aside as conditions and circumstances may require. Indeed, this is but suggestive after all. Whatever is said, or whatever is brought forward, let us remember that the spirit of argument, or dissension must be strictly avoided. Get light, get information, but get it from the standard of the Gospel. In every phase of these Current Topics, as of all Relief Society work, try to bring out of every discussion, from each piece of news, local, national or international, the germ of truth, and adapt every truth to your own local needs and conditions. We trust this will prove of benefit to all concerned.

SECOND MEETING

Ten Minutes Talk on Current Events.

GENEALOGY

Testimony Bearing.

Lesson Statement for First Lesson (Twenty Minutes.)

THE SPIRIT OF ELIJAH. "I will turn the hearts of the fathers to the children and the hearts of the children to their fathers."—Malachi. Ch. IV. Ver. 6.

- (a) Its effects on the church.
- (b) Its effects on the world.
- (c) Genealogical societies of the world.
- (d) Genealogical Society of Utah.

What is the Spirit of Elijah?

The Saviour told His disciples that He had "come to them in the spirit and power of Elias, to turn the hearts of the children to the fathers." (Luke, Chap. I, Verse 17.) All of His friends who write of Him in the New Testament,—Matthew, Mark, Luke and John,—repeat more or less of this important message which He delivered in the beginning of His short career. And it was surely true—witness the fact that the graves were opened at his death and many came forth. While we know from both Peter and Paul's testimony that baptism

—if no other ordinance work—was a very important and probably frequent part of the Temple labors in that city of Jerusalem, where Jesus lived and died. Paul uses this fact as an argument to the doubting saints at Corinth, saying “else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the deed?” (I Cor. Chap. 15, Verse 29). It might be remarked in passing that these pregnant words are used in every formal burial service of the Christian world, and yet none of the ministers believe the words they utter.

What are the effects of this spirit of Elijah on this church? It had a most powerful effect on the mind of the Prophet Joseph Smith, for he said, “that the greatest responsibility that rested upon the Saints was to seek after their dead.” He laid the foundation, built and dedicated the Kirtland Temple, and laid the foundation of the Navoo Temple and revealed and established all the ordinances now practiced in our Temples. It had that same effect upon the mind of his successor, President Brigham Young, for he laid the foundations of the temple in Salt Lake City in the first years of poverty and struggle which this people endured in these Valleys. He built also the Temple in St. George, laid the foundation stones of those in Manti and Logan, and left his testimony with the people on this subject. His successor, President John Taylor, was likewise engaged in completing Temples. He dedicated the Temple at Logan, and told the people at that service that no matter how much they could do for their dead in their earthly conditions, “our dead could do far more for us in their condition on the Other Side.” His successor was President Wilford Woodruff, and no man in this church was more earnestly committed to this work of vicarious salvation. He was so vitally engaged in his spirit and feeling in this work that he received more than one important revelation on the regulation and furtherance of the ordinance work in the Temples. He dedicated the temple in Salt Lake City, and had charge of the dedication of the Manti Temple; although President Lorenzo Snow conducted that service. President Woodruff stated in the dedication of the Salt Lake Temple that he “now turned the key for the world to favor Zion.”

President Lorenzo Snow was the head of the Salt Lake Temple for years and his devotion to that work was known to all people. His successor, President Joseph F. Smith, was a faithful worker in the old Endowment House for many years. He is as devotedly engaged in the advancement of this work as any one of his predecessors. He has assisted in the dedication ceremonies of all the Temples in Utah and has dedicated the

site for the Temple in Canada, the land where his mother received the Gospel, and he is filled with the spirit of encouragement and assistance in this glorious cause.

What are the people doing to carry out their part of this mission?

The people of the world—always “wiser in their generation than the children of light,” have received liberally of this spirit of Elijah or Elias, and they have organized Genealogical Societies in every country and in most of the states of the United States. They are publishing books, by the thousands, establishing libraries, and have gathered millions of the names and dates of their dead—which are our dead—for we are of their kith and kin. They have done and are doing their full part—what are we doing?

The authorities of this church organized a society on the lines followed by the original New England Society at Boston, Mass., and in 1894 the Genealogical Society of Utah came into existence. It was formed for the “assisting of the Saints in securing and preparing the records of their dead.” It has headquarters in the Historian’s Office of this city, has a good, if small, library of books, publishes a magazine devoted to the interests of this work, which is sent as an exchange to every similar society in the world and which should be in the home of every Latter-day Saint, and it is this Society, which has prepared and issued this series of lessons for the Relief Society. The leaders of this people are alive and awake to their duty and responsibility to the dead, but what about the people? Each Ward and the Saints composing the Ward must answer this important question for herself and themselves, and the sisters composing the Relief Society. (See Doc. and Cov., Sec. 127 and 128, Compendium, Baptism for the Dead and Spirits in Prison.)

THIRD MEETING

Ten Minutes Talk on Current Events.

HOME ETHICS

Civic Pride (Twenty Minutes.)

- Topic 1. Personal pride in making one’s own homestead clean and beautiful.
- Topic 2. Our share and responsibility as citizens in making and maintaining a good water system.

- Topic 3. What we could do to improve the streets and thoroughfares near us.
- Topic 4. How we can help in making parks and playgrounds.
- Topic 5. Our responsibility and share in beautifying the grounds upon which church buildings are erected.

Assignments—

- (a) Make a sketch to show how the grounds upon which your Relief Society Hall stands could be laid out in lawns, walks, trees and flower beds.
- (b) Make a sketch showing how grounds upon which your Stake Tabernacle is erected could be beautified.
- (c) Make a design of a new public park for your own town, with details in lawns, trees, flower beds, swings, etc.
- (d) Write a five-minute statement as to what methods could be best employed to rid neighboring thoroughfares of weeds.
- (e) Write a five-minute paper on how to secure pure water for your town.
- (f) Enumerate all the trees that will grow in your locality.
- (g) Name the wild shrubs and trees that grow in the mountains near by.
- (h) Tell in three minutes what could be done in reforesting desolate hills that were once timbered.

LESSONS IN HOME GARDENING FOR WOMEN

Twenty Minutes.

- LESSON 1. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. Ch. 8, Ver. 22.)
- (a) City Gardens, Flowers, Kitchen Gardens.
- (b) Country Gardens, Flowers, Kitchen Gardens.
- (c) Study Bulletins and Catalogues.
- (d) Study of Soils.
- (e) Wasted Grounds about the Homes of Relief Society Women.
- (f) Gardening for Women Pays: In Money, in Health and Character-building. Children should assist.
- (g) Ideal Home Companionship.

Perhaps no promise in the Scripture is more precious nor comforting to the human family at large than that one made to Noah which heads this lesson. There is another one which complements this: "In the sweat of thy face shalt thou eat bread." (Gen. Ch. 3, Ver. 19.) Those who eat without labor are the sick ones of this earth. Some people work at that which hath no profit; but the man or woman who works—with head and hand—in the earth, bringing forth seed and fruit, flower and vegetation, develops forces which bring health, happiness, upward growth of character and joy unspeakable.

When the pioneers settled these western vales, Brigham Young told the people to choose one acre and a quarter, which was enough ground to grow sufficient fruit and vegetables for that family to become independent. Not taking land which would not be cultivated and profitable, but enough for the raising of summer and winter vegetables for the family's use, while the beautifying of the home with flowers was as faithfully taught. Few men and fewer women are so closely occupied that one hour in the early dawn could not be given to the planting of a flower and vegetable garden about the home. If parents and children united in this love-labor, no home lot would be too small, none too large, in city or country, for the cultivation of few or many such valuable adjuncts to family life. How is it today? Let each answer this question in city or in country. How much land have you about your home place? How much of a flower garden have you? How many vegetables do you raise?

Acres and acres of wasted land lie about our city lots, while miles of ground lie idle or cluttered with weeds around the neglected homes in our country towns. Whose fault is this? No matter whose the fault, the remedy lies with the mothers and daughters of this people. Few tables are spread with the luxuries of the varying season's vegetables—grown by the family. A city lot, six rods by three, with a large house on it, is made to produce all the lettuce, onions, asparagus, rhubarb, beets, carrots, summer squash and herbs the family use, while on this same lot there stands three varieties of productive cherries, three plum trees, two fine peach trees, two apple trees, and some good grape vines. All the trees are fruit trees and made to yield. Women make as good gardeners as men. One grandmother, aged 76, raised all her vegetables, except winter potatoes. She lives in a southern town, is a widow, hires a man to do the spading and ploughing. Dr. Romania B. Penrose, eighty years young, raises as fine a garden in her city lot as can be found anywhere.

Let any woman present who has done similar work here state her experience.

When the still, cold months of winter are upon us, let the bulletins and catalogues from the seed houses occupy a portion of our leisure time. From these we may gleam much help and inspiration for our coming season's planting. It is a part of wisdom not to begin this work we are outlining with too big plans and calculations. If a woman is alone, or has children too young to assist, let her firmly decide to select only a few plants to start her first year's gardening. Better make a success of carrots and marigolds, than to try so many things that nothing succeeds.

Study the nature of the soil in your neighborhood. Your State Agricultural College will supply you with all the information you wish on this detail. Read U. E. Bulletin 257, and acquaint yourself with the conditions in your own section. You may begin this work only to comply with this lesson requirement; but you will also find yourself engaged in an occupation that will eventually bring health, worldly prosperity and happiness to yourself and loved ones.

Gardening for women pays. It brings you in close contact with mother earth, keeps you young and spry, drives out blues and melancholy, brings the dawn and the stars to your doorstep, and opens an easy channel between you and your Heavenly Father and Mother. They were the first gardeners. It may not pay you to raise vegetables to sell in country towns, but it will give you the wealth of the land in your own homes, it will build up your shattered nerves, and above all, it will teach your children habits of thrift and industry, if you will gather them about you in your gardening, there will be a companionship grow up between you and your dear ones that pays large dividends of affection. Children should be taught to raise flowers and vegetables as they are taught to raise standards and flags.

Mix your gardening with brain. A great painter, when asked how he mixed his paints said he "mixed them with brains." No force in the universe gives such rich returns to human beings as do the processes of life in field and garden. Intelligence plus industry in agricultural life pays the largest interest known to physical existence. Associate with plants and flowers, with babies and home folks if you would be truly cultured.

FOURTH MEETING.

Ten Minutes Talk on Current Events.

LITERATURE**Autobiography of Benjamin Franklin (Thirty Minutes.)**

The object of this course is to give Relief Society members an opportunity to study from first hand sources the life of one of America's greatest men. This can be done by reading the story of his life as he himself has told it. In reading the book itself we achieve two things: first, we learn from Franklin's own words how he won his way from the humble walks of life to positions of trust and fame; second, we acquaint ourselves with one of the best books ever written. The Autobiography of Benjamin Franklin is regarded by eminent critics as a literary masterpiece.

In speaking of Franklin one writer says: "Benjamin Franklin is the best example of a self-made man that history affords. No other American has achieved greatness in so many directions. He was a writer, a scientist, an inventor, a statesman, a diplomat and a philosopher.

"In science he made the discovery that electricity is the cause of lightning and he wrote papers on electricity that won the admiration of Europe. He invented the stove, the lightning rod and the water organ. He organized the first police force and the first fire company. He was one of the greatest statesmen of his age and is perhaps the ablest representative our nation ever sent abroad."

The autobiography was written in Franklin's 79th year. It tells the story of his life up to the age of 51 years and is intensely interesting from start to finish. It has been so popular that over 50 editions have been disposed of in this country and it has been translated into French and German.

This course of study will consist of ten lessons. The first nine will be taken from the autobiography and the tenth will consist of a discussion of the great things Franklin did for this country after his 51st year. The edition of the book used by the committee in arranging the lessons is published by the Henry Altinus Co. of Philadelphia, and can be had at the Deseret News Book Store for 25c per copy; 30c postpaid.

It will be necessary for each ward association to have at least one copy of the book and it would be gratifying if every member of the Relief Society would purchase a copy for her

own library. Money could not be invested in a better book. Every school boy reads it or parts of it, every parent should read, study and own it.

Sentiments will be placed at the head of each lesson and should be learned by everybody. They will be taken from "Poor Richard's Almanac," by Benjamin Franklin, and are known the world over as Franklin's Proverbs.

Ancestry, Parentage and Youth.

Reference: Chap. I. Autobiography.

"Early to bed and early to rise
Makes a man healthy, wealthy and wise."

1. Ancestry—

- (a) Origin of family.
- (b) Nationality.
- (c) Type of People.
 - 1. Religion.
 - 2. Occupation.
- (d) Franklin's Father.
- (e) Franklin's Mother.

2. Parental Training and Direction—

- (a) Father puts children out to learn trades.
- (b) Studies them to see where their inclinations lie.
- (c) Franklin's love of books leads father to make printer of him.
- (d) Corrects son's style of writing.
- (e) Establishes custom of instructive table talk.

3. Schooling—

- (a) Grammar school.
- (b) School for writing and arithmetic.

4. Learning a Trade—

- (a) Taken from father's shop and apprenticed to his brother, James, in the printing business.
- (b) Advantage of change.
 - 1. Contact with well-informed men.
 - 2. Access to books.
 - 3. Through being allowed to board himself saves money to buy books and gains time in which to study.
- (c) Disagreement of brothers and separation.

5. How Franklin Taught Himself—

- (a) Studied "Spectator" (by Addison and Steele), and imitated it.

- (b) Studied Arithmetic, Navigation, Philosophy, Rhetoric and Logic.
- (c) Studied Socratic method of discussion and practiced it.

6. **Anecdotes—**

- (a) Building a wharf.
- (b) Anonymous writing for newspapers.

Questions.

1. Why did Franklin write the story of his life?
2. How does he acknowledge God?
3. Discuss Franklin's ancestry.
4. Describe character of his father.
5. Describe character of his mother.
6. Discuss method of Franklin's father in bringing better table talk into his home.
7. What do you think of plan Franklin adopted to educate himself? to become an author?
8. How may the method of Socrates be used to advantage by all?
9. What does Franklin say about vanity?
10. How did Franklin show honor to his parents?

ART AND ARCHITECTURE

"The Bungalow" (Ten Minutes.)

"Is your house honest?"

Utility the necessity of Art.

Derivation of the name, "Bungalow."

How adapted by the English.

The California Bungalow.

The essentials of the true Bungalow in regard to character of openings, shelter, etc.

Compactness in kitchen and adjoining parts of the house.

Study of pleasing proportions; the element of art in the placing of windows, doors and chimneys.

Accessories and surroundings that add beauty to an artistic Bungalow.

The motive which should dominate all home building is a feeling of domestic architecture. A sense of privacy should be expressed in every home. Not only should this idea be conveyed through the individuality shown in the selection of furni-

ture, pictures, floor coverings, light fixtures, etc., but the exterior should impress even the passerby with dignity, good breeding and in a measure, with the sanctity of the family circle within its walls. The main lines of a successfully-built home should (if built with the best art), indicate frankness, honesty in construction and even directness of purpose. All this very naturally tends toward the making of a beautiful home life and such influences reach out to all those who pass under its roof. The spirit of honesty, characteristic of Pioneer land marks appears to be again entering into its own. Utility is and has always been the foundation of all true art and no more beautiful types of architecture can be found in the length and breadth of the state than the historic Lion House, White House, Beehive House or the old Historian Office, which were built during a period of study of fitness and when simplicity and originality, and an undivided purpose abounded in the hearts and homes of the Saints.

Reference: Young Woman's Journal for January, 1914.

Assignments.

What is the derivation of the word, "Bungalow?"

What application did the English make of the East Indian name and idea of the Bungalow?

By whom was it borrowed from the English?

How was the California Bungalow developed?

What are the essential characteristics of the true Bungalow? Illustrate as to openness, shelter and compactness.

What means do we of the mountains employ to adapt the California Bungalow to our own uses?

What are the effects of the steep roof on height of ceilings, house-work and economy?

What is the real foundation of the best architecture?

What materials would be most profitably used in building a Bungalow in your town?

Plan a Bungalow to suit your own family needs.

What opportunities for beauty are afforded by such openings as windows, doors and the placing of chimneys?

Sketch surroundings that you would like that you could make for your home.

INSTRUCTIONS.

In presenting the GUIDE AND BULLETIN to you, dear sisters, we ask for your co-operation and assistance in making this trial year a success. You can do this by accepting the Lessons we have prepared, insofar as your varying circumstances will permit. We repeat what was said in the GUIDE, that all the Lessons, with the exception of the Lessons on Genealogy, are optional with each stake. You may wish to take a part of the Lessons only, and that, too, is quite agreeable with the General Board. But at least, we do ask your loyal support of the ideas contained herein, and if you should find anything in any one Lesson, or any set of Lessons which you object to, may we ask you to state that objection to us.

We are giving you a certain number of GUIDES AND BULLETINS this year free of charge. But we must ask you to take care of them, for we will not be able to supply more than those first sent out, unless it be in some case of actual need. For it would be extremely expensive to make a reprint of this or the other book—hence our request.

We suggest that you appoint Stake and Ward Committees in the various Lessons we have given which you may desire to take up. For instance, let there be a Committee on Genealogy in your Stake Board and in the Wards. Also Committees on Ethics, Home Gardening, Art and Architecture, Literature and Current Events. These committees will have an especial oversight of the topics and will also enable you to bring in the various talented women in your Stake and Ward to work in their several specialties. Remember, also, that these Lessons can be shortened by choosing only one or more of the sub-headings which will give you the most applicable line of thought.

Our Lessons are arranged for four meetings monthly, the first for business and the work which has always occupied your time. The second meeting is devoted to testimony-bearing and Genealogy. It is vitally important that your Testimony meetings shall not be interfered with in any way. But it was thought possible to combine the subject of Genealogy with Testimony-bearing, as one supplements the other.

The topics of Art and Architecture have been designed to give some practical and helpful suggestions for those who do not live where architects abound, and we have hoped that any and all of you would get at least a few suggestions which would be helpful in your own lives. It may be that few of our beloved sisters can benefit by these ideas, but there are those of the younger generation who will eagerly seek help

in the forming of their home ideals and in the actual building of their houses. It is for such that we have planned. In the lessons on Art we have aimed only to give a brief idea of the lives and works of our foremost American painters and artists. To those who love the beautiful these Lessons will appeal.

The Lessons on Home Ethics—ethics being the study of manners and morals—have been designed to bring free discussion into our midst regarding the betterment of our home lives and home surroundings. The Parents' Classes of the Sunday Schools have led the way, and most of our sitters are already awake and alive. While we may not be able to reach these high points and ideals ourselves, we can be reading and talking of them so that our children and our grandchildren will receive this inspiration. The same is true of the work in Literature. One of the simplest and most useful books ever written in the domain of history has been chosen for your consideration, and Franklin's useful life will furnish many texts for our home circles. Thus we have sought to reach out and bring in all classes of women, interesting them in the glorious work of the Relief Society.

The Current Events has been tried successfully in several Stakes and has proven so good that we now suggest it to you. But do not take too many subjects, nor too much time in this weekly resume of the world's events. Ten minutes will be sufficient if the one who conducts the exercises is familiar with her subject.

In the Home Gardening for Women we have tried to awaken our sisters to some home conditions which have been neglected of late; to introduce them to the wealth of nature which lies at our doors for the planting and the garnering. It may be that few will take up this work, but those who do will be well rewarded for their pains.

Indeed, we may say that we have sought to greet and meet you all in some one avenue of study and work. We do most earnestly pray that our efforts will not prove fruitless.

It will be remembered that a series of Lessons on Genealogy are to be given at the next April Conference in this city, under the auspices of this Board. And we particularly ask each stake to choose two delegates to attend that Convention who have bright, quick minds, are ready and apt in taking notes and preparing lessons. For it is expected that they will go back to their Stakes prepared to assist in teaching Genealogy to the Stakes and Wards from which they come. We ask the Stake Presidents to take this matter up at once and be prepared to send such delegates for this coming Conference.

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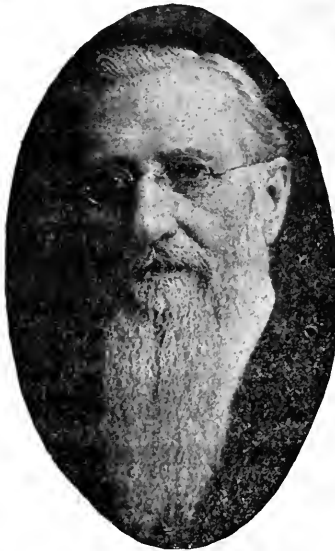
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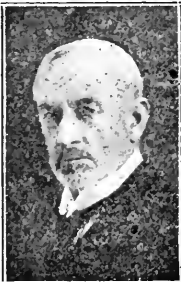
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Relief Society Bulletin

Volume 1

Number 2



Issued by the Officers and Directors of the
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1914

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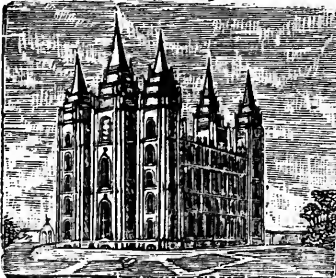
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RELIEF SOCIETY BULLETIN.

VOL. 1.

February, 1914.

NO. 2

ADDRESS.

Occasionally inquiries reach the General Board concerning the duties and labors of new Presidents and Officers in the wards and stakes of Zion. The work of this Society has been so long before the people, the method of conducting our meetings, of administering our affairs, has so long ago been settled by tradition and custom that it seems as if all ought to be familiar with them. And indeed, there are only general rules and general lines, which mark our labors. Wards, stakes and individual officers are allowed great liberty in the adjustment of details and in the conduct of their Society affairs.

There is one rule, however, which should be written deep in the heart of every woman in this kingdom—and conned frequently by those who hold office in this great organization, namely, respect for the priesthood. No woman who slights or neglects this primary law of the Church can hope to have that full degree of liberty and pleasure in her labors which is her privilege to enjoy.

We seldom hear the good old-fashioned counsel on this point that used to ring from our pulpits. But it is none the less a saving principle of the Gospel. Obedience to law—obedience to the authority of the Priesthood.

Everybody is quite willing to admit that we should obey law—the laws of health, the laws of chastity, the laws of honesty, the laws of charity, and indeed all law and laws. Even those so-called laws of man, such as city ordinances, should be obeyed. And yet, could there be a law, without a law-giver and without an executioner of the law? What use would there be in having a law if there were no person to pronounce the law, no one to obey or to disobey it? No one to reward those who keep or punish those who break the law. Every community renders obedience to law, with few exceptions. If a law comes in contact with our prejudice or pleasures, we may try to evade the same, although we admit its justice. Today, women are restlessly trying to change laws in their favor. The women of this Church should honor the law of God.

What is the Priesthood? It is the power to administer in

the ordinances of the Gospel. Other churches have ordinances, many of them similar to those obtaining in this church; but none of them have the authority to administer those ordinances. This power and Priesthood was entirely lost during the Dark Ages, when the Catholic Church ruled the Christian world. By the way, there was one woman Pope appeared during those dark and stormy days in Rome. Associated with this Priesthood is the right of presidency. Out of this grows the functions and offices of the presiding authority; of the Church, and of every quorum in the Church. Those who preside over the auxiliary organizations receive their authority from the presiding Priesthood.

Women do not hold the Priesthood. This fact must be faced calmly by mothers and explained clearly to young women, for the spirit that is now abroad in the world makes for women's demand for every place and office enjoyed by men, and a few more that men can't enter. Women in this Church must not forget that they have rights which men do not possess. They have their own field, their own duties, their own privileges. It is cowardly to dodge this question in dealing with young women. But let the whole facts be stated. Then women will see how richly they are endowed and how righteously their place in this life and the life to come has been provided for.

Women in this Church, choose to be womanly. They choose to honor their fathers and husbands. They choose their own sphere and duties with that calm and gracious dignity which ensures to them a full life here and eternal happiness hereafter. There are some men, perhaps, that are the inferiors of some women, mentally, morally and physically. But a superior woman is not expected to look up to an inferior man in her own home—which is her sphere. When the one man comes who is the right one, he will be just one or more degrees superior in intelligence and power to the superior woman. But to all men, when in their priestly office, women owe the reverence due that priesthood. The man who holds that office and Priesthood may of himself be not the equal of some of the women who are associated with him in his ward or his public labors; but if he holds an office in the Priesthood and is sustained by his brethren in that office, women everywhere, as men who may be under his jurisdiction, should render that reverence and obedience that belongs of right to the Priesthood which he holds.

The women of the Relief Society have long ago proved the value of obedience to law, and to law-givers. So that, when we suggest to our new officers that they shall go to their ward or stake authorities for counsel, and shall never refuse

that advice, we are only repeating the same things that have been told in this organization from its beginning. Especially was Sister Eliza R. Snow—that great Mormon woman who presided over the Society after we came to these Valleys, and those who have followed her, Sister Zina D. Young, Bathsheba W. Smith and our present President, Emmeline B. Wells—these have been insistent in their advice to the sisters to seek counsel of the Priesthood and to honor those who held it.

In any case where there is a question arising in your minds or between the members of your board, go to your bishop, or to the president of your stake and ask him or them for counsel. Then accept it. The presidency of a stake has complete jurisdiction over the saints who reside in that stake. All the quorums and auxiliary organizations are under their direct supervision, and their counsel on any given point would be final. The same with the bishop of any ward. It is true that the general board of any auxiliary organization has direct charge of the various stake and ward organizations under them; to arrange details of work, dates of conferences, mode of procedure, choice of officers, or plans and arrangements of all kinds. But if the bishop of a ward or the president of a stake should raise an objection to such plans or details, his wish would be paramount in his ward or stake—until such time as a harmonious settlement of the question at issue could be obtained between the general officers and that local presiding officer. This is the order of the Priesthood and this should be understood by all members. Men, as well as women, are subject to this law of the Church. Only so could there exist that perfect order which is the cornerstone of this kingdom.

We are asked concerning the customs of clothing our dead, washing and anointing the sick, the proper storing of grain, using outlines, choosing new officers; and all these questions come into the rightful jurisdiction of this society, and we will gladly answer according to the precedents of our Society. Yet any and all of these questions might be referred to the ward or stake Priesthood and their answers should be taken as final. We would always be glad to hear of such decisions, but would respect the authority in any given instance. This may be taken as the general rule or law of this Society.

Let the sisters of this Society study the organization of the Church, the wonderful plan of its foundation and thus acquaint themselves with the order of the Priesthood.

SECOND MEETING.

GENEALOGY.

(Twenty Minutes.)

Testimony bearing.

WHAT IS GENEALOGY? "Saviors shall come up on Mount Zion." Obediah.

Genealogy is the science of keeping and preparing individual and family records, or pedigrees. This science is as old as Adam, as shown by The Pearl of Great Price. All nations have done more or less at keeping genealogies, for property is held in entail, land is bought and sold, on matters of inheritance and pedigree. For the sentimental or ethical side of this subject, there are the motives that move kings and potentates, and in greater degree all men and women, to learn something of their fathers and to be proud of good birth and parentage. These motives are the surface motives; but the Lord has planted in the hearts of His children a desire to keep records of genealogical information for a vital and essential reason—they form the basis of the principle of universal salvation. The Christian world does not attempt to tell what will become of those individuals who die without a knowledge of the Christ, but "Mormonism," the Gospel of Jesus Christ, does explain that point clearly. This subject treats of this principle of vicarious salvation.

Every man or woman who stands at the head of his or her family should begin the actual work in genealogy by preparing their own personal records and that of their families. They should begin with their own dates and genealogy. Then take their children's, and then their grandchildren's, and so on to the last generation. The precious names and dates of our own fathers and mothers are too many of them left unrecorded. Who were your father and mother? What were their full names? Your grandmother, or your uncle? When and where were they born and reared? What was the color of hair, the size, the general description, and the primal facts of their lives? This is what may well occupy our first attention. For this lesson's practical exercise, write out in a pencil note book your own name. Where you were born. When you were baptized. Who baptized you. When you were married. The name of your husband. When and where was he born? When was he baptized? When were your children born? Where? What are the death dates of all your family? When

were your husband and sons ordained to the priesthood? When did they start upon their missions? For your own record you should tell just when you were chosen to various offices in the auxiliary organizations. Your own dates of missions or events of importance. All these items are a part of your history. Those who desire can obtain a book, specially prepared by Elder Duncan McAllister, in which will be found places for all this information and much more. It is on sale for \$1.25 at the Deseret News Book Store. We ought to begin with ourselves, and then go back to our fathers, and then our mothers' families. When we begin on our genealogical work for the dead, we take the oldest known ancestor. But start now with your own record and you will soon get interested in a work that is both fascinating and most profitable, and which will lead you on and on.

Now, let me sound a warning. Don't try to put more than one family in one book, either note book or record book. It is a false economy that would crowd two or more lines or families in one note book or one record book. Books are cheap. Everybody will have plenty of names sooner or later, to fill up many books. And it is distracting and confusing to jumble up lines and families in one book. Keep each family separate and distinct. State relationship always to yourself. Use no initials if you know what they stand for. Write out the full names. If you do not know the Christian name of a married woman, write her as Mrs. So and So.

Begin all your work with the pencil note book. Then copy from that into your record book. Mistakes are bound to occur. Omissions also creep in. Genealogists write out all their information first in pencil note books, and then transcribe them in proper records. Use the best ink. Carter's record ink—mind Carter's Record Ink—is what we recommend. Your country stores will get this if you demand it, and it has the sanction of genealogists. It is safe and practically indelible, and it would be a great calamity for your records to fade, as have some of ours, who did not know this fact years ago. Use soft and good pencils, with good erasers. Write out the names of your husband and family. When you leave this meeting go home resolved to prepare individual records before another month rolls by.

CORRECTION.

In the opening sentence of the lesson statement, for first lesson, an erroneous application of verse 17, 1st chap. of Luke, was inadvertently made by the writer, who keenly regrets its publication. A reading of the text clearly shows that the matter relates to an important feature of the mission of John, the Baptist.

RELIEF SOCIETY BULLETIN

THIRD MEETING

Ten Minutes' Talk on Current Topics.

HOME ETHICS

Civic Pride (Twenty Minutes.)

The foundation of every successful home is honesty.

There should be honesty of motive in the union of two lives, the husband and wife filled with a genuine respect and love for each other, while they study each other's characteristics and temperament; and above all, they should possess the same religious faith. These two should live in a home built, according to their means, in a simple, honest way, everything corresponding along the lines of beauty, economy and utility throughout, the main and prime object being to better and ennoble their own lives and the lives of their children, if they are blessed with them, and to set a worthy example in the city, town or village where they reside.

Honesty points in many directions in our path. Do we live up to what we profess? Are we the true genuine women we wish our friends to believe us to be? Are we, indeed, the loving, loyal, high-souled sisters our Relief Society calling would indicate? If we are, all will be well with us, but if we are not, if selfishness form any part of our natures, if to aggrandize ourselves alone we labor, then we are not true to the high and noble position of a Relief Society officer or member; neither are we fulfilling that mission for which our revered Phophet John Smith, organized our great sistedhood of women in 1842.

Our homes are the primary, as well as the finishing and the graduating school for each of us. Here we lay permanently the foundation for every useful enterprise, every honorable life work; here we take on the indelible stamp of reliability, of integrity, of honest doing and dealing with our own household and our fellow-men.

Our families represent the community, the state and the nation. The intellectual, moral, physical, political, social and religious impress of the home life radiates out into the ward, the city and the nation. Hence, the necessity from every point of view for men and women in every avenue of life to be honest, live honestly and act honestly every day of their lives.

- (a) Honesty the foundation of every home.
- (b) Honest unity of purpose, interest and faith.

- (c) Congeniality of temperament and taste in the highest ideals.
 - (d) Are we honest in our lives?
 - (e) What the Relief Society stands for.
 - (f) Honesty of the home reflected in the community, state and nation.
-

HOME GARDENS FOR WOMEN.

(Twenty Minutes.)

LESSON II.—“Raise up, ye women that are at ease.”—Isaiah, 32d ch., 9th, 10th verse.

Perhaps no more frequent objection is made to the introduction of flower and kitchen gardening for women than **this** statement: “It doesn’t pay. We can’t get anything for our fruit or our vegetables, and flowers take so much time and we have to carry water to keep them alive. So I can’t raise things in my lot.” Let our sisters read the whole of the quotation at the head of this lesson. Much of the work that is done by women is both unprofitable as well as unnecessary. Let us leave off some of the things we do and instead do the things that will give us health and home prosperity.

Our Heavenly Father has generously created everything needful for the use of His children, and all He expects of us is to learn the proper use of the materials and elements He has so wisely provided.

To begin with, interest the male portion of the household; get the small boy and his older brothers to assist you in spading and ploughing the garden. This is February, and therefore a good time to talk over the plans for the summer’s work. Decide just how much land you can successfully handle, and do not take more. Suggest to the boys and the girls that each may have a bit of land for his or her own individual planting, and give to him or her a chance to raise a few vegetables, a bed of flowers, and some sugar beets which shall be the child’s own exclusive property. No better place to inculcate the rights of children to possess their own things and not be interfered with by either parents or other children can be found than in this matter of growing flowers or vegetables. If the piece of land be given for the season to one child let the whole family guard that child’s right as jealousy as each would his own. The father is easily persuaded to assist the mother in her

efforts to plough and prepare her soil; but the mother, for the sake of her children, must interest and secure the co-operation of each one of them in this life-giving toil.

The next point to be considered is the fertilization of the soil. It is much better to do this in the fall, so that the snows and rains will carry deep into the earth the richness and life-giving principles contained in the various fertilizers. Farmers have an abundance of this material right in our own barnyards and are not dependent upon the expensive and commercial fertilizers. See that the boys pile up the manure properly from week to week, so that another good coat of that material may be spread over your soil in the early spring. The soil, after being spaded and ploughed, should be covered in fall with manure, then left to lie till spring when it is again ploughed up, and raked, removing all rocks and clods taken out of it. Another coating of fine manure is required in most instances, for a good garden, when the soil is ready for the seeds of spring-time.

Some parts of our country are so fortunate as to require little or no fertilization—witness the rich lands of the Salt River Valley—but the rule is as stated above.

After the severe months of winter, the latter weeks of February bring to us thoughts of green things soon to spring up on the face of the land and our desires turn from the heavy and monotonous diet of winter to the lighter and more succulent early vegetables. The blood needs this thinning and the system loudly calls for the change in diet. It will do us quite as much good to grow the delicious lettuce, radishes, young onions and pepper-grass as it will to eat them when they begin to come in next month.

Let us now decide what to plant, how to plant it, and when to plant. Our catalogues and bulletins will here aid us in this choice. Remember, however, that your space must be considered and the choice of seeds and plants must be governed to some extent by the piece of land they are to be put in. For instance, it would be foolish to attempt to grow melons and winter potatoes on a city lot, while corn, melons, potatoes and all varieties of large vegetables can be planted in country lots.

Select good seed. It is foolish to think we can raise fine flowers or vegetables from poor or inferior seed. Seeds cost little; and it is usually better to buy them from reliable persons or firms than to try to grow them ourselves. Learn thus early the habits and requirements of the plants you have chosen for your garden, the proper distance between each seed, the depth of plant root and water required and all other features

of your plants. Some need constant hoeing, others do not. Study all these small matters, for upon this depends the success or failure of your garden.

Climatic conditions govern the times and seasons when you shall plant your seeds and plants. In the northern counties, April is early, while in the southern part of our state February sees lettuce and radishes well along. So that no rule can be given on this point. Consult old residents, if this is your first year of experience, and despise not the sayings of veteran gardeners. Use your intelligence in choosing between the extremes of any advice and work early, late and most of the time.

Properly planting the right kind of trees, shrubs, and plants on the home grounds means much more than mere beauty—it has a decidedly practical side. It is cheaper to beautify the home grounds than to allow them to go bare and uninviting.

Decorating the home grounds transforms a house into a home. It makes the house a part of a beautiful picture and surrounds it with such evidence of loving care that it immediately impresses the beholder with the feeling that people “LIVE” in the house—that they do not merely exist there.

Many a man passing a farm home made lovely by trees and shrubbery has been lifted up above the sordid conditions which surround him and has immediately commenced to transform his own grounds in keeping with those of his neighbor. And so the gospel spreads.

The Essentials to the Production of Choice Vegetables, Shrubs, Beautiful Flowers, etc.

SOIL.

A fair degree of success may be secured from any soil which can be made rich and pliable, but the very best results are obtained from a deep rich sandy loam. There are very few plants that do well on barren sand, a cold, hard, lumpy clay or in the shade of orchard or other trees.

FERTILIZERS.

A soil which does not need enriching to produce the best results is rarely, if ever, found, so the degree of success we attain is usually in proportion to the liberality with which fertilizers have been used.

Well decomposed stable manure, where straw bedding has been used is the best; that where sawdust has been used is not so good. Often wood ashes, at the rate of one peck up to one bushel per square rod will be of great benefit. Commercial fertilizers are excellent and may be used at the rate of four to twelve pounds to the square rod. A mass or lump of any of the commercial fertilizers, even if it is not over a quarter of an inch in diameter, is liable to kill any seed or young plant which comes in direct contact with it, so it is very important that they be thoroughly pulverized and mixed with the soil.

PREPARATION OF THE SOIL.

Rich soil and liberal manuring will avail little without thorough preparation of the soil. It must be made friable by thorough and judicious working; if it is neglected only partial success is possible, and that at the cost of a great deal of hard work. The garden should be well ploughed or dug to a good depth, taking care, if it is a clay soil, that the work is not done when it is too wet. If a handful from the furrow moulds with slight pressure into a ball which can not be easily crumbled into fine earth again, the soil is too wet, and if stirred then, will be hard to work all summer. The surface should be made as fine and smooth as possible with the harrow or rake. It is generally necessary to plough the whole garden at once, and to do this in time for the earliest crops, but the part which is not planted for some time should be kept mellow by frequent cultivation.

PLANTING PROPERLY.

There is no greater source of disappointment and failure among amateur gardeners than hasty, careless or improper sowing of the seed. To secure germination, moisture, heat and a certain amount of air are necessary. The first steps are the softening of the hard outer shell from the absorption of the water, and the changing of plant food from the form of starch to that of sugar. In the first condition the food is easily preserved, but the plant cannot use it while in its sugary condition it is very easily appropriated, but perishable, and if not used it speedily decays itself and causes decay in the plant. A dry seed may retain its vitality and remain unchanged for years, but after germination has commenced, a check of a day or two in the process may be fatal. There is no time in the life of the plant when it is so susceptible to fatal injury from the overabundance or want of sufficient heat and moisture as at that

between the commencement of germination and the formation of the first true leaves, and it is just then that it needs the aid of the gardener to secure favorable conditions. Therefore, the following must be kept in mind:

First: A proper and constant degree of moisture. The soil should always be moist, never wet. This is secured by making the surface of the freshly dug soil so fine and the pressing it over the seeds so firmly with the feet or the back of a hoe that the degree of moisture remains as nearly uniform as possible.

Second: A proper degree of heat secured by sowing the seed when the temperature of the soil is that most favorable to the germination of the seed of the particular plant we wish to grow. Too high a temperature is often as detrimental as one which is too low. As every crop varies in this particular, the gardener should make a careful study of the requirements of each variety he wishes to plant. Such information is usually found on the seed package or in seed catalogues.

Third: Covering the seed to such a depth that while a uniform degree of heat and moisture is preserved, the necessary air can readily reach the germinating seed, and the tiny stem push the forming leaves into the light and air. This depth will vary with the different seeds and conditions of the soil, and can be learned only by practical experience. Some very fine seeds and spores are sowed on the top of moist soil, others barely covered while others such as sweet peas, are planted very deep.

Fourth: The soil should be in such a condition that the ascending stem can easily penetrate it and the young roots speedily find suitable food. This is usually secured by thorough preparation of the soil before planting.

CULTIVATION.

After the plant has germinated and become established, not only should every weed be removed as soon as it appears, but the crust which forms after a rain should be broken up and the ground stirred as soon as it is dry enough to permit it. The more frequently and deeply the soil is stirred while the plants are young, the better, but as they develop and the roots occupy the ground, cultivation should be shallower, until it becomes a mere stirring of the surface. A very small garden well cultivated and cared for will give larger returns and be in every way more satisfactory than a much larger one poorly prepared and neglected.

WHAT TO PLANT.

What to plant will depend entirely upon the likes and dislikes of the family. However, in a good home garden, crops should be so arranged that there are some vegetables that can be used at any time during the growing season.

When to plant these crops is usually indicated on the packages, but a little practical experience will soon put a person right.

These subjects are treated in the U. S. Bulletin 257, which will be furnished, with many others, to anyone who applies at this office, through the courtesy of Senator Reed Smoot and Congressman Joseph Howells. The Utah Agricultural College has assisted in the preparation of this lesson and will send further information to any who apply to that College.

FOURTH MEETING

Ten Minutes Talk on Current Events.

LITERATURE.

Autobiography of Benjamin Franklin (Thirty Minutes.)

LESSON II.

Subject: Early Struggles in Philadelphia. **Reference:** Chapter II, Autobiography.

“The cat in gloves catches no mice.”

1. **Franklin's first appearance in Philadelphia.**
Tired and hungry and in working clothes. Story of rolls.
2. **Franklin's Self-reliance.**
 - (a) Independent at age of 17.
 - (b) Earns money to clothe and feed himself and to take trip home.
3. **Work with Keimer.**
 - (a) Character of Keimer.
 - (b) Condition of office.
 - (c) First work.
 - (d) Anecdotes.
 - (e) Keimer's plan of religion.
 - (f) Vegetable diet adopted.
4. **Governor Keith's Attentions and Plans.**
 - (a) First meeting.

- (b) Subsequent meetings.
 - (c) Keith's plans and promises.
5. **Trip to Boston to Seek Father's Aid.**
- (a) Presents Governor's letter. Father refuses assistance, but makes wise promise.
 - (b) Franklin visits brother's office.
 - (c) Learns valuable lesson from Quakeress on return trip.
6. **Franklin's First Great Error.**
Story of Vernon's money.
7. **Franklin's Friends.**
- (a) Miss Read.
 - (b) Charles Osborne.
 - (c) Joseph Watson.
 - (d) James Ralph.
 - (e) Collins.
8. **Anecdotes.**
- (a) Franklin returns to animal food.
 - (b) Franklin and friends at composition.

Questions.

1. How does Franklin's cure for cold and fever compare with present-day remedies?
2. What advantage was Franklin's trade to him?
3. How did his early life tend to make him reliant?
4. What do you think of the refusal of Franklin's father to assist his son in setting up in business?
5. Relate three instances where Franklin attracted the attention of prominent people because of his attainments.
6. Relate the experiences of Franklin and his young friends in their efforts at literary composition.

THE NEW AMERICAN ARCHITECTURE.

(Ten Minutes.)

Though the California Bungalow has its admirers there are those who think it too sombre a style with its wide projecting eaves and porches for our mountain climate that is nearly half the year locked in frost.

Those who prefer a house open to the direct rays of sunshine will appreciate the new American style of architecture, for it seems to be the acme of simplicity. Nothing is used except for necessity. There is no lathe work; all lines are straight and simple.

To a Chicago architect, Frank Lloyd Wright, we are indebted for this, perhaps the greatest inspiration that has been sent forth in the interest of honest house building.

The foundation principle of the new American style is utility and when utility is wedded to beauty the union will result in the best art. There is a demand for beauty in the architecture of the home, but if it is to become great art and really take hold of the imagination, the beautiful must be constructive, must be a part of the very stones, the foundation, the walls, the roof, the doors, windows and porches of the building.

There are three elements in house making that are sure to make or mar the beauty of a home, these are color, balance and proportions.

When you come to select building material the color must be selected. You have an interesting field in which to choose. The most expensive and best fire brick is full of mottled, beautiful tones. Then there are red pressed brick and white pressed brick. Cement, which may be any selected color, and frame, which permits the greatest scope for the exhibition of taste in color are the materials most often used.

Are the windows and doors too large or too small for your house? Study the subject of balance in the December, 1913, Delineator.

Mr. Wright has made his fame in the new American architecture by a skilful use of the panel which he uses both in construction and detail of finish. The panel is a vehicle well suited for revealing beautiful proportions, balance and color schemes. Note the Young Woman's Journal, February, 1914.

RELIEF SOCIETY CONVENTION.

Under the auspices of the General Board of the Relief Society there will be a three-days' convention held April 1, 2 and 3 in the Bishop's Building, twice daily, at 10 a. m. and at 2 in the afternoon. This Convention is held for the study of Genealogy, and to assist our class conductors and teachers to prepare themselves in this study. Each stake will be expected to send at least two delegates to this Convention—bright, active women who are familiar with taking notes and studying outlines. These sisters will be expected to return to their respective stakes and become in turn teachers in this subject in their various localities. At the three days' classes the ten lessons on Genealogy which appeared in our Guide as Outlines will be taken up in detail and given in the form of

regular lessons to those assembled. We will have specially ruled note books, which will be on sale for 10 cents; these books are prepared by the Genealogical Society for this work. The Lesson Book on Genealogy can be purchased here at our Relief Society at the reduced rate of 20 cents.

Although these classes will be held especially for chosen stake delegates of the Relief Society, all saints, both men and women, who may be in the city will be welcomed, to the extent of the seating capacity in the hall on the fourth floor of the Bishop's Building. There are no fees to pay, and only the note books and lesson books to purchase for the study of this subject.

BOOKS FOR THE READING COURSE.

There is some inquiry concerning the books recommended in our various lessons. We wish to announce that any or all of these books, with the exception of the United States Bulletins, will be sent on application to the city book stores, if the money be sent for them. Those who wish the U. S. Bulletins for the Home Gardening Lessons, of which there are nearly twenty, will please send their names and addresses to this office; for these must be sent to Senator Reed Smoot and Congressman Howell at Washington. The Bulletins will be furnished free, but, of course, could not be sent without the address of those who desire them.

In the Art Lessons we would recommend the purchase of "Sadakichi Hartman's History of American Art." It is quite profusely illustrated from photographs and in photogravures, and the subjects cover not only painting, but American sculpture, and the various fields of American Art. The work is in two volumes, 8vo cloth, and is published and sold for \$4.00 net. If we can secure several hundred orders for this work we can get it for about \$2.00, or just half its retail price. It is published by Himebaugh & Browne, 415 Fifth Ave., at 37th St., New York City. But the orders for it may be sent to this office, and to the Deseret News Book store or the Deseret S. S. Union Book store, of this city.

"The American City" is for the use of those who take up the Home Ethics Lessons, and is full of excellent suggestions and ideas for making beautiful surroundings, and sanitary conditions in our cities and in the home. This will be ordered also from the book stores. Cost, \$1.25. It will be mailed in ten days after the order reaches here, as it must be ordered from the east.



RELIEF SOCIETY HOME FOR WOMEN AND GIRLS.

The Relief Society Home for Women and Girls was opened formally December 19, 1913, with brief and modest dedicatory services. The Home is situated opposite the North Gate of the Temple grounds, 36 West North Temple St. It represents the culmination of a long cherished hope and plan.

Every woman in the Relief Society will rejoice at this new feature of our work. For there are many reasons why we should have such a place in this city. Women, without relatives or friends, come to this city to do work in the Temple, or to visit the conferences of the Church. They have no place to go, and they shrink from seeking lodging in the many public hotels, which offer all kinds of accommodations but security, friendship and association with our people. The hotels are good in their time and place, but not what is needed by such visiting women. Girls, who insist on coming to this city to get big wages, are too often allowed to drift about with no secure quarters where they may lodge until they can secure work, nor a place to go to while one place is exchanged for another or more desirable one. All these needs have been

felt and realized for a long time by members of the General Board.

In the olden days the saints in this city entertained the saints from the country and everybody knew everybody else, and there was no question of lodging houses or hotels. But times have changed; and some of our visitors now feel obliged to seek temporary lodgings in the various hotels and rooming houses. Our sisters do not want nor expect to have this accommodation without paying sufficient to keep up the expenses of the place, for they are possessed of the proper pride and dignity of character which makes them self-supporting under all circumstances. The sisters of this Society have contributed of their mites to build meeting houses, carpet temples, purchase silver for sacrament purposes; have sent money to the missionaries, nursed the sick, educated the nurses, clothed the dead and nurtured the orphan. But the day has come when they are going to be placed in positions where they can do some wise and kind things for themselves. This Home is such an enterprise.

When we were discussing the Home before President E. B. Wells one day she remarked that the Prophet Joseph Smith had given the Relief Society in Nauvoo a home for just such a purpose as this. And the question at once arose—is there anything that this wonderful man did not inaugurate and give the initial impetus for? What a Prophet he was and is. We bow to his kindly intelligence and reverence his god-like memory.

The plan for establishing such a refuge was laid before the General Board of the Relief Society two years ago, and a Committee was appointed to look into such a project. Mrs. Rebecca Neibaur Nibley was appointed as Chairman of this Committee, with Sisters Elizabeth C. McCune and Elizabeth C. Crismon as the other members. Later on, because of the temporary absence of Mrs. McCune, Mrs. Janette A. Hyde was added to the Committee. These sisters have worked indefatigably to bring about the successful conclusion now manifested.

When the Presidency of the Church and the Presiding Bishop were approached, they gave the project their heartiest support. Several houses were offered to the Committee to choose from and after careful consideration the one named was chosen. It is somewhat limited for room and will not be adequate long for the purposes of the Home. But it is a modest beginning, and it was felt wiser to begin thus simply and spread out as occasion may require. The house itself was built for Sister Jane Carrington Young in 1874 by her husband,

Apostle Brigham Young, Jr., and at her death passed into the hands of the Church. President Joseph F. Smith suggested the name when the matter was presented to him of "The Relief Society Home for Women and Girls," and such it has been named.

On the evening of December 19th there were assembled in the cosy parlor of the Home President Joseph F. Smith, Presiding Bishop C. W. Nibley, Elder R. K. Thomas and Elders Arnold Schultess, C. E. Martin and A. B. Olsen, who were there as members of the Temple Quartette.

Of the sisters present there were President Emmeline B. Wells, her two Counsellors, Sisters Clarissa S. Williams and Julina L. Smith; Mrs. Rebecca Neibaur Nibley, who had charge of the services as the Chairman of the Home Committee; Mrs. Elizabeth C. McCune, Elizabeth C. Crismon and Janette A. Hyde of the Home committee; Mrs. Carrie S. Thomas; Mrs. Susa Young Gates and Miss Sarah M. McLelland of the General Board, and the Temple Quartette, with Sister Agnes McMillian Bolto as the contralto of that quartette.

The Chairman, Sister Nibley, introduced the singers, who rendered the hymn, beginning "When Dark and Drear" in a feeling manner. Bishop Nibley offered the opening prayer, and the quartette sang "Gallilee."

Sister Nibley then expressed her great joy shared by the Board in seeing the completion of this happy enterprise. She related the circumstance of the hurried opening of the Home in July to accommodate the visitors to the N. E. A. But not until the present time had the Committee been able to complete their plans and arrange for the formal dedication of the Home. She spoke of the generosity of the Church in giving the Board this spacious house for the beginning of our Home and they had been equally generous in the assistance needed to further renovate and remodel the place to suit our needs. She referred to the donations made by the Y. L. M. I. A., the Primary Board, the Tooele Stake Relief Society, the private donations of Sisters Annie Watson and Clarissa Smith Williams, Sisters Beatie, Jennings, Crismon and others, all of whom had contributed of their means and furniture to make the Home attractive and suitable. Bedding had been donated in goodly quantities by various Relief Societies, while individuals and firms had also given liberally. The moderate price for the rooms, from \$6 to \$25 a month, brought the Home within the reach of all the sisters who require its benefits. There had been already seventy-two guests entertained in the Home, and each one had given expression to their great pleasure in finding such a place, permeated as it was with the spirit of kindness

and charity. Sister Nibley read the House Rules, which were simple and yet effective. There had been non-members of the Church entertained at the Home, but all had united in like expressions of praise and appreciation. She spoke of the Employment Bureau which had been established in connection with the Home and hoped that the Latter-Day Saints girls who came to this city for work would avail themselves of its assistance and protection. The members of the Home Committee were remembered by the speaker and their labors referred to, while those members of the Board (Sisters Sarah McLelland, Edna May Davis and our kind Sister Maria B. Winder), who had served various terms as temporary matrons of the Home, were recalled with grateful words. The present matron, Mrs. Cornelia Horne Clayton, is a woman of excellent character and kindly manners and received all who came in the proper spirit, and none were wounded or forgotten in her ministrations.

President Emmeline B. Wells next expressed her great pleasure in having the President of the Church and the Presiding Bishop with us on this occasion. It had long been the desire of her heart to see such a place as this provided for the care of the girls and women who need this protection and comfort. She invoked the blessing of God upon all who came here, the priesthood and all who are interested in this good work.

President Joseph F. Smith then offered the Dedicatory prayer. He said in part: "Our Father in Heaven; we Thy children have assembled here this evening for the purpose of dedicating this House for the object and purpose for which it is designed. While we call upon Thy name, may Thy spirit direct our minds and thoughts. We are very grateful for this expression of Thy kindness towards us Thy children in permitting us to obtain a Home for those who may seek its shelter. We would always remember Thy kindness and Thy much mercy towards us in all these things. To this end we ask Thee to bless those of thy daughters who have contributed of their means to this enterprise; may they feel abundantly blessed and may their reward be multiplied unto them; for inasmuch as they have cast in their mites may they feel that they have not invested them in that which perishes with the using. To this end wilt Thou bless the General Board of this great Society. May they be united as the heart of one. May they be joined together in the bonds of love and true fellowship; and may each one have a voice in the affairs of this organization, and each therefore feel the responsibility which rests upon all. So wilt Thou bless Thy handmaids. Especially

bless those who preside over this Society and the sisters who are in immediate charge of this home. May each receive the spirit of her work and calling. Bless the Matron, that she may be inspired in all her duties and labors. That wisdom and great intelligence may go hand in hand with the spirit of human kindness which would pervade this Home. That kindness which is tempered with prudence and wisdom. Let all work together for the good of the whole; that nothing out of harmony with the principles of truth and righteousness may enter or obtain in these walls. Bless and sanctify the sisters who labored to this purpose. And if at times they are called upon to assist the poor or succor the afflicted, may they help and minister in the spirit of charity and love, with the aid of those principles that make for happiness here and hereafter. Father, look upon this Home and bless it we pray Thee. Accept all that has been done and contributed by the Church, and by the sisters who have assisted. Bless this building; preserve it from the devouring elements. May it be solid in its foundations, and safe in its appointments. May it be indeed an abode of peace and righteousness. May the walls of the rooms thereof be filled with the spirit of peace and that spirit which gives us all understanding and joy. May every object desired be realized by all who need that assistance. We dedicate this Home and bless it and ask Thee to sanctify it as a place of peace and rest for the weary. That the poor may not be spurned from its doors, but that they may be ministered to as they need and require. That in the day of judgment we may realize that it may be said of us: "I was an hungered and ye fed me; I was sick and ye ministered unto me; I was in prison and ye visited me." For inasmuch as we do this unto the least of His children we have so ministered unto Him. We do dedicate and bless this Home, and we do it by virtue of the Holy priesthood invested in us. Amen."

Counsellor Clarissa S. Williams then moved a rising vote of thanks by the members of the General Board there present to the Presidency of the Church and to the Presiding Bishopric for their generous gift and assistance. It was unanimously carried.

Bishop C. W. Nibley then made a few but most timely remarks. He endorsed the proceedings and the whole project. He complimented the members of the Committee and all the sisters engaged in this Relief Society work. The speaker quoted the words of the Savior—"Seek ye first the kingdom of God, and his righteousness"—that should be the ideal of the sisters engaged in this great work. Seek first the kingdom of God, the interests of that kingdom, His purpose and power and not seek our own purposes and desires. We should do

what we can in the saving of souls, in assisting those who are in need, being prudent and careful in all these matters and in the expenditure of all funds intrusted to our care. "I commend this Society for its work throughout the Church. If we can only hold to the ideals laid down by the Prophet Joseph Smith in the organization of the Society we shall not go astray. I don't believe," said the speaker, "that we appreciate the magnitude and greatness of the work you sisters are engaged in. To be ministering angels, to wear the garb of charity, to bless and teach mankind—this is a wonderful work and calling. 'Ye are not of the world for I have chosen you out of the world,' said the Savior. This organization should be different from anything in the world, greater in its scope, bigger in its work than anything the world can do, and not patterned after the foolish habits of those who know not God and His kingdom. Rivet the sayings of the Savior on your minds, sisters, and seek ye first His righteousness. If ever there was a time when we needed to follow the counsel of our leaders and live according to the principles of the Gospel independent of the world and its ways it is now. May the Lord bless this Home and those who come here and those who labor here. Amen."

The quartette sang, "We thank Thee, O God, for a Prophet," and the prayer of dismissal was pronounced by Elder R. K. Thomas:

In closing this article we would like to emphasize the importance and value of the Employment Bureau which we have established in our Home for our Latter-Day Saint girls who desire work in this city. They will be certain to find friends and assistance in securing respectable places. Bishops and parents would do well to note this feature of our work. The prices are moderate and service is prompt and reliable.

FUTURE ACTIVITIES OF THE SOCIETY.

The unrelated work done by the various auxiliary organizations of the Church and the confused and crowding conference dates on which the auxiliaries hold their various conferences, has been the subject of much thought and discussion. Recently a co-relation committee was appointed by the Presidency of the Church, with representatives from the Council of the Twelve—Elder David McKay being chairman of that committee—and two or more members of each general board. These brethren and sisters have labored now for some time in preparing their comprehensive and excellent report, covering all points connected with conference dates, mode of apportioning time at those conferences, with the study along theological lines to be followed by each organization. This report has not yet been made public; but we are pleased to acquaint our own organization with the matters that it contains belonging to us.

According to this arrangement all auxiliary organizations are to hold their conferences at the same time that the stake conferences are in session. That is, the Relief Society, as all the other organizations will have a portion of the time on both Saturday and Sunday when the regular stake conference convenes. The time each organization has for the presentation of its particular work is the same, but the dates are arranged in rotation. The months for the holding of our Relief Society conferences are May, June and July; with the exception of the Salt Lake City stakes and those very close to this city. These are to be held in November. The time given for our work at the stake conferences is Saturday forenoon, with an officers' meeting on Sunday morning between 9 a. m. and 10:25 a. m., and Sunday evening. This gives the Relief Society one private meeting on Saturday morning, an officers' meeting on Sunday morning and a public session on Sunday evening. The rest of the time will be occupied with the business of the stake conference.

The study which is to be provided for our Relief Society theological department is to be the same as that taken up by the quorums of the Melchisedek Priesthood. For this year, however, we have been permitted to use our genealogical study in its place.

ANNUAL DUES.

Stake officers will be reminded that our Annual Day is approaching. While making arrangements for the festivities and programmes which mark that event, let us not forget the annual dues. The officers should explain in the spirit of love and kindness the many and good reasons why the dues have been raised from ten cents to twenty-five cents. This matter was entered into fully and was agreed upon at our annual business meeting of the October (1913) conference, by the representatives of the stakes there assembled. Take up this work of explanation and conversion in due season so that all shall understand and be prepared for this change. Our society is growing rapidly and new lines of activity are springing up. The harvest is ripening fast and our laborers must be prepared to thrust in our sickles and reap.

BURIAL CLOTHING.

Sister Julina L. Smith, chairman of the Temple Clothing Committee, wishes to thank the saints for their support in this new undertaking. But owing to delays and misunderstandings which arise, the saints residing outside of Salt Lake City are urgently requested to write either to Larkin-Hull Co., undertakers, or to S. M. Taylor & Co., undertakers, both of this city, for anything in this line they may desire. This will prove more satisfactory to all concerned. Those residing in this city are invited to call at the Beehive House for any clothing desired for this purpose.

COMMUNICATIONS.

All inquiries or communications about our lessons, book, advertising and Bulletin business generally should be addressed to:

RELIEF SOCIETY BULLETIN,
Room 28, Bishop's Building, Salt Lake City, Utah.

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Relief Society Bulletin

Volume 1

Number 3



Issued by the Officers and Directors of the
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1914

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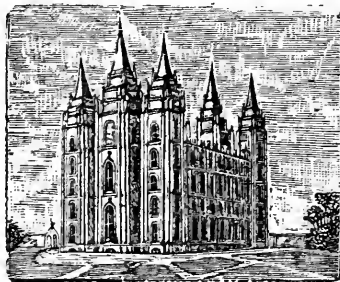
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ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Vol. 1.

March, 1914.

No. 3

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EDITORIAL.

THE SAVING HABIT.

Many of the women in the Relief Society have been reared by careful New England or European mothers who taught them the value of money, time and physical strength. But few of these women have had either the opportunity or the disposition to train their daughters in the same careful way. The spirit of today, and especially the American spirit, is one of reckless waste—a waste of time, of money and of bodily vigor. The very air is surcharged with extravagance; with careless habits and pleasure seeking hours, while most of us pawn the present and possess only debt-burdened futures. The want of today is the debt of tomorrow. If the hour be spent strenuously, it matters little whether it be spent in wasteful shopping, in the deceptively cheap picture-houses, or in giving or going to extravagant social affairs. If ten cents be saved with a trifling self-denial of one extravagant expenditure today, a dollar is thrown away tomorrow on the strength of that first economy.

Who measures out his hours as he would priceless radium? Who takes cognizance of his days as a miser would of his hoarded coin? Who guards his rare leisure moments from the devastating demands of silly gossiping telephone calls or idle repinings on his own part for past mistakes? What woman maps out her daily and weekly time as would a soldier, or the

head of a successful shoe-shop? What girl is taught to choose her studies in school and her hours of relaxation, with the same care that marks the long family consultation over the schooling periods of the boy?

Into these questions enter some of the vital principles of the Gospel of our Lord. For the time is very close, and those whose lamps are burning, must learn to conserve time, oil and purchase-money lest they shall be found among the foolish ones.

Time, money, vigor of mind and body, these are our resources. Let us consider them for a moment.

The experience of centuries has proved that time is saved by an orderly disposition of the moments and hours that comprise the working day. Moreover, habit, that slave or master, will take charge of much of the waste products of odd moments; and if we have formed the "habit" of using these as well as all the other moments profitably, habit will oil the bearings, smooth out the rough places, and practically assume charge of all our time. And O the comfort of following quietly in the path of habit. It is not work, nor burdens that destroy the human system, physical and mental, it is the failure to achieve that which we have planned and desired to do, the misery of seeing the hours slip by without the accomplishment of our cherished desires. Or, worse, it is the feeling of tasks piling up while we recklessly permit interruptions of minor importance to squander our moments, skimp our hours and dull our decisions of what to choose out in the multiplicity of duties that confront us after a wasted afternoon. Such unregulated time numbs the sense of choosing, destroys all poise in the human equation, and unfits any woman for wise living. She becomes a straw thrown on the waves of circumstance, a feather blown by the winds of chance, and a whisper breathed into the uncertain ear of fate.

When we approach the question of money-spending we are face to face with the great crying evil of civilized society. For the really poor people are those who waste their financial resources, whether it be ten-cent wastes or ten-dollar wastes, We approach the end of our days in fear and dread lest there shall be no provision for our last sickness, no funds to bury us decently out of sight. The habits of saving can be acquired, any time in life, though far more easily in youth than in age; and far more easily can they be acquired in families where that trait predominates than in families where the habit of extravagance has been the rule for generations. But this habit can be, and certainly should be acquired. How? Let the sisters of this Society answer this question.

Any woman whose strength is thrown recklessly away in doing useless tasks, whose vitality is burned up in her scrambling to keep up a modicum of house-work, so that her strength may be given to clubs and picture shows, or to the incessant pleasure-seeking indulged in by the dwellers in some of our larger cities, she is the bankrupt woman of the community. How shall we save our strength? Is not work—housework—healthful? Are we not counselled to take time for recreation? Must we not cultivate our gifts and mental powers? Shall we not attend the places of amusement as chaperons to guard our growing children? Ah, yes, indeed. But just how? just when? just how much? these are the questions which each woman must sternly set herself to answer. The dear, patient women of the Relief Society who read this appeal for saving habits, will need to talk it over among themselves, and then prayerfully and carefully discover if there is not room for improvement even amongst ourselves.

March—GENEALOGY AND TESTIMONY—Lesson II.

Ten minutes talk on Current Events.

How to Prepare Home Material:

“And a book of remembrance was kept.”—Pearl of Great Price: 6th Chap., 5th verse.

- (a) Personal information on hand.
- (b) Bibles; information on loose papers, temple forms, etc.
- (c) Information from living relatives and friends.
- (d) Writing to relatives, parish clerks, ministers, etc. (Forms for reply may be had at the Genealogical Society's office.)
- (e) Tradition, its uses and dangers. Tombstone inscriptions.
- (f) Care of genealogical material.
- (g) Family organizations as an aid in gathering information and doing temple work.

Some of our sisters may think it difficult to take up these lessons on genealogy without a teacher. But here is a lesson that all can take, without teacher or outside help, if the directions are carefully followed.

The personal information on hand may include old letters, old books, bits of papers, scraps of envelopes, all material on which is written the names and data of ourselves or our dead. Where have you, my sister, kept your own name and

birth date, the dates of your baptism, confirmation, endowments, marriage, and date of your appointment to office? Where have you kept the data of your father, mother and all your dead kindred? Have you a carefully prepared, a living record, for your own family, and also one or more records for your kindred dead? If not, why not?

If you have such papers, gather them all together into one place, go over them carefully, note things that are obscure, add all missing dates and clues that you can procure, and then get a tin box, with a lock on it, and into this box put all your genealogical books, papers, and letters. This is your most precious possession. No jewels or deeds to property are half so valuable as these records of your dead, and of your own living family. For in one hundred years from now there will be nothing left of you, as there is nothing left of your forefathers today, except a few written words on a sheet of paper. Think how important it is that this genealogical data shall be properly prepared and most carefully preserved.

Keep a family Bible. Write in the dates and vital statistics of your family. Or, better still, use one of our Society Living Record Books. The old Bibles of our forefathers are reliable and valuable sources of genealogical information. Write to your relatives out of the church for their old Bibles or get at least a copy of the information contained therein.

When you do not know your own or your parents birth, marriage, baptism, death or other dates, write letters to the ward clerks here at home; or to the parish clerks from whence you or your parents came. Write to your relatives both in and out of the church. Don't let this day go by until you have written that long neglected letter for the information which you need and which may be easily obtained. Write to the European or American parish minister. He will charge you a shilling or a quarter a name, perhaps, for copying your names, but is worth the money. Forms for replies, that is, sheets printed with blank spaces for the writing in of birth, marriage and death data, should be sent. This makes it easy for your correspondents to reply and send all the information you need. If you simply ask a few indirect and vaguely-worded questions you are apt to get only short and fragmentary replies. If you send, however, a blank such as we recommend, you are almost certain to get back much information that you would not otherwise procure. Be sure and send a stamped envelope for the reply.

Write down all that your memory or the memory of your relatives can supply, both historical and genealogical. Even if it is not accurate, write it down, saying that it is "Tradi-

tion," and then no one will be misled by such information; and yet clues are often obtained from such tradition with which to bind up scattered information. Your Lesson book has plenty of information on this subject.

Family organizations permit us to work as women, where many times we would not otherwise be allowed to do so. And many men who are too busy to go into the temples, will contribute money if there is a strong family organization where money can be given and used judiciously. Let the sisters set about forming a family organization in each family unit of the church. Here, also, your Lesson book will give you the needed help.

A good work can be done by visiting the cemeteries and copying carefully all the information there found concerning our own families. For our ward and cemetery records have been very poorly kept in the early days.

Review Questions.

1. What is genealogy?
2. When was the Genealogical Society of Utah organized?
3. How old is the practice and study of genealogy and where do we go for the first lessons in it?
4. Why did the people of Egypt and Asia keep genealogy?
5. Why should we be so careful and accurate in keeping and preparing our genealogy?
6. How can we become Saviors on Mount Zion?
7. What is the first step a Latter-day Saint should take in preparing genealogy?
8. Why do the Latter-day Saints build Temples?
9. What has the spirit of Elijah done for the world and why has it come to the earth?
10. Have you prepared your own record?
11. What is the condition of your parents' record?
12. Have you formed a family organization?

March—HOME ETHICS (20 minutes)—Lesson III.

Ten minutes' talk on Current Events.

Sanctity of the Family—Love Should Rule:

“A house divided against itself can not stand.”

Mutual Confidence:

(a) Prayer. Every home should be a house of prayer; the influence of such will reach to the ends of the earth and eventually draw back to its shelter even the hearts of wayward children.

(b) The glorious sisterhood of women opened up by the organization of the Relief Society at Nauvoo, Ill., March 17, 1842.

Home Education is the Foundation of Society.

- (a) Home education.
- (b) How the conduct of parents affects the children.
- (c) Home education as important as the building of a city or nation.
- (d) Each word and act has an effect for good or evil.
- (e) Young people need anchors.
- (f) Pure and refined parents bequeath these tendencies to their children.
- (g) No one else does, or should have the influence with children that fathers and mothers have.

If the thoughts of parents were more centered in their homes, and if they were as earnestly exercised in the consideration of ways and means for rightly educating the moral and intellectual natures of their children as in procuring food and raiment for the perishing body, they would render a service to society as important as if they built a city or founded a nation.

Fathers and mothers do not always realize the vital importance of their every word and act on the minds of their young sons and daughters.

The impressions formed in childhood are lasting, hence the necessity for constant watchfulness in this regard. Home surrounding and influences are strong elements in laying the foundations for a life of happiness and usefulness, in more ways than one. Young people need an anchor; there is a period in their lives when they have sand-bars and danger points to steer past, and if, in their homes, there is the binding chords of a sure anchor those safeguards will bring them into a good harbor eventually, with but few exceptions.

No one else does, or should have the power to shape the destinies of our children that the parents themselves possess. Innocence and kindness are inborn, culture and education acquired; but neither of the latter have sufficient influence without the possession of the former qualities. We have some times met the most perfect ladies and gentlemen in log cabins, and uncouth, ignorant and selfish people living in homes of grandeur and beauty. The costly dress does not indicate the superior character.

What is it makes a lady?
 'Tis not her outward dress,
 But a spirit taught by wisdom
 A willingness to bless.
 A soul that loves all virtue,
 A heart both meek and kind,
 Will mould the human character
 And add culture to the mind.

March—HOME GARDENING FOR WOMEN—Lesson III

(Twenty Minutes.)

(a) House boxes.

In the propagation of some of the flowering plants and various garden crops, such as tomatoes, peppers, egg plants, etc., house boxes have been found to be very valuable.

Especially is this the case when just a few plants are wanted, because it would not be economical to construct a hot-bed for the starting of a few plants.

The box is constructed so that it will fit the window sill. After the box has been properly made it should be filled with a good friable soil. This soil should not bake, because the tender plants will not grow under such conditions. A good soil can be prepared in the following manner:

Manure.

3 parts garden loam.
 2 parts well rotted manure.
 1 part sand.

The above parts should all be screened to avoid lumps of soil, etc.

Place the box of soil in position in the window, and after the soil reaches a growing temperature of 60° F., the seeds or cuttings may be planted.

Mignonette. It is doubtful if there is any flowering plant more universally known or better liked than mignonette. The mignonette, whether grown for cutting or for pots must have the fullest possible light and air on all permissible occasions. Light and air and a cool temperature will just make the difference between stout, heavy spikes and thin, spindling ones.

Sow in August for winter house plants. Sow in the same pots as they are to be maintained in, as they do not stand transplanting. Pot should have plenty of drainage in the bottom, and be filled with a good soil.

(b) Hotbeds.

Many plants can be advantageously started in hotbeds. The hotbed should be built in a place where there is good drainage so that the fermentation of the manure will not be interfered with by standing water during storms, because this might stop the fermentation to such an extent that the plants will be killed by the cold air.

The hotbed should be constructed of good, fresh horse manure, containing straw bedding. The manure should be turned at least two times before putting it into the hotbed. This will cause it to be of uniform texture throughout and an even heat will be the result. The manure should be two or three feet deep and should be well tramped down. It should be piled high and project at least 1½ feet from the frame on all sides.

The bed should be about 10 inches high in front and 18 inches in the back. A convenient sized hotbed is one that will carry six, 3x6 feet sash. This will give ample room for many plants.

(c) Early Planting.

Lettuce is a hard, cool season, short season, succession or companion crop, requiring mellow, moist soil, quickly available fertilizers and continuous growth from start to finish. Its culture is very easy and simple. It can be grown successfully both spring and fall. In order to secure a quick growth, it is sometimes advisable to apply nitrate of soda after the plants are set. It is sprinkled broadcast on the surface and raked or cultivated into the soil, at the rate of 200 to 300 pounds per acre. It can be sown as soon as the ground can be worked in the spring.

Radishes are known chiefly as an early spring crop in America, although they are sometimes grown in the fall. Radishes are usually used as a companion crop when grown in the

field. The seeds are quick to germinate and can be sown early in the spring.

Onions. Early green onions are secured by planting mother onions or sets late in the fall or early in the spring. Sets or mother onions will respond to almost any kind of soil, except soils containing too many mineral salts.

(d) **Early Flowers.** There are many beautiful early flowers among which are found the Easter lily, azaleas, rhododendrons, lilacs, metrosideros, spiraea, mignonette (grown in the house), Dutch hyacinth, tulips and violets. They are all handled a little differently, and time will not permit of a discussion of each of the early spring flowers.

Bulbs. There are several very pretty flowers that are grown from bulbs, such as the Dutch hyacinths, Easter lilies, freesias, tulips and calla lilies.

They require a good, rich soil composed of about 50 per cent rich loam, 25 per cent well rotted manure, and 25 per cent sand. Practically all bulbs are imported from Holland, between the months of August and November. For forcing they should be potted at once after being received.

Tulips, hyacinths, and narcissus can be grown in shallow pans, that will hold about 15 bulbs. They require good drainage. Small bits of broken pots or gravel should be placed in the bottom of each pan or pot. Fill pan with soil. Plant the bulbs so that about one-fourth of them remain above the soil. Water as soon as they are planted and store in a cool place at first, so only the root will grow, cover them with about 3 or 4 inches of coal ashes. Leave them in a cool place for a month or six weeks until the roots fill the pot. After taking them out into the light keep them in a cool place for about two weeks, then take them to a temperature above 70 degrees. Dutch hyacinths can also be grown in a water dish.

Freesias. These can be started right off in the house and be grown very successfully under home conditions. Easter lilies can be planted in six-inch pots. They should be started slow, like the narcissus, sometimes two or three months being required before the roots are well started. Take into the house the latter part of November for Easter blooming.

Calla Lilies are the easiest to force. They are potted in August in rich soil and require much water. After the plant reaches a height of 10 to 12 inches mulch the top of pot with manure. These bulbs are good for years. After the blooming season lay pot and all on their sides in a cool airy place.

March—LITERATURE—Lesson III.

(Twenty Minutes.)

Ten minutes talk on Current Events.

Autobiography of Benjamin Franklin:

LESSON III.—Subject: Franklin's struggle in England.
Reference: Chap. II and III, Autobiography.

1. **Franklin's disappointment in regard to letter of assistance.**
 - (a) Gov. Keith breaks promises.
 - (b) Franklin left on own resources in a strange land.
2. **Work in English Printing Houses.**
 - (a) Spends first year at Palmer's. Writes pamphlet.
 - (b) Works for Watts. Works at press, in composing room, and at dispatch work.
3. **Effects of Franklin's habits of temperance.**
 - (a) On himself.
 - (b) On companions in printing house.
4. **Friendships with landlady in Duke street.**
5. **Franklin as a swimmer. Effect on health.**
6. **Negotiations with Mr. Denham for mercantile business.**

QUESTIONS.

1. What was the secret of Franklin's success in making friends so readily?
2. Were Franklin's experiences with Gov. Keith a hindrance or a benefit to him? Why?
3. Mention two advantages he had over his associates in the office because of his temperate habits.
4. What opportunities did he have for obtaining books to read?
5. What was the basis of his friendship with his landlady?
6. In summing up, what would you say Franklin gained by his residence in England?

March—ARCHITECTURE—Lesson III.

(Ten Minutes.)

The Mountain Home:

The mountain home: A screened porch or a series of porches.

The dining porch.

The Mountain Home.

The mountain home should be a porch, or a series of porches, all screened, with at least one room added, that can in stormy weather be closed in and easily and quickly warmed by stove or fireplace, preferably the latter.

The closed room may be provided with a sliding door on one side, that when open will make the room a part of the large porch.

The kitchen should be devised to be open or closed tightly, for in stormy weather the food cools quickly and in hot, dry weather the cook must have the cool breeze that generally stirs in the mountains.

If the cabin is set on a steep slope where the view naturally becomes the theme of interest and is the cause for selection of the site, the building may be set up on stilts, as it were. Back of the house the earth should be shoveled away to make room for a path and from this should descend the path leading to the water supply—the creek.

Two rooms may be built below the porch and if more bedrooms be desired the loft (with screens on either end) may be used as a large sleeping porch.

There is one absolute necessity for comfort and health in a canyon home, that is good screens—no loop-holes left for the curious gnat, horsefly, mosquito, or house-fly. All porches, windows and doors should be screened and even more important than this, the privy should be screened—door, window and vault. An adjustable screen at the back of the vault will save life and prevent sickness.

Preparation.

Let each member design a mountain home for her own family. In this plan provide for a kitchen with stove and work-table and shelves, bathroom, if possible; if not, means for keeping wash basins and bath tub, etc. A protected porch

cover for stationary dining table and cupboard for dishes. Place for storing provisions. Clothes presses; book shelves. Suitable place for hammock. Doors leading to creek, privy and necessary windows in kitchen. Screened living porch. Closed room with sliding door on porch.

ABOUT OUR BULLETINS.

Stake Presidents are expected to apportion the Bulletins to Ward Presidents in strict accordance with the average attendance of the various wards, as reported in 1913.

It is also suggested that these Bulletins shall be distributed at the Stake monthly meetings, which will avoid extra mailing expense.

When the ward officers fail to receive their regular or allotted number of Bulletin, complaints should be made to their Stake Presidents and not to this office. For no wards are or may be supplied from this office, except when they desire to pay for extra numbers.

Extra numbers of the Bulletins for Wards or for individuals can be had at ten cents apiece, so long as they last. The January Bulletins are all exhausted. There are still some Guides left, and plenty of February Bulletins, as we printed a thousand extra to supply the unusual and gratifying demands of our friends.

Address all inquiries and Bulletin business letters to **Relief Society Bulletin**, Room 28, Bishops' Building, Salt Lake City.

OFFICERS' MEETING AT CONFERENCE.

To comply with a number of requests, and to oblige our out-of-town visiting sisters at the April Relief Society Conference, it has been decided to hold the regular Officers' meeting on the second morning of our Conference, instead of the Monday or Tuesday morning, following the General Conference, as heretofore. This will enable all our sisters to be present and to take part in this important meeting. As our Relief Society Conference will convene on April 2nd, Thursday, the

officers' meeting will be held Friday morning. The General Conference itself is to be held on April 4th, 5th and 6th, Saturday, Sunday and Monday, which would put our officers' meeting off till the 7th. But our convention will begin on the 7th, continuing on the 8th and 9th. The notice of the change in the dates for our Genealogical Convention follows:

Relief Society Convention in Genealogy.

The Convention which was announced for April 1st, 2nd, and 3rd, is postponed to the following week, owing to failure to secure railroad rates. The Convention will be held on the 7th, 8th and 9th. The tickets of all delegates will hold good till this convention is over, and none should plan to come to the Convention only part of the time. This is a serious matter, sisters, and needs serious attention. If your delegates are sent here to take these lessons, let that be their prime consideration. All lesson matters should give way to this Convention.

BENEFIT INSURANCE FOR THE RELIEF SOCIETY.

The General Board of the Relief Society have been considering for some time the advisability of introducing insurance as one department of our many activities. Insurance has proved to be a step in the right direction in many ways; and whatever there is of good or profit for women, this we eagerly seek to incorporate in our work. With this end in view, a letter was addressed to the First Presidency and an answer received. We append both letters, which are self-explanatory. This matter will be laid fully before you at the coming April Conference.

Salt Lake City, Utah, Jan. 21, 1914.

Pres. Joseph F. Smith and Counsellors:

Dear Brethren: We would like to know your mind in

regard to introducing some benefit insurance into the Relief Society.

A number of social and other insurance companies for women are doing quite a profitable business in this community, among them being the Ladies of the Maccabees, the Women of Woodcraft, The Rebecca Lodge, as well as others. These fraternal orders—for men and women—took out of the state last year \$177,213.79. The Ladies of the Macabees alone took out \$11,455.91.

Some of our sisters join those lodges, while others take out the small benefit insurance from regular companies, some of them located in foreign lands. The idea of having a little fund put by with which to meet burial expense is very attractive to our women.

Our sisters have contributed liberally to every form of charity and public activity, such as the building of temples and meeting houses, schools and amusement halls; while doing very much towards furnishing these places. Few have acquired the saving habit, and fewer still are inculcating saving habits in the minds of the young children of today. Too many of our sisters, when they die, are left to the indifferent mercy of relatives, or to the ward authorities. They would be glad to be placed where they could have this last liberal service performed without being a burden on anyone. They could, and many would be willing, to pay a small sum monthly which would insure them their modest burial expenses.

Some of our young sisters would gladly pay a small monthly sum that would mature in five, ten, or twenty years. While most children could be taught to put by small sums monthly towards paying for their schooling or missions when old enough for that need. The habits of saving would be of more value to them in developing character than the monetary benefits.

We have applied to the Beneficial Life Insurance Company which has our President Joseph F. Smith at its head, and which is also officered by our own brethren, to give us rates and details of such a scheme as we have suggested. We enclose a copy of the rate list made out for us. We would expect to work entirely through the powerful, reliable and courteous company named. Agents would be appointed in each ward and stake, but the business details would be handled by the Beneficial Life Insurance Company. What premiums accrued to our Board over and above the running expenses would be turned to Relief Society work.

We lay this matter before you, and trust to hear from you as soon as convenient. We are

Your sisters in the Gospel,
Emmeline B. Wells, President.
Clarissa S. Williams, First Counsellor.
Julina L. Smith, Second Counsellor,

Salt Lake City, Utah, Jan. 27, 1913.

Prests. Emmeline B. Wells,
Clarissa S. Williams,
Julina L. Smith,
Relief Society.

Dear Sisters: We approve the suggestion outlined in yours of the 21st inst., to introduce and maintain a system of benefit insurance in connection with Relief Society, believing that this departure from relief work would be a means of supplying an income for the Society itself, as well as be the means of inducing and encouraging our sisters to form the habit of saving means which otherwise would doubtless be disposed of unwisely. It is understood by us that the officials of the company with whom you have been talking in regard to this matter are to render you all the necessary clerical assistance, especially at the outset, also that the company is to furnish the Society with the necessary books, etc., and otherwise co-operate with you with a view to making this movement the success we all wish it to become.

Your brethren,

Joseph F. Smith,
Anthon H. Lund,
Charles W. Penrose,
First Presidency.

BOOK ON ART AND ARCHITECTURE.

Inasmuch as there are so many inquiries for the expensive books on Art and Architecture, the General Board of our Society have asked Sister Alice Merrill Horne to prepare a

book suitable for our lessons and our Utah home conditions on these subjects, the cost not to exceed one dollar. The book will be illustrated and will contain many suggestions for the improving and beautifying of our modest homes and home surroundings. It will contain a chapter on the architectural designs for meeting houses and Relief Society halls. Some guiding principles in the study of art will be given with illustrations. The book will embrace a two-years' lesson course, or more, and will prove indispensable to all Relief Society workers. Exteriors and interiors will both be treated in a simple, but effective, way. Each ward will, no doubt, require at least one of these books, while officers and members will be glad of this unique and valuable work. We suggest to our officers that they do not purchase other books on this line, but wait for our home product, which will be ready in April. The supply will be limited, and orders may be sent in at once to this office. This is our first attempt to supply and prepare a lesson book, and we trust our friends will support this enterprise liberally.

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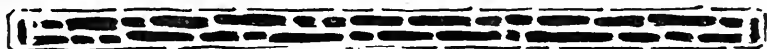
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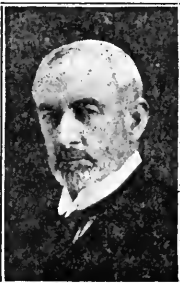
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Relief Society Bulletin

Volume 1

April, 1914.

Number 4



Issued by the Officers and Directors of the
GENERAL BOARD OF THE RELIEF SOCIETY
1914

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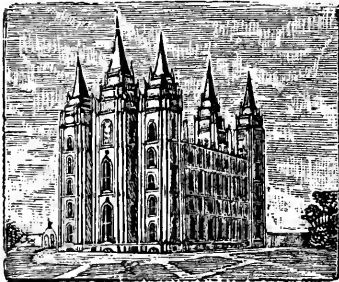
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ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Vol. 1.

April, 1914.

No. 4

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CHARITY AND FAITH.

“Charity Never Faileth.”

This motto has been adopted by the Relief Society, and indeed it seems most applicable for our organization, whose chief work is in that direction.

The New Testament abounds in texts upon this and relative subjects and the daily life of the Savior is replete with testimony of His acts of charity and deeds of mercy and kindness, setting for his followers this pattern of going about doing good.

In the lives of the sisters who devote themselves to Relief Society work, we see the resemblance to those who followed the example of the Master; ministering to the wants of the needy and the sick and the sorrowing, and coming into the homes of the people like rays of sunshine. It is truly a labor of love to go among the people with a cheerful countenance, proving that there is a delight in the work of scattering sunshine as well as sowing seed that will spring up and yield good fruit; and persuading those whom they visit to live lives of usefulness and not neglect the duties and obligations that devolve upon all who would have the spirit of the Gospel within their hearts. In this way only can we become recipients of the blessings that follow in the pathway of those that love the Lord. The Savior himself said: “If ye love me, ye will keep my commandments;” and this must not be simply in form and ceremony but from the heart, and with an abiding faith in God and in his Son, Jesus Christ, the Savior of the world.

“Strong Son of God—Immortal Love,
Whom we who have not seen Thy Face
By faith and faith alone embrace,
Believing where we cannot prove.”

Faith must be the foundation upon which to build; the apostle says: “Faith without works is dead.” In the Relief Society and in the home there is abundant opportunity to manifest our faith by our works. The sisters should not lose sight of the principles of Faith, Hope and Charity, and we might add to these, Mercy, which we are told in the scriptures, endureth forever.

Beloved sisters, do not be afraid of being thought old-fashioned if you continue to bear testimony, for in this way your own faith and the faith of others is strengthened. The testimony of the Gospel carries with it light; and we help others even more than we are aware, when we impart of that which we have received. We must not become weary in well-doing, but keep our Gospel Armor bright, being diligent in season and out of season to preserve in our lives and in the hearts of the children of Zion the living testimony of the truth, that we may not be found wanting in energy and in diligence in the latter-day work. It is worth every effort we can put forth, this “prize of the high calling.”

It is difficult to realize all that the Gospel implies, all that it means to this generation now living, the height and depth and intelligence necessary to comprehend it in its fullness.

When we look back and take into consideration the principles revealed to the Prophet Joseph and which he taught to the people during the few years of his ministry, we can only exclaim in the language of the Bible, “a marvelous work and a wonder;” and we cannot doubt, if we take time to consider, that he could have been instructed in and prepared for his work only by the Lord himself; for he received thoughts and truths that had been hidden from before the foundations of this world were laid.

The Relief Society since its first organization has done a great work, not only materially but spiritually, and the women engaged in this work have grown in grace and in knowledge of right living. Many of those who have been valiant in the work have passed away and another generation is on the stage of action. Comparatively few of the veterans of the Society are now living to instruct and persuade and remind these younger members of the conditions and the struggles associated with the establishment of the Relief Society. But what an education, both temporal and spiritual, the Society has been to the women who have labored in it! Those who have devoted

time and effort in helping to build it up and maintain it have been marvelously blessed and benefited, and have received true knowledge, surpassing in many respects the benefits derived from schools and colleges. The writer has sometimes thought that a mission was more beneficial to boys and young men than a college course; and the sisters have a parallel opportunity in the Relief Society if they do their work well and acquit themselves honorably. Let them therefore live up to the highest standard of excellence; as a people we should be a light to the world, "a city set upon a hill." Let us be faithful and true, and cause our light to shine, so that others may follow that light. After all, light is life and we can not attain to great excellence without light. When the Lord created the earth on which we live he said, "Let there be light," and immediately at His command the world became a thing of beauty. Remember the parable of the virgins and be ye among the wise ones who kept their lamps trimmed and burning, that ye may be ready to meet the great bridegroom when he comes.

EMMELINE B. WELLS.

EDITORIAL.

TITHING IN THE RELIEF SOCIETY.

If the statistics of the various quorums and auxiliary organizations in the Church could be segregated, we feel sure that the officers and members of the Relief Society would prove to be among the best and most faithful of tithe-payers. Not tithe-payers who contribute the greatest amount individually, but tithe-payers who are both diligent and honest in their dealings with the Lord. Women, as a rule, are less selfish, less grasping, and more willing to share their blessings with each other, and with the Lord, than men. The seventy odd years of training which our beloved Relief Society sisters have received in charitable and philanthropic works, have so imbued them with the spirit of true devotion and unselfish principle that tithing is an easy law for them to observe.

There is, however, another duty that confronts the Relief Society workers in regard to this principle: it is not enough that we shall be tithe-payers ourselves, we must exercise all our powers in an endeavor to inculcate this principle in the minds of our children and grandchildren. Even then, our duty does not cease. We should encourage our husbands and our sons to be exact and scrupulous in the observance of this law.

Not by haranguing them, nor by nagging at them, for this policy will defeat the very end we are seeking to accomplish; but with loving tact and tender suggestion, coupled with constant prayer, we may help our husbands and our sons to keep the law.

Having done all this, dear sisters, our duty is not discharged completely, for we should teach this principle in our Relief Society meetings, through exchanging our experiences, reading the Scriptures, and discussing the principle. Moreover, when the teachers visit the members, they may tactfully call attention to the observance of this principle by the house-mother, and the children. To be sure, it is unwise for the Society teachers to criticise in any way the conduct of the Priesthood, in the home, but they are surely at liberty to admonish and encourage the women to observe the laws of God.

Some women suppose that if their husbands and sons pay tithing, nothing is required of them, but the fact that our husbands and sons observe the Word of Wisdom, or keep holy the Sabbath day does not absolve us from obeying these laws. If we have any source of income, such as the sale of eggs, butter, or milk; if we earn anything, either on the farm or in the city, we are in duty bound to tithe our earnings. Brigham Young once said to Sister Zina D. Young, that he regretted the fact that he had always paid the tithing for his family, and added that if he had his life to live over again, he would arrange matters so that every wife and child should be permitted to pay a personal tithing.

Another fallacy is that some of our worthy poor, who are supported or assisted by the Relief Society or the Church, think they do not need to pay their tithing on what they thus receive. These sisters, who are so supported, are as much in duty bound to tithe their income as other women in the Church. A good widow who received ten dollars from the Church asked President Joseph F. Smith if it was required of her to tithe that small charity fund. He replied, most emphatically, in the affirmative; and this should be an example for all such cases. For unless we pay tithing, our names do not appear on the Church tithing records, and if they do not appear, we are under condemnation according to the word of the Lord, as recorded in Sec. 119, Doc. and Cov.

Tithing is a principle with promise, and should be so considered and studied by the Relief Society. Has any other principle resulted in greater rewards to the faithful than this particular law? Sisters of the Relief Society, what are your opinions, and what are your practices in regard to tithing?

April—GENEALOGY AND TESTIMONY—Lesson IV.

Ten minutes talk on Current Events.

Note-Books and Family Records.

The importance of making correct records of our dead and of preserving these most carefully is amply attested in the revelations to the Prophet Joseph Smith. We would suggest that the sisters in the Relief Society begin this lesson by reading the 128th Section of the Doctrine and Covenants. Especially do we emphasize those sentences in verse 8 which reads: "Whatsoever you record on earth, shall be recorded in heaven; for out of the books shall your dead be judged, according to their own works, whether they themselves have attended to the ordinances in their own 'propria persona,' or by the means of their own agents, according to the ordinance which God has prepared for their salvation from before the foundation of the world, according to the records which they have kept concerning their dead."

The genealogical data should be placed first in a pencil note-book and then copied with ink into the family records. The Genealogical Society have printed a special note-book for the use of the Saints in preparing their genealogical data which materially assists to simplify their work. The penciled note-book may be one of those suggested costing 10c each, or an ordinary note-book, size about 8½ by 14. This size is selected because of its convenience in taking sufficient data on one page.

On the fly-leaf of this book should be the full name of the person who records the data, the address of that person, the date of the beginning of the work in the book, and the date of its completion. These dates give little history clues in the making up of the genealogical data. On the fly-leaf also should be placed the fact of whether it is English names, or American names that are gathered in the book, or whether they are names taken from a traditional source or some genealogical or public library, or a written or printed record. Moreover, on the top of each page of the note-book as well as on each page of the Family Record for temple use, the particular book or register from which that page of information is taken, should always be recorded. This source of information is invaluable for the replacing of neglected data, or for future reference. For instance, if we had searched Vol. III of London Marriages, we should not want to search that again, and this recording of the source of information prevents duplication of research and confusion.

The names of our dead are the symbols in which their images are called up to our own minds and to the minds of those who read these symbols on a written or printed page; indeed these symbols are in very many cases the only earthly remains of our ancestral dead. The bodies of our fathers sleep in the dust, the tombstones in the cemeteries have fallen into the earth or have given place in the centuries to others crowding in upon them. There is nothing left, therefore, of these, our forefathers, except the written church records, or a printed book upon which the symbols that represent the Christian, or surname of the individual may be recorded. How carefully then should the Latter-Day Saints preserve every scrap of paper upon which is written or printed the names of their ancestors.

The Family Record for temple work can be purchased from the Deseret News Book Store or the Sunday School Union Book Store at various prices. It is always better to take a three-quire book which is cheaper proportionately, because there are more pages for the same price in the three-quire book than in the one-quire book. The binding is the expensive part of it, and there is no student but what will have plenty of names to fill up, not only one, but many, many books with the names of his dead. After the note-book has been carefully arranged and filled, this data may be copied into the Family Record of temple work. All of the rules and suggestions that have been laid down for the pencil note-book in regard to name, address, date of work done, and sources of information, should be followed in the Family Record quite as scrupulously as in the note-book. A sample of the note-book form of preparing data is given on page 15 of this Bulletin.

April—HOME ETHICS—Lesson IV.

(Twenty Minutes.)

Ten minutes talk on Current Events.

- (a) Respect and mutual interest in the home.
- (b) No one person is independent of any and all other persons.
- (c) The home circle may be compared to an intricate piece of machinery.
- (d) Parents are responsible for order and system in their homes, or for the lack of that condition.
- (e) Children pattern largely after their parents.

- (f) Respect for right and authority begin at home.
- (g) Washington and Lincoln merit respect and love.
- (h) Parents should be the confidants and companions of their children.
- (i) No worldly pleasure can ever compensate a mother for the loss of one soul from her own family.
- (j) To our pioneer fathers and mothers we owe respect, love and veneration.

Respect and Mutual Interest in the Home.

In every complete and perfectly ordered home, there should be mutual interest existing between all the members and inmates thereof. Fathers and mothers, sons and daughters, should be bound together, not shutting out the help employed in the family. Each person is in a large way dependent on every other person. The home circle is, in comparison, similar to a fine piece of machinery, every little cog, brace or balance-wheel, has its duty to perform and is alike important in its own particular place. Order and system, respect and reverence in the home, are largely in the hands of parents, or guardians. Their example permeates every branch and corner of the home nest. Children copy largely from fathers and mothers in what they do; therefore, how necessary it is that the parents plan and achieve right and proper ends. If the interest of the heads of the home be cemented with their children's best interests, all who enter such an abode will feel and recognize the sweet and precious influence. Respect begins in the immediate family; it is gained or lost around the hearthstone. The standard of each household is measured by the true faith, love, honor and dignity maintained in that elementary community.

When we read the histories of foreign countries and their leaders' lives, and compare them with those of our own America, we cannot fail to appreciate and revere our great Washington, the founder, and Lincoln, the preserver, of our Union. Their example, under the most trying difficulties, is worthy of emulation. The respect, the love, and the united interest, which these two men inspired, even in their colored servants and humblest subjects, are truly admirable and praise-worthy.

Respect is essential to success in every walk in life; respect for the rights of others, and for mutual interest engenders respect for ourselves and our own rights.

In the home it is necessary to show interest in what the children do, in their friends, their pleasures and in their education; we should show interest in their religious, mental,

moral, and social life; we should read the literature they read, and thus understand what effect their pursuits have upon their characters. We should discuss with them the subjects that lie near their hearts, be companions and confidants to them. Mothers will suffer more regret, more sorrow, over one beautiful soul lost through lack of proper care, than they will receive pleasures in all that the world can ever offer.

'Tis not our province to give lengthy topics along "Home Ethics," but, dear sisters, we do wish to impress you with faith and belief in the importance of proper family life and its great responsibility.

As we sit here thinking and writing, our mind goes back over a long life. We see our childhood again, and the worthy, noble, heroic, good men and women, our parents and pioneers, who have left a heritage, better, stronger and more lasting to us, than all the wealth, grandeur or distinction of this world. Their sacrifice of all they possessed on the altar of principle; their unsullied life work; their patient surmounting of difficulties—all these are precious bequests to us by our valiant fathers and mothers, the "Mormon" pioneers! Their hope and faith in God, their respect for each other, and their united interest in the Church leaders and in their homes, brought to them success and spiritual victory, and to us, their descendants, these virtues should be as rich heritages.

April—HOME GARDENING FOR WOMEN—Lesson IV.

(Twenty Minutes.)

"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper this or that, or whether they both shall be alike good."—Eccles. 2:6.

The home garden should be situated in the richest and best land to be found in the whole city lot; and if it is not, it should be made so by proper drainage, and fertilization. It should be given plenty of sunlight, and removed from the shade of fences and trees. With these conditions favorably worked out, with good, selected seeds, with care taken in planting, and with the usual average climatic conditions, there is no reason why it should not be a most successful garden. Let taste and space determine first of all what shall be planted.

Asparagus.—A perennial plant of the lily family, largely developed by cultivation, and which is grown as an article of

food. It is propagated in beds heavily mulched, the young shoots being the only portion eaten. It is one of the earliest spring vegetables.

It should not be cut after the middle of June, when it should be left to seed and dry down preparatory for the next season's crop; during the cutting season, cut the stalks deep down in the earth, and keep them cut constantly if you wish them to be tender and brittle. Asparagus requires plenty of water and sunshine to create rapid growth.

Beets.—Beets are well known vegetables, valued as food owing to the large quantities of sugar they contain. There are four kinds of beets cultivated, the common beet, the Chard, the Sea and the mangel-wurzel. They are easily grown, and very profitable for table use.

Peas and Beans.—There are many varieties of each suitable for our climate. Peas can be planted much earlier than beans, as they are not so easily nipped by the frost. Stake as soon as they begin to form tendrils. Keep off the ground, as they sometimes mildew; as soon as the first crop yields, plant another, and you will have new peas and beans all season. Let us recommend for your use the Telephone, Marrow-fat, and an early pea called the Tom Thumb. These are of the finest varieties grown. Keep the soil loose and well hilled up around the plants.

Rhubarb.—Homely old rhubarb is the best blood tonic, and the easiest grown of almost any plant in the world, once you get it well rooted. The plant bulbs or doubled tuber roots can be taken up and divided year after year and replanted until you and all your friends have rhubarb the season through. In the fall when the leaves have died down, loosen the dirt around the roots, cover with rotted manure, and as soon as the snow is melted in the spring, rake off part of its covering and place old barrels or pans over the top. This gives extra warmth and draws the sun, and before you are aware, the red and green tops are pushing their way through the earth. Give plenty of water and keep the soil loose about the plants.

Sage.—Sage is an extensive genus of plants of the mint family which is widely distributed in warm regions, embracing 450 species. Most varieties are perennials of shrubby nature. It is very easily grown, and should be sown in open ground and kept well watered and hoed. It is used extensively for flavoring meat, especially for dressing in poultry, and the leaves are employed in making a slightly stimulating tea. Sage seed can be purchased at any seed store, and should be planted in

shallow trenches and covered lightly. Just pluck the leaves and the stalks will dry down.

Parsley.—Parsely is one of the most used and easily grown herbs, having almost an endless life. It can be sown on top of well prepared soil, lightly raked in and patted down with a hoe. Keep well sprinkled, but do not get discouraged as it requires some thirty days before you see little Miss Parsely peeping through the ground. Do not pull up, but cut off the tops. It will soon grow again, and can be taken up in the fall, put in pots or boxes, and kept in the kitchen window green all winter for table use. If I only had a piece of ground 2x6 feet, I'd have all the above named things planted on it.

Flowers.—Marigold, Phlox, Zinnias, Nasturtiums, Bachelor-Buttons, Lark Spur, Columbines, etc., are the old-fashioned flowers our mothers used to grow. All are grown from seed, and require about similar conditions to make them mature. Let us put on our bonnets, walk out in the sunshine and begin now to plan for our garden, and choose from nature's gift some of its wonderful plant life to fill our lives with new thoughts and new ambition.

Sweet Peas.—Just a word about these beautiful flowers. Sweet peas can be grown almost anywhere, where soil and sunshine meet. Like all other plants, success begins with the seeds, although home-grown seed is less likely to be satisfactory than are the home-grown Bachelor-Buttons or Cosmos, or almost any other common garden flower. Preparation of the soil is now the first thing to consider; drainage is also an important factor towards success. It is almost impossible to plant too early. As soon as able to work the ground, one may get ready to plant sweet peas. Let us next consider getting the seed well down in the ground. Dig a trench about a foot deep and six inches wide—now pulverize the soil taken out, see that it is rich and somewhat sandy—partly fill in the trench leaving about four inches to be filled in later—sprinkle either margin of the trench with the pea seed, then cover with about two inches of soil. They are strong and vigorous, and will soon find their way through the covering. Keep the soil loose, adding more as the plants grow, until the trench is filled and on a level with the rest of the garden plot. Stick in at once plenty of good strong willows, and do not over-water. In July, August and September you will be amply paid for all time and money spent, for each day you will be able to pluck great handfuls of these fragrant and sweet butterfly-like flowers.

PLANTING TABLE FOR VEGETABLES

Kind of vegetable	Seeds required for 100 feet of row	Distance apart of rows (hand cultivation)	Distance apart of plants in row	Depth to plant seed	Time to plant in open ground
Beans, bush, green . . .	1 pt.	18 in.	5 to 8 plants per ft. . .	$\frac{3}{4}$ in.	May to July
Beans, bush, wax . . .	1 pt.	18 in.	5 to 8 plants per ft. . .	$\frac{3}{4}$ in.	May to July
Beets	2 oz.	12 to 15 in.	5 to 6 plants per ft. . .	$\frac{1}{2}$ to $\frac{3}{4}$ in.	April to August
Cabbage, late	$\frac{1}{4}$ oz.	24 in.	6 to 7 plants per ft. . .	$\frac{1}{2}$ in.	May to June
Carrots	1 oz.	12 in.	Hills, 24 in	$\frac{1}{2}$ in.	May to June
Corn, sweet	$\frac{1}{4}$ pt.	30 in.	Hills, 4 ft.	1 in.	May to July
Cucumbers	$\frac{1}{2}$ oz.	4 ft.	10 to 12 in.	$\frac{1}{2}$ in.	April to September
Lettuce	$\frac{1}{2}$ oz.	12 to 15 in.	4 to 5 plants per ft. . .	$\frac{1}{2}$ to $\frac{3}{4}$ in.	April to May
Onion seed	1 oz.	12 in.	4 to 5 plants per ft. . .	1 to $1\frac{1}{2}$ in.	April to May
Onion sets	1 qt.	12 in.	5 to 6 plants per ft. . .	$\frac{1}{2}$ to $\frac{3}{4}$ in.	April to May
Parsnips	$\frac{1}{2}$ oz.	15 to 18 in.	15 in.	$\frac{1}{2}$ in.	May to July
Peppers	$\frac{1}{4}$ oz.	18 in.	Hills, 10 ft	1 in.	May to June
Pumpkins	$\frac{1}{2}$ oz.	8 ft.	10 to 12 plants per ft.	$\frac{1}{2}$ in.	March to September
Radishes	1 oz.	12 in.	6 to 7 plants per ft. . .	1 in.	Early in spring or in Aug.
Sfnach	1 oz.	12 in.	Hills, 3 ft	1 in.	April to June
Squash, bush	$\frac{1}{2}$ oz.	3 ft.	Hills, 8ft	1 in.	April to June
Squash, late	$\frac{1}{2}$ oz.	3 ft.	3 ft.	$\frac{1}{2}$ to $\frac{3}{4}$ in.	May to June
Tomatoes	$\frac{1}{2}$ oz.	3 ft.	6 to 7 plants per ft. . .	$\frac{1}{4}$ to $\frac{1}{2}$ in.	April or July
Turnips, early	$\frac{1}{2}$ oz.	18 in.	3 to 4 plants per ft. . .	$\frac{1}{2}$ to $\frac{3}{4}$ in.	May to June
Turnips, rutabaga	$\frac{1}{4}$ oz.	18 in.	Hills, 8 ft	1 in.	May to June
Watermelons	1 oz.	8 ft.			

April—LITERATURE—Lesson IV.

(Thirty Minutes.)

Ten minutes talk on Current Events.

Note—Because of the great demand for the **Autobiography of Benjamin Franklin**, it has been impossible for the publishers of the edition we were using to supply the book stores in sufficient numbers to fill our orders promptly. There was so much delay that another edition has been ordered from a second publishing house. Aside from the notes and explanations, the reading matter in the two books is identical. References to both books will be given in the lessons.

AUTOBIOGRAPHY OF BENJAMIN FRANKLIN.**Statement.**

These literary lessons, as stated in the beginning, have two objects: First, to acquaint ourselves with the life of a great man, and second, to study his method of expressing himself, with the view of improving our own language. In reading and re-reading the "Autobiography of Benjamin Franklin," we are bound to be benefited in our own manner of expression.

The importance of speaking properly and well needs no argument. The man who can explain himself perfectly, usually commands what he wants, while, on the other hand, the man who lacks this power is defeated by his own disability. We often hear people say, "I know what I want to say, but I do not know how to say it." It is within the reach of all to study and to use good language—language that expresses exactly that which is felt; and while some have a natural aptitude in this direction, any person who sets out to improve his own speech may do so, so long as he has access to good books. Power in this direction once obtained, is his forever.

In reading over the chapters, let us pay special attention to the choice of words, and the formation of sentences. We shall find that the words are not large and uncommon, but are simple and well chosen, and that the sentences are so clear as to be understood by school children. If we will read them over and over we will unconsciously gather words and expressions that will in time become our own, and our speech will be thus greatly enriched. In chapter one, Franklin tells us exactly how he studied and trained himself in the art of expression.

LESSON IV.**Subject: Franklin beginning business for himself.**

References: Extracts from chapters 4, 5 and 6 in Altemus edition, and from page 71 to 115 in Crowell edition.

“He that riseth late must trot all day and shall scarce overtake himself at night, while laziness travels so slowly that poverty soon overtakes him.”

1. Mercantile Experience. (Altemus edition, pages 98-100; Crowell edition, pages 71-72).

2. Superintendent of Keimer's printing office. (Altemus, 100-107; Crowell, 73-80).

(a) Keimer's plan.

(b) Workmen in the office.

(c) Break with Keimer.

(d) Plans with Meredith for a partnership.

(e) Re-employed by Keimer to assist in printing paper money in New Jersey.

3. Sets up business. (Altemus, pages 114-115; Crowell, pages 82-83).

(a) Made public printers. (pp. 122-125, Altemus; 88-89 Crowell).

(b) Partnership dissolved. (Altemus, pp. 126-128; Crowell, pp. 89-92).

(c) Franklin prints paper money. (Altemus, pp. 129-131; Crowell, pp. 92-83).

(d) Opens stationery shop. (Altemus, p. 131; Crowell, p. 93).

4. Habits of industry and frugality. (Altemus, pp. 119-132; Crowell, pp. 86, 87, 94).

5. Courtship and marriage. (Altemus, pp. 134-136; Crowell, pp. 96-98).

6. Thrives in business with his wife's assistance. (Altemus, pp. 143-144; Crowell, pp. 113-115).

QUESTIONS.

1. How did Franklin show ingenuity in Keimer's office?

2. What inspiration and benefits did he receive by going to Burlington with Keimer?

3. What does Franklin say about croakers?

4. Discuss Franklin's rivals in the printing business.

Draw a comparison between Franklin and David Harry.

5. What was the great secret of Franklin's success in business?

6. Tell the story of the china bowl and silver spoon, as nearly in Franklin's words as you can.

7. What particular inspiration or help do you get from this lesson.

April—ART AND ARCHITECTURE—Lesson IV.

(Ten Minutes.)

Porches: Use and Possibilities:

The bungalow responsible for the popularity of porches.

How the porch may be made the means for a natural transition from our indoor winter life to our outdoor summer life.

The porch as dining room, living room and nursery.

Screened sleeping porches for the poor as well as the well-to-do.

Americans are fast learning the possibilities of porches. Formerly the porch was used as a means of beautifying a plain house, and often took on the character of an after-thought. We are learning that the porch should be a part of the structure, and have its beginning in the foundation, or, at least, be a part of that which gives it strength and support.

The porch is valuable in supplying a delightful means of transition from our indoor life in winter to our outdoor life in summer. It is the best means of bringing us into the fresh air. The screened sleeping porch is possible for both the rank-and-file and the well-to-do, and becomes the culmination of luxury and comfort. In many of our modern cottages the living-room and dining-room, as well as the sleeping apartments, are convertible, by various devices, into screened porches. The dining porch, perched in some "coign of vantage," may provide a cool living room in summer, and a sun-room in winter, and is not too expensive for the house of the man with moderate means. The screened porch around the kitchen, may serve for the breakfast porch, and it also secures the house from contamination by the disease-spreading house-fly, stable-fly and mosquito.

REPORT BLANKS.

Those who wish to purchase Relief Society Report Blanks should write to the Deseret News Book Store or the Sunday School Union Book Store, where they are on sale for 25 cents a dozen. The Minute-books and Roll-books should also be purchased from the same places, as we do not keep them in the Relief Society Headquarters. Roll-books cost from 35 cents up to \$1.25. Minute-books from 25 cents to \$4.00, according to size and binding. Both stores carry all these books.

Source of Information, Hopkinton, Mass. Register.

Heir in the Family, Brigham Young, dead.

NAMES	Relationship of above named to the dead.	BORN			WHERE BORN				DIED		
		Day	Month	Year	Town	County.	State	Day	Month	Year	
16 John Young	son	6	Mar.	1783	Hopkinton	Middlesex	Mass.	12	Oct.	1839	
29 Nabby or Abigail Howe	"	3	Oct.	1786	"	"	"	11	June	1815	
30 Mrs. Hannah Brown	step-son		May	1766	Tyrone	Schuyler	N. Y.				
<i>Children of first wife:</i>											
Nancy	brother	6	Aug.	1786	Hopkinton	Middlesex	Mass.	22	Sept.	1860	
Fanny	"	8	Nov.	1787	"	"	"	11	June	1859	
Rhoda	"	10	Sept.	1789	Durham	Greene	N. Y.	18	Jan.	1840	
John	"	22	May	1791	Hopkinton	Middlesex	Mass.	27	April	1870	
Nabby or Abigail	"	23	April	1793	"	"	"			1807	
Susannah	"	7	June	1795	"	"	"			1852	
Joseph	"	7	April	1797	"	"	"	16	July	1881	
Phineas Howe	"	16	Feb.	1799	"	"	"	10	Oct.	1879	
Brigham	heir	1	June	1801	Whittingham	Windham	Ver.	29	Aug.	1877	
Louisa	brother	25	Sept.	1804	Sherburn	Chenango	N. Y.	29	July	1883	
Lorenzo Dow	"	19	Oct.	1807	Smyra	"	"	21	Nov.	1895	
<i>Child of second wife:</i>											
Edward	"	30	July	1823	Tyrone	Schuyler	"				

THE AMERICAN CITY.

We would advise our sisters not to purchase the expensive book called "The American City," which was first recommended in our Guide. It is not as suitable as we could wish, and it is very expensive. We hope to have our book of Art and Architecture, written by Mrs. Alice Merrill Horne ready for use very soon, and this will contain a chapter or two which will cover most of the ground of home and civic improvement. Therefore, we suggest that the sisters wait for this book soon to be issued.

OUR ADVERTISERS.

We desire to call attention to the various firms who advertise in our pages, as each and all of them deserve well at the hands of the thousands of women who read this Bulletin. Not only are they loyal in the support they have given this Bulletin, and therefore are loyal to the Relief Society Cause, but also each and all of them are absolutely reliable and worthy of the united support of the women of the Relief Society. We suggest to those who live in this city, or vicinity, to make their purchases from the firms which we advertise, while those visitors who come from a distance at Conference time, or on all other occasions, should patronize our friends who advertise with us. We would appreciate it if you Sisters would mention the fact to our business firms, that you saw their advertisement in the Bulletin and thus was led to patronize them. Let us be loyal to those who are loyal to us.

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Relief Society Bulletin

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GENERAL BOARD OF THE RELIEF SOCIETY
1914

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has come to be a consideration of political parties, or social organizations, and of educational institutions.

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RELIEF SOCIETY BULLETIN

ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Vol. 1.

May, 1914.

No. 5

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RELIEF SOCIETY MEMORIES.

The seventeenth of March has come to be recognized as a day set apart for special significance; to commemorate the day and occasion when the first woman's society of any great importance was organized, and more especially to emphasize the fact that the organization was effected under the Priesthood and by the authority of the same.

It is my idea that this society of women was established previous to any such organization of women in the world. We know that the Prophet Joseph Smith at that time turned the key of knowledge for women, and the record of this edict, if it can be so called, is on the pages of history and the fulfillment thereof is apparent. Since that time woman everywhere among civilized nations has been struggling for greater freedom from the conditions that had existed previously, and very much greater liberty has been brought about towards the elevation of womanhood, until greater progress and a higher civilization for all has been attained. This fact has been proclaimed and reiterated until it has become established in the minds of all our own people, and many others have been convinced of its validity.

We need not now dwell especially upon this matter in its broad sense, but we do desire that our sisters in the Church should realize the great importance of this Society and appreciate its benefits, not only in a temporal service, giving relief to the poor and the needy, the sick and the afflicted; but also in its educational development spiritually, to those who come

within its influence. Humility brings down the blessings of heaven upon all who really and truly seek to know the will of the Lord, and to observe the rule, "Love thy neighbor as thyself."

While perhaps none of us in this mortal state can quite fulfill this commandment, we can at least come nearer to this condition by constantly improving our minds and following the example of the Master.

Kind words are like healing balm to those in sorrow or in trouble. Smiles and a cheerful countenance are helpful. In the seventy-two years since this organization was established thousands have been thus benefited; but those who have ministered to the needy, the sick and the suffering have received even greater blessing in their own hearts and souls than have those to whom they have ministered.

We hold that the best education for women and girls is that which they gain through charity and benevolence; one cannot too deeply appreciate the benefits and results of mingling together in these works of love and usefulness.

To enter into any dissertation that would give even a faint idea of the work itself as a whole, would require pages of manuscript; "the half can never be told." But as a Society we are trying to gain from time to time more details of this work and to establish facts that will strengthen the faith of the younger generation and lead them to follow in the footsteps of those who laid the foundation upon which they may build more effectively in the future.

The first woman's jubilee that we have knowledge of was held in the great Tabernacle in this city March 17, 1892, when Zina D. H. Young presided and made the opening address. Her counselors, Sisters Jane S. Richards and Bathsheba W. Smith, each spoke eloquently upon the beneficial work in which they were engaged and in the organizing of which they had traveled so extensively. Some of us who were younger wrote papers that were read by Apostle Abraham H. Cannon. Previous to this letters had been sent to all parts of the world where the Relief Society had been organized, asking that the seventeenth of March, be celebrated as a Jubilee day at the same time that we observed the day here in the United States. We may truly say, therefore, that this Jubilee encircled the world. There were present at the great meeting in this city and participating in the exercises, President Joseph F. Smith, who offered prayer at high noon; Apostles John Henry Smith, Abraham H. Cannon, James E. Talmage and President Angus M. Cannon, who also offered prayer. There were many other notable men and women present.

In three years from now will be another Jubilee, the seventy-fifth anniversary; and perhaps the event will be celebrated with greater magnificence than even the first jubilee. Many of those who participated in that memorable occasion in 1892, even among the younger ones, have joined the innumerable company on the other side. But we who are living should continue to testify and prove ourselves diligent in encouraging the generation of younger women, who have all the advantages of this wonderful age, to hold steadfast to the truths revealed through the great prophet, seer and revelator Joseph Smith. Our younger women should be valiant in proclaiming the truths which have been revealed, in defending the faith and bearing record of those who laid the foundation of the principles for which we stand today.

It is a notable fact that as a people Mormon women have always voted in a Church capacity the same as men—whereas at that early time when the Church was in its infancy, no other people except the Quakers enjoyed that privilege.

Looking forward into the future years, with the larger opportunities and the enlightenment of the people, what may not be expected of those who are living today? When one looks at the many activities in which Mormon women of the present day are taking part—social, political, intellectual and religious—one is compelled to believe that no agency has done more towards correcting the morals and awakening latent thought and promoting self-helpfulness than the Relief Society of “Mormon Women.” Being among the first, if not the very first of its kind, it has rendered signal service from its inception seventy-two years ago. Its founders and first members have long since passed away—not one now remains; but the writer of this brief paper has heard the story often repeated by those who were present at the time of the organization and were active in performing the works of charity and benevolence enjoined during the early stages of the work. Perhaps there is no one now living more familiar with the work in the beginning than the writer; and it is her strongest desire that our young women of today be made to comprehend the work of the early members who, without the facilities of the present time, comforted the sad and distressed, visited the widow and fatherless, and were like ministering angels going hither and thither on their errands of mercy and compassion. The Lord must have been very near to the women at that early period and braced them up for the new duty which had been given them of such great value to humanity.

Nauvoo the beautiful, on the bank of the Mississippi, was a swampy country. Steamboats coming from New Orleans

brought the foreign emigrants, many of whom were sick when they landed and required constant care and special attention. But great faith was exercised not only by the converts, but also by those who ministered among them; instances of the power of God were shown. To be sure, the Prophet Joseph Smith assisted and advised the women workers, as did other great men of that day; and they officiated according to the pattern given them by the leaders of the Church. In the light of the twentieth century it is difficult to realize what these heroines had to encounter; but the recollection of their experiences and a comparison with the advantages of the present should appeal to the better nature and higher aspirations of all now engaged in the glorious work, and fill them with determination to render even more active service; working heart and soul and without thought of ceasing for the betterment of the race.

“Till the war-drums throb no longer, and the battle-flags are furled

In the Parliament of man, the Federation of the world.”

Emmeline B. Wells.

EDITORIAL.

PEACE.

The month of May, with its world-wide celebrations of peace, suggests the beauty and the value of this ideal condition, while it also brings to mind the dangers and difficulties of its counterfeit.

What is peace? It is a condition of mind, it may be ours in the midst of sorrow and affliction, of poverty and alleged disgrace. It may also, however, take its flight in the midst of prosperity, health and congenial surroundings. Too many people fail to weigh their emotions in the balance of good judgment, and are swayed solely by their feelings and impulses.

Latter-day Saints, if they but stop to consider, can easily define the quality of peace, and describe the persons who possess it. Peace is the harmony of the human soul with the Infinite will.

I have seen mothers weeping over their children, wives desolate in their fresh widowhood, yet deep in their hearts lay the perfect peace that passeth understanding; for peace and joy are not necessarily close companions. The mother's heart may be torn with sorrow over the death of her beautiful babe, but there may be no quality in that sorrow which disturbs the

deep foundation of her perfect peace. If that mother stands helpless and distraught while her son or her daughter glides over the precipice of personal virtue, or apostasy, peace cannot be hers, for her heart is torn with the bitterness of a second death.

If peace is ours when we are in harmony with Infinite law, how are we dispossessed of that exquisite quality? The answer is obvious. If we are out of harmony with our neighbors, with our husbands or wives, with those who are over us in the Relief Society or in the Church, there is no possibility of peace in our souls. We may be unconscious of the source of the constant misery which gnaws at our vitals, but a spirit of disturbance or rebellion against constituted authority in this Church, whether in the home, or in the broader fields of Church activity, will poison the very springs of our peace. But when we have conquered our stubborn pride, or shall have bowed in submission to the proper authority, then comes peace, heavenly peace. It is amusing, if not distracting, to listen to foolish people who see things only from surface indications, talking about the glories of peace. Such people would set aside the discipline of the home, the state, and the nation. They would have us believe that peace is only gained when the child, the youth, the man, or the nation pursues the foolish path of personal and national self-will.

It is impossible for each child, or for each individual, to have his own way completely, and not thereby interfere with the rights and privileges of others. There must be a constant submission of one will to another, in order to have peace in a household, in a state, or in a nation. To give and to take is the universal law.

Especially is this true in religious matters. He who spake as no man ever spake has told us that He came not to bring peace, but a sword; and He gave the one and only law by which we may achieve in the fullest degree that peace which we so ardently crave. Love thy neighbor as thyself, was his perfect counsel. In other words, seek the welfare of others, in preference to your own, or at least, with equal ardor and justice. Yet, in that consummation comes the point of the sword into our own hearts and into every discussion and problem, both in the home and in the nation. Discipline must necessarily precede peace. Do not forget that, you mothers, and grandmothers, if you would have peace in your homes, in your society, and in your community. Discipline your children and yourselves, before asking for the priceless boon of perfect peace.

May—GENEALOGY—Lesson V.

(Twenty Minutes.)

Approximating Dates.

Our students often ask why it is that we are so particular and careful to have no guesswork done with names in Genealogy, and yet that we recommend the approximation of dates and places of residence. A little consideration will convince you that there is no contradiction in our suggestions in regard to these matters. In the first place, we do not guess at facts and dates in Genealogy; or, where so, we clearly state the fact that it is guesswork. Neither do we record a single date or residence place which is, or may be, doubtful, without adding the word "of" or "about."

As a matter of fact, guesswork done in Genealogy is foolish, if not criminal, if done without any clues as to the fact that it is guesswork. Let me illustrate this point. A man named David Young marries a woman named Alice Martin. Some people in order to increase the number of names which they may be supplying to a client will add to these two names a Mr. and Mrs. Young as the father and mother of David Young, and a Mr. and Mrs. Martin as the father and mother of Alice Martin. You can readily see that this would soon become mockery, for if it is permissible to go back in this way one generation, why not one hundred generations? And we all know that twenty generations ago there were no surnames known in the world; and to further complicate matters, after people did take surnames, about one thousand years ago, they changed them for any and every reason. They spelled them differently, on frequent occasions, and the number of surnames which have come down to us in an unbroken chain of one thousand years is so limited that trained genealogists know them all. Another complication arises when we remember the fact that the Common Law marriages in Scotland, England and the continent were very common a few years ago. A Common Law marriage was not a Church marriage, and the woman took the man's name only by sufferance; while few if any of the titled and noble families of Europe are descended in a straight, clean line from a legitimate heir of any family. The rule is that only the peasantry and yeomanry of any nation have anything like an unbroken, legitimate pedigree for four or five hundred years. To speak plainly, not one of us may be sure that David Young's father and mother, or Alice Martin's father and mother, were married. Then why should we assume that unknown fact on our records?

Again, some careless people give the birthplace of their forefathers recklessly. If their descendants lived in a certain place, they are quick to assume that the forefathers were born and lived in the same place. This, of course, is vain guess-work.

On the other hand, we have a perfect right to state some guess dates and guess facts, if we label them as such. For instance, if we have the record of the marriage of David Young and Alice Martin, and the name of Alice Martin's father given as Henry Martin, we are perfectly safe in assuming that he had a wife; and if we do not know her maiden name, we may call her Mrs. Henry Martin. And vice versa, if we found the name of Mrs. Alice Martin as the mother we would name her husband as Mr. Martin. Moreover, if we know that Alice Martin was married at a certain time, we may be reasonably safe in guessing her age to be about 20 when she was married, then that would give us a clue to the birth date of her father and mother, for genealogists have found that a safe average of age between the oldest child and the parents is twenty-three years for the mother, at the birth of her first child. In other words, if we had the birth date of the oldest child, we would assume that the father was twenty-five years old when the child was born, and the mother twenty-three years old. Of course, it often happens that the particular child may be born when the parents are older or younger, but twenty-five years is a fair average, and genealogists who have followed up approximating dates find that this makes a pretty safe average for approximating dates.

There are some little clues which aid us in determining whether the person named is an adult or not. For instance, if we were to find the name of David Young as a witness in a will or a marriage certificate, we would know at once that he was a man of mature years, whether there were any other date clues or not. We do not approximate marriage dates under any circumstances; birth dates are approximated, and sometimes death dates. As an instance of approximating a death date, we would suggest the fact that if a person was named in a record as a widow, or widower, we would be safe in assuming that the widower's wife died prior to his second marriage, or that the widow's husband died prior to her second marriage, and in that case we would write in the death column "Died before" the date of the second marriage.

In the same way we approximate the fact of residence. We never place a person's birth in a town when we are uncertain as to that fact, but if we know that an individual lived in a certain town, we write the name of the town and place and the word "of" just before the name of the town; this indicates

that it is an approximate or guess statement. In every case where we are uncertain as to the town, shire, or country, in which a person was born, or lived, we place the word "of" with the best and nearest clue town that we have. The students who will bear these instructions in mind will generally be able to make a pretty good and full record of their dates, and at the same time will so carefully place their caution and guess words in front of their facts of birth and residence that anyone will not be misled. Let me summarize:

Genealogists do no guesswork, unless that guesswork be properly labeled.

Dates are approximated when one sure date is given in a pedigree.

The rule for approximating dates is, allow twenty-three years between the birth of the first child and the mother, twenty-five years between the birth of the child and the father. The word "about" is used before the guess date.

Marriage dates are never approximated.

Death dates are approximated if some clues thereto have been given in wills, or in the statement of individuals as being widows or widowers.

When it is known where the person lived the word "of" precedes the name of the place, indicating that it is not necessarily his birthplace, but his place of one-time residence.

May—HOME ETHICS—Lesson V.

- (a) "Work is the gospel of life."
- (b) Order and system a necessity.
- (c) Every member in the family should have good and sufficient work for the brain and hands.
- (d) To become efficient in any branch of business one must be orderly and systematic in the habits of work.
- (e) Contrast the difference in individuals and homes where the above qualities are practiced and where they are not.
- (f) Work is necessary to physical and mental health.
- (g) Our mortal bodies are the homes for our spirits to dwell in.
- (h) Necessary that the bodies be kept pure and undefiled.

Work, System, and Order in the Home.

Thomas Carlyle says that "Work is the gospel of life." We feel that this is true, and the more we study the problems of right living, the plainer this is made to our understanding.

The poet Pope said, "Order is Heaven's first law." Therefore, the earthly home should have, as one of its prime factors, order and system, that the work and discipline may proceed with the least possible friction.

Every member of the household should have work for the hands and brains to do, systematically arranged and lived up to, in order to accomplish the highest physical destiny of each family organization. Nature teaches this law of order. As intelligent women we have tested the value and force thereof. To be efficient business women, or to adopt a certain profession, we study along the line we are to follow; then, how doubly important that every woman who takes upon herself the responsibility of wife and mother should make preparation for this most important of all professions and business.

Care and discretion are needed here, in order that we may regulate our duties wisely. Our Heavenly Father is willing to give help, to bestow wisdom, if we go to Him, in humility and prayer, "Who giveth liberally and upbraideth not."

Let us visit a home where work is done with order and system. All perform their several duties properly; there you will find peace, happiness and comfort. All are contented, cheerful and thrifty. Then go into an adjacent home. Here neglect, indifference, extravagance, disorder and indolence reign. Mark the contrast. In the latter home selfishness, discourtesy, wretchedness, sorrow and misery follow this unregulated course.

No woman who understands the laws of health will shirk activity. All hygienic advisers will tell you that beauty is attained only by right physical exercise; brain work is an absolute necessity for mental health; so is physical labor, to a certain extent, while neither is complete without the other. Spiritual life could not long survive without the support of the physical being. The development of body and soul, heart and mind, is accomplished simultaneously, if both are properly exercised.

Our mortal structures are the houses in which our spiritual beings dwell. Then, how all-important that we keep our bodies pure, and well sustained, in form and structure.

We are given reasoning faculties. We have intellects. We have inspired writings to instruct us, and many other avenues through which to gain knowledge and information; for we have our free agency. Then, how absolutely imperative that at all times we should work with a will, and keep in order our individual and family life, guard sacredly our obligations to God and all His children, thereby making for ourselves and our people a record clear and untarnished. Let us prove worthy all

our lives to claim the protection and guidance of Heaven. Let us so arrange our work and our time that order and system will guide us every day of the week. Let us utilize the precious moments and opportunities that present themselves for the development of our mental and physical organizations, and our religious desires.

May—HOME GARDENING FOR WOMEN—Lesson V.

“Thou shalt not sew thy seed with mingled seed.”—Lev. xix: 10.

The moral and spiritual lesson of mingling seeds: “Be ye not unequally yoked together.”

The question has been asked, Of what use are the lessons on home gardening to our women?

Let us say in answer to this query: First, to stimulate the mother to action, and to secure the co-operation of husband and children in assisting to meet the needs there are for a greater variety of vegetables and food products for our own home use. Second, to demonstrate, by word at least, that gardening pays. It occupies a portion of time for the smaller children, cultivates a desire in them to see something grow; and, we hope, a still greater anxiety to work in the garden and to assist mother.

Reliability and responsibility start with the light chores of childhood. We feel that the pendulum must swing back and that we shall all have our little garden patches as our mothers had them in olden days. Thus we may find ourselves producing more of life's necessities. With this little beginning, we hope to prove further the real need of home gardening for women.

We trust that in previous lessons we have given you sufficient information to have stimulated you to action, and that you will now have ready your plants for transplanting.

We can describe to you in no better way the great need of properly worked soil than by giving the following story, told in an old school reader: “A father, upon his dying bed, advised his sons to dig up the garden, as in it was a buried treasure.” They dug it up so thoroughly that it yielded an enormous crop that fall, which showed them where the fortune really lay—In good tillage.

Transplanting.

Cabbage and Cauliflower.—Cool weather and moist land are desirable for both. These may be grown on ground that

has been well drained. When transplanting, the young plants should be kept damp and cool. Planting in the cool of the day gives better results. Have the ground moist, and water as soon as your plants are in the ground. Try the red and purple, as well as the white, variety of cabbage. If the cabbage industry is carried on properly, it is one of the most profitable enterprises of the country. A farm of one hundred and ninety acres, located near Chicago, produces about 1,200,000 cabbages annually.

Tomatoes, Pepper and Egg Plants.—Some provision should be made for a few extra tomato, pepper and egg plants. Take them from the hotbed, keep them in a slightly cooler place, transplant them in paper cups. The soil for egg plant should be equal parts of fine, rich manure and sandy loam. When setting out the plant, shift them quickly, wet the paper cups, tear out the bottoms, and set cups and all in the hill. Let them have full effect of the sun, as this hastens the maturing of the fruit, especially tomatoes. Beware of frost, and keep covered at night when you have only a few plants. Let this be the duty of the children.

Potatoes.—Light, rich, loamy soil is preferable for potatoes. Do not select your seed from the first crop. Take those that were not matured when the early fall frost nipped the vines. They produce more vigorously, will mature earlier, and yield a decided increase per acre. You will notice that potatoes having the greatest number of eyes are beginning to run out; it is not necessary that seed potatoes should be as large as those grown for market, but they should contain fewer eyes.

Place seed potatoes in a dark room. When the sprouting begins to take place, do not allow the sprouts to become too tender, but expose them to light and air, for a few days before the planting begins. Early Rose and Beauty Hebron are both excellent for quality and quantity.

Corn.—In selecting a space for corn, let the children also have a spot, allowing them to plant a few hills of popcorn. They will be able to sell sufficient to give them their Christmas pin money. Hundreds of pounds are sold in Utah alone. Any soil that is good for field corn is good for popcorn. It should be planted at least twenty rods from yellow field corn, as the wind and insects can carry the pollen dust from one to the other and ruin both varieties. A good table corn is the Sweet Ever Green; on good average soil two stalks to a hill and three and one-half feet part each way is preferable.

Cucumbers.—And who with a small piece of ground would

be without a few hills of cucumbers?—about four seeds in a hill. Plants may also be started in the hotbed and then transplanted. The White Spine is considered one of the best varieties.

Watermelons, Muskmelons and Squash.—Melons and squash thrive best in temperate districts. They require a rich, sandy loam, with plenty of sunlight and water. They should not be planted too close together, as they pollenate, as in the case of corn, and ruin both crops.

We wish to encourage the raising of muskmelon, especially the old-fashioned kind.

Flowers.—Dahlias are a tuber-like plant and require plenty of moisture. They should be planted about the last of May or the first of June, as they are tender and easily affected by frost.

There are many varieties both in shape and color.

Poppies, Asters and Pinks.—May be sown in the open ground. Asters, however, bloom much earlier if planted in a house box, and then transplanted in May or June.

Verbenas and Petunias.—Do well in house boxes, transplanted in May or June. Do not crowd together, as they require more room than many other varieties. The double petunias are very beautiful and easy to raise.

Plants that are raised in house boxes should be well protected when planted in the open, as they are tender, and the warm sun, or the frosty nights, will destroy all your past efforts with them.

For planting vegetables, follow the rules given in the tables in our April issue, on page eleven.

A shallow box placed in the window, with well-fertilized soil, makes up in richness what it lacks in depth. In this you may plant mustard and cress, which will serve as the basis for many a green salad. These two plants grow and will be ready for use in from two or three weeks; a constant supply can be sown at regular intervals, until the ground outside is in condition to give us other salads which cannot be procured from the indoor garden. An abundance of water must be provided for these plants. If they are to flourish, water them frequently, as the warmth of the kitchen will soon dry the soil.

Table of Reliable Kinds of Vegetables.

Cabbage (white)—Wakefield and Sunhead.

Cabbage (red)—Savoy and Red.

Tomatoes—Dwarf, Champion, Stone, Beauty.

Peppers—Bull Nose, Ruby, King.
 Watermelons—Cuban Queen, Kolb.
 Muskmelons—Jeremy, Lind, Rocky Ford, Montreal.
 Squash (winter)—Golden Hubbard, Boston, Marron.
 Squash (early)—Summer, Crook Neck.

May—LITERATURE—Lesson V.

(Thirty Minutes.)

Ten Minutes Talk on Current Events.

Autobiography of Benjamin Franklin.

Subject—Beginning of Public Career.

References—In the future the lessons will be taken topically, or according to subject, rather than by chapters. Read chapters 5 and 7, Altemus edition, and pages 83-100 and 136-145, Crowell edition.

Sentiment—"He that lives on hope will die fasting."

1. The Junto Club (Altemus, pp. 116-118 and 178-179; Crowell, pp. 83-86 and 144-145).

- (a) Object of the Club.
- (b) Methods of study.
- (c) Collection of books (Altemus, p. 139; Crowell, p. 111).
- (d) Extension of Junto Club into a system of societies for mutual improvement.

2. Establishes a Newspaper (Altemus, pp. 120-121 and 170-172; Crowell, pp. 87-88 and 138-139).

- (a) Busy body.
- (b) Contents of Franklin's newspaper.
- (c) Policy of paper.

3. Poor Richard's Almanac (Altemus, pp. 167-170; Crowell, pp. 136-137, also p. 262, notes).

- (a) Nature of publication, contents.
- (b) Benefits to people.

Questions.

1. How was the Junto Club similar in its purpose to the Mutual Improvement organizations in our Church?

2. What class of young men did Franklin associate with him in this endeavor for mutual improvement? What walks of life did they represent?
3. In what way did the Junto Club become a force for the uplift of the community?
4. What kind of material did Franklin use to fill the columns of his paper?
5. What was his answer to people who wanted to use his paper to spread sensational matter?
6. In what way was Poor Richard's Almanac a practical help to the people?
7. What influence would you say it had on its readers?
8. Give quotations from the Almanac showing Franklin's homely wisdom.
9. Tell the story of the woman who made a success of her deceased husband's business which she found in a dilapidated condition.
10. Give other such examples that you may have heard of.
11. How did Franklin make amends to his brother James for deserting him?
12. Franklin uses the word "ingenious" very frequently throughout the book. Give the definition of this word.

May—ART AND ARCHITECTURE—Lesson V.

(Ten Minutes.)

"Be it ever so humble,
There is no place like home."

—Thomas Paine.

Unity of house, barns, pens, walks, fences, trees, gardens and flower beds.

Dependence of each detail upon the successful planning of every other part.

Build your house not only to satisfy the needs of its occupants, but to make possible the best use of all the opportunities afforded by your especial building site, the neighborhood and location.

How may an adjustment of line be made by grouping of trees with the house?

How may a hedge or collection of shrubs be used to balance the design?

Home Preparation.

Assign one of the following topics to each member :

Design walks for your house.

Make a plan for clusters of trees for shade and orchard varieties to suit the lines of your own home.

Plan sanitary pens and a garage or barn for your own yard.

Make a design for flower beds.

Design arrangement for trellises for grapes or hops, etc.

Plan a window for flower tables.

Design flower boxes for windows, and what shall be planted in them.

For enlargement of this lesson, see Mrs. Alice Merrill Horne's book, "Devotees and Their Shrines." Price \$1.00.

MUSIC.

The General Board of the Relief Society desire to call the attention of Stake and Ward Presidents to the beautiful music that was rendered by our General Choir under the inspirational baton of our General Chorister, Mrs. Lizzie Thomas Edward, at the late Relief Society Conference in this city. The sympathetic accompaniments on the organ and the exquisitely beautiful organ solo rendered by our organist, Miss Edna Coray, are also worthy of the highest praise. Stake and Ward officers, can you not see an opportunity to follow suit along these lines? There are plenty of good voices in the Relief Society ranks, and the possessors thereof are usually quite willing to spend time and effort in the preparation of music for our Ward and Stake meetings if only encouraged to do so. Any information of a special character or questions concerning musical selections suitable for such choirs can be obtained if you will address Mrs. Lizzie Thomas Edward, General Chorister, Room 28 Bishop's Building.

WHERE ANNUAL DUES SHALL BE PAID.

Please do not send money orders or financial affairs of any nature to the President, Secretary or Corresponding Secretary of the organization.

All money for yearly dues or for general Relief Society purposes of any nature should be sent to Mrs. Emma A. Empey, Room 28 Bishop's Building.

MONEY FOR BULLETINS AND LESSON BOOKS.

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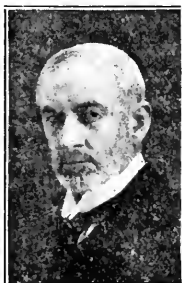
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Relief Society Bulletin

Volume 1

June, 1914.

Number 6



Issued by the Officers and Directors of the
GENERAL BOARD OF THE RELIEF SOCIETY
1914

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ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Vol. 1.

June, 1914.

No. 6

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EDITORIAL.

INSURANCE.

The General Board of the Relief Society have been making somewhat of a study through a chosen Committee of the insurance conditions in this state looking to the establishment of an Insurance Benefit plan in the Relief Society. We gave in a former Bulletin the letter from this Board to the Presidency of the Church, and their favorable reply to our suggestion, but it must be remembered that it takes time and thought to establish anything so important and so complicated as insurance, for women who have had no experience in handling such business.

Our investigations have brought to light several interesting features connected with the insurance companies operating in this state. Most, if not all, of the women's insurance companies of the United States have associated themselves with Lodges, or Hives, as they are termed. These Hives meet regularly in social functions and programmed entertainments. There are some secret grips and passwords connected with the initiation of the candidates into the Hives or Lodges. This is a striking feature, and when the president of one of the great organizations was asked why this secret sign and grip formula was used in her initiation ceremonies, she replied that such a feature was very attractive to the human mind. Secret signs, grips, passwords, and insignia were as old as the

race, and all people are influenced more or less by the secret charm attached to such phases of human beings associated together for any purpose whatsoever. She told the writer to observe how popular this feature was in school fraternities, among the young people of the United States, and this suggestion certainly came in the nature of a surprising shock, for personally I was not aware at that time that the custom of using passwords, grips, tokens, and signs was at all prevalent amongst any class of people except the Masons. However, the statement is quite true, and its methods of introducing a candidate into any of these insurance Hives or Lodges is practically universal.

The social side of the Hive and Lodge work is also made attractive through well selected programs, through the careful cultivation of all the arts of courtesy and gentle manners, which in reality form the asset of all insurance agents.

The women of this society may be considerably surprised to learn how many women belonging to our Church have alligned themselves with these Lodges and Hives. Some of them, when questioned, say that the reason for their joining is on account of the pleasant social features connected with the regular meetings held in any special Hive or Lodge. Others say frankly that they want the insurance benefit of the Hive or Lodge, and accept the other features simply to get the insurance.

Now, be it understood most emphatically that we have no quarrel with any of these Lodges or Hives, for all of them, so far as we know, are composed of very estimable women, while their business affairs are conducted after the most approved and honorable methods, but we do object seriously to our women joining with any organizations outside of those which are approved by the authorities of the Church.

If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things. We are preparing now to offer all of the benefits and blessings both financially and socially to the members of this Society in our own ranks and strictly among ourselves. This is not the time nor the place to make any arguments in support of the foregoing statements. There will be time enough to discuss these principles in later issues of the Bulletin. Just now we are concerned only in presenting for your consideration some facts and reasons why you will be asked to accept the Insurance Benefit plan as a part of the Relief Society work.

Before leaving the subject of the benefit insurance companies, operated by women in the United States, let us inquire a little into their financial requirements. The rule for

these companies is that the candidate pays two dollars for an initiation fee into the Lodge or Hive. After that she pays 35 cents a month dues to the Lodge or Hive. Please notice, sisters, that this is 35 cents a month, not 25 cents a year, as our sisters are now asked to contribute to the general expense fund of this great and rapidly growing Relief Society. This 35 cents a month is distributed between the local Lodge and the Supreme Hive, whose headquarters are in the eastern states. The two dollars initiation fee and the 35 cents monthly dues do not have any bearing financially on the insurance question of the candidate. The candidate must pay for her insurance, either monthly or quarterly, according to previous arrangements, outside of her Hive or Lodge dues. If she takes out \$100, \$200, \$500 or \$5,000 worth of insurance, she actually pays more in proportion than we are arranging to pay in the Relief Society for the same insurance, and this in addition to her lodge dues. Moreover, when any social affair is given at which refreshments are served in the local Hive (and, by the way, that is quite frequently), the members are expected to furnish the cakes and other articles of food used for refreshment. Again let us emphasize the fact that these statements are not made in any sense of criticism for the energetic women outside of this Church who are making such success of their insurance labors, but they form a basis of argument and permit us to present our facts before our members in comparison, and with some degree of clarity and precision.

And now what are the benefits to be derived by the members of the Relief Society who desire to take out either a burial insurance, a mission insurance, for young children, or school insurance for such children, or indeed for women who desire straight life insurance? What are the benefits?

In the first place, the almost unknown virtues of saving are taught and inculcated by this method of forced saving, and it surely does become irksome at times to pay dues in insurance matters, yet long experience teaches us that the irksomeness of discipline is the best character-moulder next to human life. We are an extravagant people, as all Americans are. Mothers humor their children with all sorts of needless expenditures, and themselves keep no account, nor take stock of financial, personal conditions. Grandmothers too often live on the scant patience and scrimped generosity of children and children-in-law. These elderly women face the prospect of death and burial with more or less shrinking dread, not because they fear for the spiritual future, but because their own life experience teaches them that niggardly children are

apt to breed life-long quarrels over the death and burial expenses of an elderly relative or parent; or, on the other hand, that their death and burial expenses will create a burdensome debt which may last through years, souring the memory of the overgenerous children left behind who face the necessity of meeting extravagant burial expenses.

We may philosophize all we will in regard to the reverence due old age and our own tender emotions toward our aged parents and relatives, but would we face the actual fact of a more or less expensive funeral for that same parent or relative, and we ourselves already staggering under unbearable loads of debt and depression? Sympathy, affection, loyalty, and tender emotion fly out of the window. There is the hundred or two hundred dollars' debt to meet, and easy-going, or selfish-minded sons-in-law are very apt to refuse to lend a hand in the payment of the debt.

How few grandmothers retain the ownership of their own homes! They are cajoled and persuaded by bustling sons, or coaxing daughters, and daughters-in-law, into disposing of their property rights in their homes, for the brilliant prospects of their children and children-in-law. Alas, alas, how many such mothers and grandmothers, right among our own people, eat the bitter bread of dependence and wonder why Providence permits them to suffer from their own weakness and lack of common sense. The laws of the universe are not founded on sentiment, much less on sentimentality, and the human being must abide by the results of his own, or her own actions. The kindness that breeds extravagance and selfishness in children will grow its own crop of forgetful and cruel children. Another class of women who have perhaps reached a measure of worldly prosperity still look forward with dread to the uncertain conditions that may surround their last obsequies. To these the insurance offered by the Relief Society will come as a boon and a blessing by the payment of a trifling sum weekly or monthly, in which a woman can be assured of sufficient money at her death to bury her decently and independently out of sight without taxing a single relative or friend left behind. Oh, the comfort of going to rest at night and tucking under one's pillow the thought that no matter how soon death might approach, there is ample provision for comfortable burial expense made by one's self and independently provided for one's own burial.

In the matter of any mission or school insurance, the exceedingly low rates which we are prepared to offer, makes possible two of the very best conditions that can be offered to the children of the Latter-day Saints. By the payment of a tri-

fling sum weekly or monthly, a boy or girl, can be assured of sufficient money to have a year's schooling in an eastern university, or to send him upon a mission, and more or less assistance while he is there. What an object to work for! What an ideal to place before the mind of a growing boy when he is preparing himself financially, as well as spiritually, for the greatest event that can happen in his young life, namely, a mission. How every honorable and unselfish emotion is struggling in the breast of parent and child who assists in the foundation of such a purpose. Insensibly the boy or youth will look forward to such an event as the culmination of his young life's purpose. Then consider what the saving habit means to an individual or to a family, when children are taught the value and importance of putting five or ten cents weekly into an insurance fund. The object for which they thus save will be settled firmly in their own minds for the future benefit of themselves and all associated with them. To be able to have one, two, or three hundred dollars saved up in small monthly sums, and draw it out in the course of ten, fifteen, or twenty years, is something to work for, which stimulates the best there is in every boy. He is to be the future wage earner of a family, and this early lesson of thrift and economy, of saving for a definite purpose, lays the strongest possible foundations in his character. Is this object worthy of our best endeavors?

Our agents will be chosen and equipped in due time, and when they get out among the people they will be able to explain in greater detail this plan of benefit insurance. We bespeak for them and for the work in general your hearty support.

It must be understood by our sisters that only those who are enrolled as members of the Relief Society can take out the insurance as given by us.

June—GENEALOGY—Lesson VI

(Twenty Minutes.)

Numbering.

In preparing the data for pedigrees and for genealogical information of all kinds for use in the Temples, it is necessary that we give all possible marks of identification that will help us to identify the dead through their surnames, and places of residence, and their relations to the living heir. There is

also another necessity, and that is that the names of our dead shall be so placed in our records that we can readily put them where they belong when taking them out on Temple sheets, or recording them after the Temple work is done. In order to do this carefully, orderly, and clearly, it has been found necessary to number each name, and that that name shall retain its number always.

Children in orphans' asylums, individuals in penal institutions, and indeed in many public institutions, are numbered. It was an old-fashioned custom in the pioneer schools to number the pupils. Numbers are symbols as much as Christian and surnames are; and, in order that the students of these lessons shall have the forms used in this society, you will find a sample sheet numbered in the Genealogical Lesson book. The value of numbering is too great to detail here, but it may be stated that individuals whose names we record are numbered consecutively. The first name being number one, the second number two, the third number three, and so on. If number one and two are parents, and number three, four, five, six, and seven, are children, when number three occurs again as the parent of other children, it would be confusing unless he retained his original number, and that is what is done. If he was number three in the original entry, the three would be repeated when his name occurs the second time; but when it is repeated, we write the name in red ink, so that the eye may catch it quickly and readily know that this is a repeated number. The same with all numbers. The repeated numbers in the lead pencil notebook have a dash under them and over them, in order to distinguish them for the eye to catch quickly. A cross is placed against the name or number of any child who appears the second time in a record, as the head of a family, so that when we see a cross against a name we understand that this name will occur again on a subsequent page in the record.

It sometimes happens that we secure the additional information, or names of children or husbands, or wives, of which we were ignorant when we first recorded the family. When that is the case, if it is only one child, say, or another wife, the one name might be crowded in under the others and numbered the same as the last child with the addition of (a) which would make it (8—a). If there is considerable additional information, say three or five more children in a family, the whole family would better be repeated in later pages or books with an entry stating that the family first appeared on page so and so, and that this is a continuation of the family; but when this is done, the names of the family

which were entered in the first place should be numbered in red ink with the same numbers that they had in the first place, while the additional names are numbered in consecutive form the same as any other name. Perhaps a little study of a sample page will be more useful than any further explanations which might be given here. A study of pages 48 and 49 in the lessons in genealogy will illustrate this principle of numbering.

June—HOME ETHICS—Lesson VI.

Economy in the Home.

Economy in the home is very necessary for the promotion and security of a substantial foundation for the family. Want comes to many people who do not practice economy in early life. Our greatest financiers have often been boys of poor parentage who had many hardships to meet early in the beginning of their careers, but through strict economy and the careful use of time and means, they managed to save something each month. We need not go out of our own state to verify this declaration.

In our best-kept homes and the happiest surroundings, this custom of economy will always be found in evidence everywhere. We do not mean closeness, nor penuriousness, but the care and proper regard for our own and other people's things, and their right use, and the correct place in which to keep them. In the home every daughter should be taught the use of money, and the ability to audit the expenses of the home, keep a strict account of her expenditures throughout the year, know what her income is, and where she has spent it. No young woman has a right to marry a good young man if she can be only an ornament. The time is past when this, if it ever were the case, brings happiness. In this enlightened age, as much is expected from a woman as from a man. His sphere in life is different, but none the less important. Every small child should have its savings bank, then if later he or she can take out insurance, well and good. In a well-ordered home, the mother and each daughter should have some line of work to superintend; the making of clothing, mending and darning, marketing, cooking, and dusting, etc. What an economy of time it is if every one has a system, and sees that it is correctly carried out in each department!

We do not believe in the so-called economy where inferior articles are used in the building of a home, making of a home, or in the living, but in choosing the best materials always and in using care to protect and guard them from injury. It is strictly economical to always use only the best of everything. Domestic economy is as important as a bank account, because, it is what will produce the funds to be banked. It is often the small leaks, and what may be thought unimportant losses, that sometimes are the serious drains in our homes. A competent housekeeper will always watch these points, and correct them as soon as discovered.

We should not only have the daughters take an interest in the careful expense of the family living, but the help in the house should be instructed as well. Respect shown towards those employed in the home begets respect from them to us. If we are kind and considerate of their best interests, they will usually take an interest in us and in our homes. If we practice economy of the best kind, in all that we do, we readily find the members of the household practicing the same rules.

The economy, the comfort, and the pleasantness of all the surroundings in our homes are largely dependent upon the mother's attitude. Fathers and sons build the houses, but mothers and daughters certainly provide the interior arrangement, as we find them to a greater or less degree, and their influence has a great deal to do with the success or failure of the family.

The lives of many girls are ruined by the indulgence of parents. Mothers, there is no economy in rearing girls who are helpless, who have had no responsibility in the parental home.

Review.

- (a) Economy in the home is necessary for the promotion and security of a substantial foundation.
- (b) Many of our greatest financiers have been boys of of poor parentage. We need not go out of our own state to verify this.
- (c) In our best kept and most prosperous homes, economy is in evidence everywhere.
- (d) Girls should be taught the use of money, and to audit and keep their accounts.
- (e) Our daughters should share in the responsibility of the homes.
- (f) Girls have no right to marry good young men unless they are willing to help bear the responsibilities of home-making.

- (g) We believe in the savings bank; and in the economy that always uses only the best materials in building homes, in furnishing them, and in the living of the family.
 - (h) Mothers, wives, and daughters make the atmosphere of the interior of the home.
 - (i) There is no economy in rearing a helpless family of daughters and sons.
-

June—HOME GARDENING FOR WOMEN.—Lesson VI.

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one, grass in the field.”—(Zech. 10:1.)

Weeding.—By digging the whole garden just as soon as the soil is in condition, the early germination of weed seeds will be aided, and as soon as they appear above the ground can be killed by proper cultivation. Some gardeners think that so long as the weeds are exterminated and the soil watered, nothing more is required.

Watering.—Great care should be exercised in the use of water, especially in the early stages of plant life. A heavy watering of the soil, whether applied with hose or by nature, or sometimes by the ever generous sprinkling cart, will pack most soils down so hard that they become almost impervious to air. Air should be present in the soil to assist in the decompositions and chemical changes that must continually go on in the conversion of plant-food into forms that the plants can use. Proper cultivation, constant stirring about, pulverizing and aeration of the soil, are essential, especially in the beginning. The amount of water to apply can only be determined by experience with the type of soil being used. A general rule to follow is to water thoroughly, but not often, as soon as dry enough. After the application of water, cultivate to prevent the formation of a surface crust.

Second Planting of Corn, Peas, etc.—We wish to encourage the planting of a second crop of peas, corn, etc., that we may have an extension of the production of green vegetables so complimentary to securing good health.

When planting seeds in mid-summer, prepare the surface of the soil before you are ready to sow. Aim to get the seeds covered while the soil is still damp, be sure that the earth is

pressed firmly around the seeds on all sides. This is an important point to remember, also planting should be much deeper than in early spring, since we are more sure that the earth is cool and moist deeper down than near the surface. Gardening is one of the privileges and pleasures that should be enjoyed by a large majority of families. May the time soon come when more interest will be taken in the production of the home supply of fresh vegetables.

Asparagus Bed Left to Seed.—Do not cut asparagus after the middle of June. It should be left to seed and dry down for the fall mulching and fertilizing, thus giving it a better start for the next year.

Drying Apples, Peaches, Corn, etc.—Last fall, while visiting through some of the country towns, we saw bushels of plums, peaches, and apples still hanging on the trees, while the ground was fairly carpeted with these delicious fruits. It seems so strange, and we who have to purchase these fruits must pay the price for those that are wasted on the ground or left for the frost to spoil. Would it be possible to have fruit dried on shares? Or hire boys and girls to assist in preparing it for drying?

It is strange that in our country stores, as well as in the city, we find imported evaporated fruits. If there is a demand for dried fruits, why not supply the demand with our own home-grown products, which are much better in flavor and taste, and requires less time in which to cook? Then, too, there is the fact that we are using instead of wasting the bounteous gifts of our Creator, and are also giving employment to hundreds of boys and girls who are out of school. We are placing on the market better and more suitable fruits for which people are willing to pay a good price, and at the same time the purchaser is made to feel that he has received something for his money. After the process of drying has been accomplished, each kind of fruit should be placed by itself, marked according to name, and sold for its value. There is a great deal of difference in the cooking qualities of apples—for instance, one would pay more for Astrakhan or Golden Duchess than for the eating, or ordinary table apples dried. In preparing them, be as careful as if you were going to bottle the fruit, taking all the skin off. See to it that the whole core is taken out. Fruit should not be too ripe before drying, as then it loses much of its flavor and juice. Choose good, sound fruit, peel, core, and place on tables or boards covered with a clean, white cloth, in the sun; cover with white mosquito netting to keep out the flies and other insects, turn often, and

leave out in the open until all moisture has evaporated—sack in clean bags, tie, and mark. Good dried apples can be sold at any time of the year at from 8c to 10c per pound. They are very successfully dried in the house or on the summer porch, strung on white thread and hung up where the heat of the sun can reach them. They are white and have a fine flavor when cured in this way.

Dried Corn.—Sweet corn should be plucked while tender and young, boiled in the inner shuck until the milk has set, then husked off, cut from the cob, placed in the sun, and covered with white mosquito netting. Do not allow it to become damp, or it will turn dark. Stir it often, and dry until all moisture has evaporated. Then place in sacks marked and well tied and keep in a cool place. There is a great demand for home-cured corn, and it finds a ready sale at 12c to 15c per pound. Have yours of the very best, and it will keep you busy supplying the demands.

Peaches, Apricots, Plums, and Pears are all Pealed, Stoned, and Cored.—They are dried in the same manner as description herein given for apples. A much higher price is usually paid for these fruits than for apples, because they are more difficult to handle. Some of our young people do not know what dried fruit looks like. Let us teach them by having them assist us in drying this season's crop.

Food Values of Fruits.—In all our experiences we are convinced that with a sufficient fruit diet the average man or child has thrived better than on a diet which does not contain a sufficient amount of fruit food value. The body requires the acids contained in the various fruits such as malic and citric acid, and we are not at our best unless the body is supplied with these as well as with mineral matter, such as potatoes, salts, phosphorous, iron, lime, and others which are also found in fruits. The sugars in fruits are distinctly valuable, they are the one kind which stands ready for our direct assimilation, requiring less work for the body than the ordinary cane sugar; these sugars do not require so much making over in the intestinal tract, and are of greater value in relieving muscular fatigue; for the relief of such fatigue we recommend grapes, sweet cherries, apples, gooseberries, raspberries. We also call attention to the dried fruits which contain a great quantity of sugar. Prunes contain 32 per cent, English currents, 54 per cent, raisins, 61 per cent, figs, 48 per cent, dates, 66 per cent. Aside from the sugar value of fruit, it has another which should not be overlooked, and that is as

a laxative. Of course, green vegetables aid in a similar way, but should not be relied on wholly. For this purpose use a judicious mixture of both vegetables and fruit for the best results. Of dried fruits, figs, prunes, peaches, apricots, pears, and apples in the order named, as these appear to be the most useful. They should always be washed thoroughly in luke-warm water, soaked in cold water over night, then cooked in the water in which they have been soaked, using a double boiler or casserole, and placing on the back of the stove to simmer, for two or three hours or more. For best results, if not for taste, sugar should never be added.

June—LITERATURE—Lesson VI.

(Thirty Minutes.)

Ten-Minute Talk on Current Events.

Autobiography of Benjamin Franklin.

Subject: Franklin's Plan of Life.

References: Altemus edition, Chapter 8, beginning page 147, and Crowell edition, pages 117-132.

Sentiment: "Beware of little expenses; a small leak will sink a great ship."

1. The thirteen virtues as outlined by Franklin with precepts added.
2. Order of arrangement according to Franklin's ideas.
3. Rules adopted for practicing these virtues; book, method of marking, etc.
4. Scheme of employment for the twenty-four hours of a natural day, or daily program.
5. Benefits derived from practicing the virtues.
6. Franklin's prayer.

Questions.

1. What was the object of the plan of life?
2. What obstacles did Franklin encounter in trying to overcome his faults?
3. How did he compare his method of eradicating faults with that of the gardener?

4. Give the motto selected from Addison's Cato.
5. Give the motto on wisdom selected from the Proverbs of Solomon.
6. In studying himself, how was Franklin surprised?
7. Which scheme gave Franklin the most trouble?
8. Tell the story of the axe and apply it.
9. In his old age what were Franklin's observations on his "scheme of life?"
10. Why was religious sentiment avoided in arranging the scheme?
11. Give the relation between virtue and happiness.
12. What two qualities are mentioned as a foundation for worldly success?
13. Why was "humility" added to the list?
14. How was it practiced?
15. What does Franklin say about "pride?"

June—ART AND ARCHITECTURE—Lesson VI.

(Ten Minutes.)

I. Topic—Lee Greene Richards, Painter.

Tell of his parentage and gift. How did his mission to England aid in his art career? What honors did he win in art study abroad? Where did he study in Paris? What has he painted for the Relief Society? What for the memorial cottage at Sharon, Vermont? Where was the hearthstone obtained which adorns this cottage? Why are flowers kept on the mantel under pictures of Lucy Mack Smith and Joseph and Hyrum? Who has visited this shrine—the memorial cottage? What are Lee Greene Richards' greatest qualities as a painter? Which of his paintings, if any, have you seen?

II. Topic—M. M. Young, Sculptor and Painter.

Parentage, gift, honors, study, monument to sea-gulls. Story of the locusts, and sea-gulls averting destruction to the crops. Monuments to Joseph and Hyrum, in the Temple block. Other art productions.

The story of these two artists are in the book which Mrs. Alice Merrill Horne is publishing, "Devotees and Their Shrines," a handbook of Utah art. The publishers promise the book for June 1.

NOTES ON THE RELIEF SOCIETY CONFERENCE.

With a large attendance from practically all of the stakes of the Church, the annual conference of the Relief Society was held on April 2 and 3. At the opening session, President Emmeline B. Wells extended a cordial welcome to those in attendance. The response was given in a few well chosen words by Dicy W. Henderson, president of Pocatello stake.

Stake reports were made as follows—St. Johns stake, by E. L. S. Udall; Yellowstone, by Julia A. Miller; Bingham, by Elvira C. Steele; Snowflake, by Nellie W. Smith; Duchesne, by Aroetta Hale Holgate; Alberta, by Grace Cazier.

Dr. Stauffer gave an address on "Diseases of the Nose and Throat," in which he spoke of the effects of adenoids and disease of the tonsils on the mentality of children, and gave valuable suggestions.

The second session of the conference was devoted to a discussion of the "Guide" and "Bulletin." Counstlor Clarissa S. Williams gave a general discussion of the subject. The following named speakers gave addresses on the topics indicated: Professor J. Leo Fairbanks, "Civic Pride;" Mrs. Annie Wells Cannon, "Home Ethics;" Professor John Henry Evans, "Autobiography of Benjamin Franklin."

The important features of the business meeting on Friday morning were short discussions as follows: "Official Publication for the Coming Year," by Counselor Clarissa S. Williams; "Betterment Work," by Sarah M. McLelland; "Nurse Class," by Elizabeth Crismon and Dr. Margaret C. Roberts; "Burial of the Dead," by Julina L. Smith; "Insurance," by Janette A. Hyde; "Peace," by Emily S. Richards; "Membership Fund," by Sarah J. Cannon; "Public Health," by Alice Merrill Horne.

With regard to Relief Society report blanks and record books, it was reported by Counselor Clarissa S. Williams that a committee has been appointed and is at work investigating the advisability of remodeling them so as to meet more adequately the present needs of the Society. This committee expects to make report at the October conference. Additional remarks were made by President Emmeline B. Wells.

At the closing session, Mrs. Julia P. M. Farnsworth read a paper on the subject, "What the Relief Society Has Done for Women." Janette A. Hyde treated the subject, "Home Gardening for Women." Remarks were also made by Susa Y. Gates, Elizabeth C. McCune, and Romania B. Penrose, of the General Board.

The closing address of the conference was made by President Emmeline B. Wells. She paid a high tribute to the late Susan Noble Grant, a member of the General Board, who had passed away since the last conference. Attention was called particularly to the happy disposition and guiltless life of the deceased. President Wells expressed herself as being proud of the Relief Society, as an organization, and she was well pleased with the earnest efforts of the members who are striving to keep up the standard set for the organization in the beginning.

On motion of Elvira C. Steele, President of the Bingham stake, a rising vote of thanks and appreciation was given to President E. B. Wells for her long, faithful and efficient service as editor of the "Woman's Exponent."

Genealogical Convention.

The Genealogical Convention was held as scheduled, at the close of the General Conference of the Church. About four hundred delegates attended. These delegates represented the sixty-five stakes of the Church, and some of the missions. The Convention lasted three days, and much interest and enthusiasm were manifested throughout the session.

New Board Member.

Miss Sarah Eddington has been appointed a member of the General Board of the Relief Society, to fill the vacancy caused by the death of Susan Noble Grant. Miss Eddington has long been an efficient worker on the board of the Y. L. M. I. A., and comes to us ably prepared and with a wide experience.

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RICHARD W. YOUNG
Counsel

Relief Society Bulletin

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July, 1914.

Number 7



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1914

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LOYALTY.

Perhaps the title "Fidelity," might be as appropriate as the one I have chosen, for the two subjects are both significant of the ideas I have in mind, in writing this article.

There are many beautiful instances of loyalty recorded of ancient times, as well as in the present day. One of the most notable of the former is the exquisite Bible story of Ruth and Naomi—a story which has rung down the ages, without losing a particle of its charm. So great was the fidelity of Ruth, to her mother-in-law, that though entreated to leave her and return to her own people, she could not be persuaded and replied in those memorable words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Ancient history gives us another remarkable instance of this attitude in the story of Damon and Pythias, which has been quoted the world over, as illustrating the strength of the loyalty and affection that united these two historic figures, in such undying friendship as to be an example to all succeeding generations.

A not less beautiful illustration is furnished in this our own day and time in the loyalty and love binding together the hearts and lives of our revered martyr leaders, Joseph and Hyrum Smith, who even in death were not separated.

Those of us who have lived long and passed through varied experiences, are well aware of what it means to have false friends; and none are better able to appreciate to the fullest extent, true and unswerving loyalty, especially among or between those who have interests in common and to whom every trust should be sacred, even without the formality of covenant or promise; there is a loyalty in friendship, which is better understood than expressed, and this is the kind that calls forth the highest admiration, especially when observed by those not bound together by common interests.

It is one of the most excellent qualities in human nature, and yet people, in general, possess it only in small degree.

Loyalty does not always imply loftiness of sentiment or superior education. It seems to be exemplified often in uncultured men and women, who have not even had the advantages of common education. We recall personally many such instances—for example, in our own history, the case of Porter Rockwell, whose loyalty to the Prophet Joseph Smith, was almost beyond belief.

Realizing that there is much more in the term loyalty than the mere dictionary definition, that it has a meaning quite impossible to express in words, let us, as women, cultivate its true spirit towards one another and toward our own organization, the Relief Society. Let us be loyal to all its interests and hold our membership in its ranks sacred. Let us be loyal to the instructions given by the Prophet Joseph Smith in the beginning, and never depart from his words of counsel. Let us keep ever in mind the Thirteenth Chapter of 1st Corinthians, which was read in one of the first meetings of the Society concerning the value of charity and the other principles laid down at that time—progress and advancement in all good works. This will be true loyalty to the teachings of the Prophet, who turned the key of knowledge for all women and made it possible for them to stand upon a higher plane. Let us, of all women in the world, thus prove our loyalty to the Society which the Prophet organized, thus giving assurance of our fidelity to the church, of which we are members, and to the free country, of which we are citizens.

EMMELINE B WELLS.

EDITORIAL.**SUCCESS.**

The measure of success or failure is as varied as the estimates of the persons who judge and decide. What is success for one would be an abject failure in the eyes of another. The successful man of business, the successful professional, the successful writer, or artist, is looked upon by his fellows as a shining example of what men call success, while the recipient of their envious compliments may look upon himself, or herself, as a dismal failure, or they may not. God does not measure us in human scales. How fortunate that this is so, for the successful of this world will rarely be the heroes of the next.

What is success? Sisters, what do you look upon as successful achievements in life? If I could hear your answers, I should know what manner of women you are. Do you admire, and set up as ideals, the women in our community who occupy high offices in the Relief Society, or other organizations? Are school teachers, to you, the embodiment of success? Great singers, or musicians, are these your ideals of successful girls and women? Writers, poets, painters—wherein does success lie according to your judgment?

These are not idle questions I am asking. On the contrary, they are weighed down with character-building thoughts. Our ideals as to success are subject to change with maturity and a better comprehension of life's realities.

Who are the successful husbands? And who are the successful wives? Who are the successful mothers, and who are the successful daughters? Are the successful husbands the men who have made money, who have built fine homes for their wives, who have bought automobiles, and who have taken their wives upon foreign trips? It may be so, but it rarely is. As a rule the successful business man has no time for his family. He has no time or sympathy to give to his wife or his children. What home training there may be given to the children comes entirely from the mother, or from hired help. In my way of thinking the successful husband and father is a man of moderate means—a man who has kept his nose above the waves of debt, and who has led his family on the upward plane of spiritual rather than of material things. We sometimes hear it said in this Church that only the rich men are put into office. If this were true, which it is not, it would still mean that these same rich men were reared in homes of comparative poverty,

where both parents had time to father and mother their children. The children of rich men, no matter what their place or position, rarely have had any fathering given them.

Who are the successful wives? They are not necessarily the women who have kept their houses scrupulously clean and who are the best breadmakers in the neighborhood, although both of these achievements make for home righteousness. The successful wives are not the women who give all their time and strength and thought to their houses, or even to their children. The successful wives are the women who learn to balance their lives so that they can give a portion of themselves, unreservedly and with loving generosity, in personal ministrations to their husbands, no matter how exacting the home cares, nor how taxing the responsibilities of the children may be. The wife, to be successful, must preserve sufficient vitality to give generously of love, sympathy, comradeship and service to her husband, whenever he is near her.

Who are the successful mothers? Not the women who gratify every wish and desire of their children, and who neglect every other duty and responsibility in life, except that of waiting upon children and giving way to all of their selfish exactions. The successful mothers are the women who have cultivated their intelligence from day to day, so that it has kept pace with the development of their own children. Mind that I say "intelligence," and not intellectuality. For some very intelligent people are not very intellectual, and vice versa. The successful mother has been and is the companion of her children, no matter where their own paths in life may lie. She may or may not be a successful wife, that all depends. Some women are naturally good wives, and some are naturally good mothers; a few women are both. But it is a mistaken idea that all the women who are married and who bear children are either successful as wives or as mothers. What a happy thought it is, however, that to the husbands and children of the world, all wives and all mothers are ideal. The Lord did a very gracious thing for mothers when he thus converted the men of the world and helped them to forget the shortcomings of their wives and their mothers.

Who are the successful daughters? Not those who think of mother only when they want a favor. Not the daughter who demands constant service from her mother, boundless sympathy and unlimited time, but who has no thought or time to return that mother's priceless service. The successful daughter may be bright or dull, rich or poor—if she be sympathetic and tenderly unselfish to her mother, she is truly successful.

This is the accepted day and time when you and I, mothers and grandmothers, can weigh ourselves in the standards of our own ideals, and discover whether we are a success, or a failure, whatever way that decision may turn, this is the day and the time when you and I can climb one step further upward on the road to success.

July—HEALTH AND HYGIENE—Lesson II.

(Forty Minutes.)

NOTE—According to the plan outlined in the Relief Society Guide the work for July and August will consist of lessons on Health and Hygiene. In September the regular work in Genealogy, Home Ethics, Gardening, Literature, Art and Architecture will be resumed.

I—Care of the Body.

Next to a sound mind, a sound body is one of our most valuable possessions. Every care should be taken to maintain or to create health. It is a sin to injure the health through carelessness, vanity, love of pleasure, overwork, or immoderate eating.

Fresh air, wholesome food, and proper exercise are essentials of health. The underlying principle in maintaining health consists in the elimination from the body of effete material. This waste material is continually being produced by oxidation and breaking down of the various tissues.

The use of water in the economy of the system is of the utmost importance. It is the one universal solvent and the medium by which foods are rendered soluble by digestion and conveyed to the tissues to be assimilated. It distributes the heat of the body and acts as an agent in cleansing, both externally and internally,

The skin, kidneys, and bowels eliminate waste from the system and should be kept constantly active. The skin should be kept in health by proper bathing; the kidneys, by drinking freely of pure water; and the bowels, by the use of foods which maintain or promote activity. Fruits or fruit juices are very helpful to most people. Buttermilk is tonic and wholesome in its effects. The appetite, or special craving for foods, is often nature's best indication as to what the body requires. Milk and milk foods are best for children.

Sudden changes of temperature should be guarded against, whether in the ball room or the kitchen, the tennis court, or the hay-field. Death has been caused by drinking very cold water while the body was overheated from exercise.

Different kinds of clothing for the different kinds of weather should be kept at hand.

Diet according to the season. Human beings should acquire such habits of caring for the health that all the little attentions will be given almost unconsciously; thus avoiding worry and fret.

II.—The Bath.

Reference has been made to the internal cleansing of the body by the elimination of waste products. The external care of our earthly tabernacle must not be overlooked. Bathing should be given frequent attention. It is important not only as to our health but from an ethical standpoint. The Bath is most essential. Have you ever experienced the discomfort of sitting in public assemblies near some one who did not bathe or change underwear with sufficient frequency?

The Bath should be taken more with the idea of keeping clean than with the idea of getting clean.

The temperature of the bath should be according to the habit, desire, or need of the individual. There is also much in the purpose for which it is taken. Warm baths are more for cleansing, while cold baths are for purposes of stimulation. A little baking soda or ammonia added to the warm bath softens the water and makes it more cleansing. Care should be taken that children or old people do not suffer from chilliness after bathing. In such a case rubbing the skin or taking exercise should follow, to restore circulation. A warm soda bath followed by good and gentle rubbing of body with olive oil is excellent treatment for fevered children.

Every home that can afford it should have a bathroom. When there is no better way an end of a room with comfortable temperature may be screened off for the occasion and a wash tub may be used. If there is no laundry tub then take a swim in the wash basin.

The Foot Bath.—A foot bath at least should be taken every day; not only for the sake of health and cleanliness, but to promote the comfort of the feet and discourage the growth of corns.

Towel, Soap, Brush and Comb.—It is well for each member of the family to have his individual towel, soap, brush and comb. Strict sanitation requires it. The towels may be marked with needle work or indelible ink.

When circumstances make needful a common use of towels, be sure, in case of illness, to supply the patient with individual articles. Diseases, and particularly skin troubles, are very readily communicated by general use of towels.

Conscience and common sense are our best guides in daily life.

III—Suggestions.

Further knowledge may be obtained from local physicians or available text-books on the subjects. Also, members learn much from each other in discussing the subjects.

Topics might be divided and given by several members. Time should be reserved for general discussion after the topics have been given.

IV—Questions.

How should health be valued?

Name some of the essentials of health?

What is the underlying principle in maintaining health?

What can you say of the use of water?

Methods of elimination of waste products.

Give some methods that are helpful.

Discuss bathing from standpoint given, and from your own viewpoint.

RECIPES FOR BENEFICIAL DRINKS.

Apple Water.—Take apple parings and cores (or thin sliced whole apples if preferred) and cover with boiling water. Let stand eight or ten hours. Drink several times a day. (Given by Madam Davenport in her "Health and Beauty" talks.)

Unfermented Grape-Juice.—Twenty pounds of Concord grapes. Boil and put through jelly bag as for jelly. Then take the juice and add three pounds of sugar and boil three minutes, and bottle hot, the same as fruit. (Through the courtesy of Dr. Romania B. Penrose.)

July—HEALTH AND HYGIENE—Lesson III.

(Forty Minutes.)

I—Public Health.

Public health may best be maintained through the interest and efforts of individuals in accordance with principles of Hygiene.

Every member of a community should have at heart the welfare of all the others.

The conduct of each day should be prompted by conscience and active interest. When a country is newly settled there is less likely to be sickness of certain kinds; but as the communities get older, and the soil becomes more impregnated with waste matter, it becomes more and more necessary to guard the sanitary conditions and use precautions against sickness.

Families as well as individuals should use the greatest precautions against the spread of disease. Very valuable lives have been sacrificed just for want of care. Every community, no matter how young, or small, should have a health committee to look after a pure water supply, drainage and sanitary conditions generally. Quarantine regulations should be carefully carried out.

The wonderful preservation of health among the Jewish people is attributed to the observance of the wise Mosaic laws which gave such ample advice on hygiene, sanitation, and the isolation of people who were sick. When nations about them were stricken with epidemics of disease, the law-abiding Jews seemed immune.

The topic giver may name some of these Mosaic laws as obtained from the Bible. Consider the Word of Wisdom and the promises made therein. To promote the welfare of the community, the individuals must cultivate habits of cleanliness and niceness.

Special habits, such as use of tobacco, narcotics, food or drink that is injurious, must be overcome. All evil passions must be placed and kept under control. "An ounce of prevention is worth a pound of cure."

II—A Few Dont's.

(They will help to prevent the spread of disease.)

Don't sneeze in public. If you must sneeze, use your handkerchief.

Don't cough in public. It is largely a matter of habit. If you must cough, screen it with handkerchief or hand.

Don't spit. Above all things, don't spit on sidewalk or in public places.

Don't go from any case of contagious disease without having body, and particularly hair and clothing, thoroughly disinfected.

III—Breathing.

In the first place, have the best air obtainable. We can live for a time without food or without drink, but we cannot live long without air. We should always sit or stand in an upright position and take deep breaths.

Lips Closed.—The lips should be kept closed for breathing purposes and the air inhaled through the nose. When children breathe habitually with open mouths, their parents should consult a physician.

Drinking Cups.—It is a well-known fact that people should have their individual drinking vessels. Some states have laws that do not permit of public drinking cups. On the Pullman cars glasses are not provided unless asked for.

It is a good thing when wearied from indoor routine or sitting long, to step outside and with lips closed, head erect, shoulders back and elbows down, to inhale the fresh air slowly, and exhale slowly. Some people raise themselves on the balls of the feet while inhaling and lower themselves while exhaling. Try some of these simple exercises and see how restful and renewing they are.

If chilled while out in cold weather, some warmth and comfort may be obtained by taking a few specially long, deep breaths. When leaving a warm room to go out into the cold air, be sure to close the lips before the first intake into the lungs of the changed atmosphere.

People whose business requires them to remain much indoors will derive benefit from observing these simple directions. Sleeping porches or outside beds, to supply plentiful fresh air while sleeping, are coming to be considered necessities by many people.

Also, there are those who make a practice of eating or living outdoors as much as circumstances will allow. The people whose business requires them to be outdoors have many advantages over the indoor workers, as well as some disadvantages.

IV—Fresh Air in the Home.

As people grow in civilization they seem to consider more the need of fresh air in the homes and public buildings. All modern school buildings have special thought and care as to ventilation. Places of public worship should also be well ventilated. If doors and windows were thrown wide open after each service it would be a good practice. No matter how cold the weather, where people sleep in houses, each bedroom slept in should have the windows open every night. It is also a good plan to open wide the doors, letting a full draught of air sweep through the house for a short time each morning.

There should be a constant inflow of fresh air into the homes, even in cold weather. Windows lowered slightly from the top give fresh air without exposing the inmates of the home to danger. Or the lower sash may be raised slightly and the space between sash and window filled with a strip of wood or with other material. Fresh air will enter between the upper and lower sashes.

A fire on the hearth or in the grate, besides being so cheerful and pleasant, produces a change of atmosphere that is considered very beneficial.

V—Review Questions.

How may public health best be maintained?

What about quarantine regulations?

To what is attributed the great health of the Jews as a people?

Mention some of the Mosaic laws.

What bearing has the Word of Wisdom on health?

Speak of some of the actions which menace the health of the public.

What provision is made in your town for individual drinking cups?

What about the air we breathe?

What about lips when breathing?

Name some breathing exercises.

What can you say of outdoor living for health?

What about fresh air in the homes and public places?

July—HEALTH AND HYGIENE—Lesson IV.

Use the pamphlet accompanying the "Bulletin" as your text.

NOTE.—Reading matter on the subject of the ear may be forthcoming later.

I—Review Questions.

- What is the most important of the special senses?
 Name some of the things which depend upon good eyesight.
 Name some results of eye-strain.
 Give some causes of eye-strain.
 When should the care of the eye begin.
 How may the eyes of infants and children be cared for?
 Give one of the most frequent causes of blindness and the per cent of cases due to that cause.
 Cite the instance given in the pamphlet.
 Tell some ways of preventing blindness or defective sight in children.
 What about school work required at home?
 Can you make any suggestions for improvements in school work?
 Tell some consequences of reading too long at a time and how to correct it.
 What can you say of the lighting of school rooms?
 The quantity and the direction of light?
 Tell about the effect of artificial light.
 Tell about the effect in print.
 What about the effect of motion pictures on the sight?
 Speak on the diseases mentioned in the text.
 Tell what should be done in case of the accident mentioned.

 NOTES FOR OFFICERS.

It is desired that all presidents and other officers in the Relief Society, in writing to this office, use their own names written in full. Many are in the habit of using their initials, or their husband's names or initials. The full names of the sisters are preferred.

Within the last year, a few new stakes have been organized and several old stakes have been reorganized with new officers. It is extremely important that all such changes be reported, as soon as they occur, to the President or General Secretary. The Board is continually sending matter to the various organizations, and when the records do not show the correct names and addresses of officers, serious delays and inconveniences result.

The members of the General Board are gratified indeed with the excellent showing that has been made by the Stake officers in collecting the 25c annual dues.

In reply to the statement that has come from a few stakes, however, to the effect that they have been unable to collect the dues from some of the members, and therefore have asked if it is necessary for each stake organization to pay 25c for each enrolled member, attention is called to the decision that was reached at a special meeting of the officers held April 5, 1913. After a long and careful consideration of the financial condition of the Society, the following action was taken:

“It was moved and carried unanimously that the 10c membership fee in the Relief Society be increased to 25c for each enrolled member.” Those in attendance at this meeting were the members of the General Board and representatives from practically every stake of Zion. This action was made necessary because the expenses of this great and growing organization have increased very materially in the last few years. One important item of increased expense is the maintenance of the Relief Society Headquarters, which is a source of pride to everybody connected with the organization. Another item is the traveling expense which has been increased on account of the fact that we are unable to get rates that were formerly allowed us. Other individual expenses are continually made necessary in order to sustain with proper dignity the enviable position we hold as the greatest woman’s organization in the world.

SPECIAL NOTICE.

Members of the Relief Society are entitled to the *Hand Book on Art and Architecture (Devotees and their Shrines)* at the net price of \$1.00, with the addition of 10c postage. All orders at the above price must be received at this office by Aug. 1st, as after that date the contract will expire and the book will be sold for \$1.25, at the Deseret News Book Store.

NOTICE.

We are sending to our sisters with this month's Bulletin an excellent paper on the "Safe Guarding of the Child's Eye Sight," by Dr. L. W. Snow, who addressed the Relief Society conference on this important subject at the October conference.

Salt Lake City, June 11, 1914.

The party of sisters who represented our organization at the International Council at Rome, have arrived home and report conditions pointing to a most successful future for council activities.

Counsellor Clarissa S. Williams, in company with her husband (Senator Williams), is still visiting abroad, will see all Europe before return home.

The Utah division of Farm Women's Movement is very active, sending out literature and coupons to our societies. Its purpose is to assist in the erection of a model farmhouse, to be maintained at the San Francisco Exposition in 1915, where all the latest improved methods of farm household articles and their uses will be demonstrated.

We are enclosing also bulletins for our Public Health Committee. We urge our sisters to assist in giving publicity to these bulletins, and to do all in their power toward the extermination of the death dealing fly.

The fly trap should be made and used.

The Presidency and General Board of the Relief Society announce that the next class in the Relief Society Nurse School will commence Monday, September 21, 1914, and continue eight months, in Salt Lake City. Dr. Margaret C. Roberts will be the instructor.

It is requested that the Stake Presidents will **at once** consult with their Ward Presidents for the purpose of selecting

intelligent and energetic women of suitable age and of good moral character to take this course in nursing.

We sincerely trust that members of the Relief Society realize the value and necessity of this Course of Nursing, as it is a fact that 95 per cent of the inhabitants of our country cannot afford to pay the price of a graduate, hospital nurse, and yet our sick of the masses should receive trained and skilful nursing.

We can also recommend this course in nursing as a much-needed part of every young woman's education.

The tuition for the course will be \$20.00, and it is expected that the Relief Society organization in each ward will pay the tuition free for their representatives. However, any student who wishes to pay the tuition herself may do so, if she is willing to accept and sign the Relief Society Nurse Contract, a copy of which follows:

Contract.

In consideration of obtaining instruction free in the Relief Society Nurse School, I promise to answer all calls made upon me by the Superintendent of Relief Society Nurses where I live, to give thirty days' charity nursing, and also nurse for whatever remuneration may be designated by said Superintendent for the term of one year following graduation.

Students who do not wish to sign the aforesaid Relief Society contract may attend the school by paying the usual fee of \$50.00. Cost of books \$5.00.

A course in cooking having special reference to preparing and serving food for the sick and convalescent will be provided for the class commencing after the Christmas holidays. The students to meet the cost, which, however, will be but nominal—not to exceed \$3.00.

Homes where students may assist with the housework for their board and room can always be furnished in good families.

Dr. Roberts will also teach a class in Obstetrics; and as skilful midwives are needed in every town we recommend this class.

For full particulars write to

CLARISSA S. WILLIAMS,
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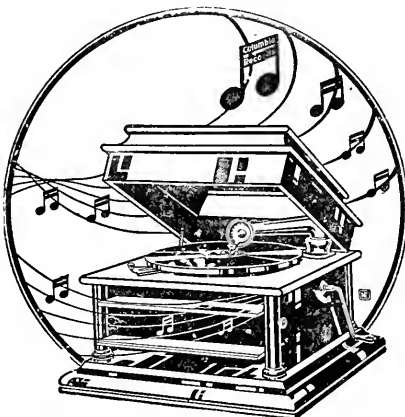
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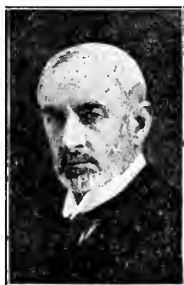
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RICHARD W. YOUNG
Counsel

Relief Society Bulletin

Volume 1

August, 1914.

Number 8



Issued by the Officers and Directors of the
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1914

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RELIEF SOCIETY BULLETIN

ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

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No. 8

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HISTORICAL GATHERING.

The Relief Society of the Box Elder Stake of Zion has set the pace, so to speak, for other stakes to follow, if they so desire, in holding a sort of reunion in recognition of the services rendered by those sisters who were first in the field, and who commenced and laid, as it were, the foundation on which to build and enlarge the work of charity and benevolence, opening up the work by devising ways and means by which the society has been enabled to accomplish much good for humanity.

President Stohl issued invitations to all the former members now living, wherever they might be, and also asked that the names of members who had died be collected and be enrolled, to make a complete total as far as possible, of those who had in any sense been helpful in bringing about the prosperity and aiding in the growth and success of this magnificent organization.

President Stohl has had this meeting under advisement for some time past and has now succeeded in demonstrating what patience and perseverance can accomplish, when many hands are set to work systematically, when forces are united in a given work.

This reunion covers a period of over fifty years, back to the time of the first ward organization in Box Elder County.

These initial names of those now long since departed awakened memories that were dear to the hearts and souls of relatives and friends, and were tenderly touching.

We admire the courage of this President, in her efforts to collect all these names and gather as much as possible from the records kept by these faithful Secretaries, when conditions were not so favorable as at the present time.

The women of today owe much to the founders of this society who, under difficulties that would seem insurmountable to this generation, established this society that has spread on both continents, wherever a branch of the Church has been organized. It is something over half a century since the sisters in this desert land met here and there, in each others' homes or in the rude log meeting houses, or wherever it was possible, to unite their efforts for charitable purposes with faith hope and prayers, sing the songs of Zion, and make the most of their small means.

The Lord blessed them in their work, and it was crowned with success in many cases.

The history of these faithful wives and mothers, were it written, would fill many books. We cannot honor them too much; language fails in the attempt to do justice to the efforts made to accomplish the results recorded, alleviating suffering and caring for the needy and helpless.

The old saying that many hands make labor light, was self-evident in this gathering and there is every reason to believe that those who made this large assembly an achievement have surely proved that they have very much satisfaction in the results of their noble and unselfish work.

The feast was in every sense most enjoyable; 600 people were seated. The expressions of delight on every face, told the story of happiness in unmistakable terms. The house was full of faces beaming with pleasure and the yard was filled with women in holiday attire, with sunshine in their hearts which shed its radiance on all that came near.

It was a magnificent spectacle to gaze upon and they all seemed full of joy and gladness.

There were flowers everywhere in abundance, in festoons and garlands, which, of course, added to the picture, but the radiant faces beaming with delight, were certainly the greater attraction.

After the feast, the company repaired to the Tabernacle, which had been artistically decorated by the Y. L. M. I. A. The stand was literally covered with flowers, and when the audience was seated and the organ pealed forth its sweet strains, which were most entrancing, the choir and congregation sang "Glorious Things Are Sung of Zion." Invocation offered by Annie Wells Cannon, after which Sister Farnham sang "Silver Threads Among the Gold." The Secretary opened the old

record and called the names of the members of the first organization in Brigham City. Fifty-seven answered to the call, but "where are the others?" was the thought of many present, "Where have ye fled, ye vanished? We ask, ye do not tell."

The minutes of the first organization were read after the roll call, and were very interesting; the few speakers could not express what was in their hearts—this was very apparent. The heart can feel what the lips cannot utter; in fact, it seemed the occasion was one to call for silent solemnity. It was almost as though one were in the presence of those departed, whose names had echoed through the building when the roll was called.

After the services were closed, there was a time of greeting each other and shaking hands, "when the old friends meet together."

This was indeed a historical gathering, and we sincerely hope and trust that other Stakes of Zion "will go and do likewise."

While we have the memory of those who helped to establish this work we must not forget those who need us today; the assistance we render, whether in word or deed, all comes back to us in blessing and in comfort to add to our own happiness and to help us in our daily lives.

There is much to do, there are hearts to cheer, there are expectations to be realized, there are heights to be attained, there are souls to be saved, and there is abundant work for us all.

Do we realize the blessings that have come to us as a people, through the gospel revealed in this dispensation? Are we grateful to our Heavenly Father for the blessings we enjoy, life, liberty, and the pursuit of happiness, our homes and loved ones?

How much of up-lifting has come to the homes of this people, through the Relief Society, what love for each other, what hopes engendered and realized, what difficulties encountered and overcome by our faith and our association! What sorrows alleviated that seemed overwhelming! We have most of us learned to be brave under difficulties, and to be cheerful if only for the sake of others.

We must not neglect to make honorable mention of the kindness of the brethren who so generously aided the sisters in honoring the illustrious dead, and those witnesses still living, who assisted in opening up the work of the Relief Society, when all was difficult to establish, and, in fact, to convert the people to the idea of the need of such an association.

This is a momentous age in which we now live, and there are new ideas, new thoughts, new efforts being put forth to bring about the purposes that are destined to make Zion the pride and joy of which the Prophets have foretold. It will not be done without efforts, and therefore we must be wide awake and diligent in the duties pertaining to this organization.

In closing this brief sketch of one of the most interesting reunions of the Relief Society ever held, it seems essential to record the names of some of the Stake Presidents who were successful when there was little means to use and the sisters were necessarily compelled to practice the strictest economy to carry out the purposes of the society.

Harriet A. Snow, wife of Lorenzo Snow, was the first Stake President, Olivette D. Widerborg the next, and Susanna Booth the third. She was followed by Sarah P. Stohl, the present President; although for a time Sister Emilia D. Madsen, counselor to President Booth, acted with goodly credit until Sister Stohl was appointed.

There is a very strong Relief Society of sisters in that stake, composed of women who have not acquired our language sufficiently to be able to express their feelings.

This society has accumulated means and brought a number of Saints from their native land to Zion. In fact, it is quite remarkable what they have succeeded in doing.

The sisters who were invited to speak at this great meeting were surely equal to the representative occasion.

The depth of intense feeling was apparent in every one who made an effort to give expression to a few words of congratulation. In fact, at the close of the meeting, the spirit that had pervaded the assembly was more deeply intensified than heretofore.

It was an occasion never to be forgotten by those present.

The closing prayer was offered by Sister Emilia D. Madsen. Sister Emily S. Richards and Annie Wells Cannon each spoke a few words. President Sarah P. Stohl made a short but very sympathetic address.

President Stohl gave a very appropriate address and expressed his great pleasure in being present on such a remarkable occasion. The music was very fine, but no doubt the feeling prevailed that the spirits of the departed were near.

The General President of the Relief Society, who had known all the former leaders in this work, made a few appropriate remarks, alluding to the original founders of this society, throughout Zion.

The closing prayer was offered by Emilia D. Madsen, then

there was a social hour of hand-shaking and greeting, with parting words of love and blessings; the scene was pathetic, yet in respects joyful and hope inspiring.

EDITORIAL.

FAITH.

The custom of appealing to physicians for medical assistance in all cases of sickness has become so prevalent even among the Latter-day Saints, that faith in the healing of the sick has been measurably relegated to the rear. It is true, we still send for the elders, but the physician is, or will be, in the house as well, and we are apt to rely more upon his skill than upon the administration of the Priesthood. While if there is a return of health, we are pretty sure to give the credit to the physician.

This people are not narrow in their views on the subject of physicians, but we must sound a warning cry in the ears of the women of the Relief Society, that they fail not in their duty to teach lessons of faith in God and in the laying on of hands for the healing of the sick, to their families.

In the rise of this Church, faith was the one and the only recourse in all cases of sickness and disease. Simple remedies were administered and were perhaps a part of the household equipment. But the bottle of consecrated oil occupied the most prominent place in the sick rooms of the Latter-day Saints. The pages of the old Millennial Star teemed with the cases of miraculous healings under the hands of the elders. Who is there that has not seen the wonderful healings made manifest among this people from time to time? Is there any lack of power in the Priesthood? On the contrary, there has probably never been a time in the history of the Church when there has been more power and efficacy in the united ranks of the Priesthood than at the present time. What, then, may be the difference? It is an entirely individual trouble: You and I, dear sister, may be at fault. The moment we are sick, do we take a remedy, or hunt up a physician? And if we hear of a neighbor who has been taken ill, is our first question, who is the doctor, or what does the doctor say? Too much of our time in social affairs is spent in discussing medical problems and medical treatment. The children hear all this and con-

sequently when they are sick their first thought is not to inquire for a spoonful of consecrated oil, but to lean upon the doctor and his advice.

If we are to retain the established principle of faith for the healing of the sick, we must work at it as we would at any other principle or doctrine which we wish to make a part of our lives. Whenever the need arises with ourselves, or with our dear ones, then call in the elders, as we are told to do in the Scriptures, and if we are not healed on their first visit, let us call them in again and yet again. The Lord will surely heal us if we surely call. We sometimes say we need a physician to tell us what ails us. The Lord is perfectly cognizant of our condition, and he is as able to heal one difficulty as another. I wish the sisters would read Alma's description of faith as given in Alma, chapter 32, verses 26-43, in this connection. This is the simplest and finest description of the manner in which we can acquire that wonderful gift of faith ever recorded in the Scriptures.

Hygiene is a necessary part of our religion. We should be clean. We should keep the laws of Moses which were the laws of health. We should be hygienic in all our outgoings and incomings. We should keep the Word of Wisdom and the laws of God, but above all, if we are to have abiding health, we should cultivate daily the gift of faith.

In closing let me quote that wonderful passage in the eighty-eighth section of the Doctrine and Covenants just preceding the Word of Wisdom. For this is the epitome of all hygienic laws as well as the foundation upon which are erected that **fimsy superstructure** known as so-called science!

"Cease to be idle; cease to be unclean; cease to find fault with one another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. * * * And above all clothe yourselves with the bonds of charity as with a mantle, which is the bond of perfection and peace."

We have been giving some summer lessons on the laws of hygiene and sanitation in the home. These follow closely the instructions of Moses translated into modern language and usage. But we must not make even these laws the foundation of our health—but seek faith in God and the Priesthood as our foundation stones, building up the superstructure of such hygienic laws and observances as ancient and modern wise men prescribe for us. Above all things, let us cleanse our hearts from envy, strife, jealousy and hatred, thus indeed folding about us the **mantle of charity** which we are told is the basis of all health of body and mind.

August—HEALTH AND HYGIENE—Lesson I.

Care of the Ear.

(Forty Minutes.)

The ear is a delicate organ easily affected by weakness or disease, and it is particularly sensitive in childhood.

It consists of three parts, the external or fleshy part, the middle ear or drum and the internal ear.

The deafness which is often a sequel of diseases affecting healthy and beautiful children is a dreadful handicap. When such diseases and fevers come early in life the little patients forget the speech they have earlier learned and thus become deaf-mutes.

Deafness sometimes follows measles or smallpox, but more frequently it follows scarlet fever and meningitis. There are also other diseases which cause deafness, such as ulceration, thickening, or perforation of the tympanum (eardrum). Deafness may be caused by obstruction of the lining membrane of the Eustachian tube, or from throat diseases which affect the Eustachian tube.

Earache is frequently caused by a cold which gives rise to some of the affections mentioned or it may be from a neuralgic pain. Partial deafness or a ringing in the ears may be caused by an accumulation of wax which becomes hardened, causing pressure on the tympanum.

A severe slap on the ear has been known to rupture the tympanum and cause deafness.

Ear troubles may be avoided by keeping the child in the best possible condition of health. It is now a recognized fact that by exercising care many children grow to maturity without having the so-called children's diseases.

In case of pain in the ear hot fermentation or hot dry applications give relief. Sometimes the neuralgic pain that comes from teething may be relieved by putting in the ear a piece of cotton dipped in warm consecrated oil.

To remove hardened wax or foreign substances from the ear take the syringe and very gently indeed give douches of warm water to which has been added soda in the proportion of a level teaspoonful to a pint. The ear should be held downward to help the escape of the foreign matter. The greatest care should be exercised or permanent injury may be done the patient. When this treatment does not succeed, then call a physician—a specialist if possible.

Nose and Throat.

The nose is not only the organ of smell, but it also bears a most important part in the act of breathing. By passing through the nose the air is both warmed and strained before entering the lungs. Children should naturally inhale the air through the nose, but sometimes obstructive growths occur and the child becomes a mouth breather. The habit of breathing through the mouth is detrimental to the looks; and more important still, it is detrimental to health, as many diseases are contracted in that way.

The throat also bears an important part in breathing, and should be kept free from disease. The obstruction to nose breathing most frequently met with in childhood, and one that is very common is—

Adenoids—This disease, which is an enlargement of small glands situated at the opening of the nasal passage with the throat, gives rise to many and sometimes severe troubles. The condition is recognized by the difficulty the patient manifests in breathing, particularly at night. The patient sleeps with mouth open and the breathing is noisy. He is restless and sleep is disturbed. The disease is usually attended by enlarged tonsils, which is also a frequent cause of earache.

The sufferers make slow progress in school. Their countenances are affected, and in case of tonsilitis or diphtheria there is an added danger from this trouble. Rheumatism frequently accompanies these conditions, caused by the absorption of poisons which are generated in the system on account of imperfect aeration of the blood. The respiratory passages being closed, it is difficult to get sufficient air into the lungs.

As a preventive measure children should be taught to breathe properly and they should be guarded against taking cold. Also they should be kept outdoors as much as possible, night and day. Indoor children are more likely to have these diseases because they are more susceptible to colds and catarrhal conditions.

The removal of tonsils and adenoids by surgical operation usually creates a marked improvement in health.

Care of the Teeth.

The care of the teeth from first dentition is of the utmost importance. Sound and even teeth add much to the expression of the face and to the health of the individual. Their

chief purpose is for the mastication of food. Well masticated food, being finely separated and mixed with saliva, is much more easily digested than is possible with the mastication produced by poor teeth.

Good teeth also assist in clear articulation when speaking. Dental decay is caused largely by acid fermentation in the stomach, and also by particles of food allowed to remain between the teeth. The teeth should be brushed two or three times daily with soft brush and suitable dentifrice.

Teeth are injured by using them for cracking nuts, biting hard materials, or by great contrasts in temperature. Very hot or very cold food or drink is liable to crack the enamel and cause decay. Tartar on the teeth is also very destructive.

A competent dentist should be consulted at least twice a year. He will remove tartar and fill cavities and greatly prolong the usefulness of the teeth.

Crooked teeth should be straightened in childhood or early youth by a capable practitioner. Teeth are sometimes made crooked and malformation of the gums occurs by the infantile habit of sucking the thumb or finger. The habit should be broken without delay. It is pitiful to see mouths disfigured by bad habits when they might be symmetrical and pleasing.

Listeners can often add life and interest to the lesson as given by the class leaders by adding their own ideas and suggestion to the discussion which should follow each of these health topics.

August—HEALTH AND HYGIENE—Lesson II.

Note—The Health Committee, having been fortunately put into possession of a group of leaflets from the Salt Lake City Board of Health, have changed the August Outlines, giving the following topics in place of those found in the guide, believing them to be best for all parties.

Suggestion—It is respectfully suggested and earnestly urged that each Relief Society Ward President appoint a custodian to take charge of the literature sent out by our General Board, who is a conscientious and a capable woman, and that this literature be kept where it may readily be used for reference. If the ward has no library started, this will form a

nucleus for one. If there is a library already, these circulars will prove a valuable addition.

Note—We are well aware that despite all precautions, children become ill, and people die. But also we know how well it can be proved that the percentage of deaths has been so greatly decreased by the more intelligent and improved methods in caring for human life..

How to Take Care of Babies During Hot Weather.

Note—Find answers in leaflets with above heading.

What is the best food for babies?

If baby cries should you feed it?

What about the baby's sleep?

Its clothing?

Its bath?

Should babies be tossed about or fondled too much?

How may baby sickness be measurably prevented?

Give the suggestions as to fresh air, and the effect of much heat.

What about keeping the house cool and clean?

The arrangement of doors and windows?

What about baby sleeping out of doors during hot weather?

How protect him?

Name some things which should never remain in baby's room.

Food and Water.

What is a mother's first duty?

We have already told what is the best food for a baby, but repetition will impress this upon us.

Give one of the chief causes of sickness in babies.

What about diarrhoea?

Nurse Regularly.—Give suggestions as to nursing the baby.

What about weaning the baby?

Bottle Children.

What is the best food for children who have not mother's milk.

What is your duty in regard to your dairyman and his dairy?

What about the care of the milk?

How may the milk become contaminated?

Nursing Bottles and Nipples.

Is it needful to have more than one bottle and nipple?
Give directions for caring for them.

Sleep.

What about habits of sleep in babies?

Letting the Baby Alone.

What about holding a baby a great deal?
Do children like to play by themselves when not trained to it?

Never relax watchful care, but give them as much freedom as possible.

Clothing.

Give directions for clothing the baby in summer

Bathing.

Should babies be bathed frequently?
How often?
Why do some children not like their bath?
What should be the temperature of the bath?
Give some of the rules suggested for caring for sick children.

Give some of the DON'TS in regard to feeding.

(See cover of leaflet.)

The Care of Milk in the Home.

Read carefully all the directions given in the pamphlet with the above title, and see that each Relief Society member gets a thorough understanding of the matter contained in leaflet with above heading.

If there is time, follow with general discussion and helpful experience from members.

Note—Read and make use of **A Warning to Mothers.**

August—HEALTH AND HYGIENE—Lesson III.

The Fly, A Disease Carrier—Forty Minutes.

Typhoid Fever—Its Prevention.

Note—Please be sure to read carefully the leaflets accompanying the Bulletin and get the full meaning of the illustrated page on the fly. Also suggest that each member of the Relief Society shall commit to memory and repeat to herself **each day** the four **Dont's** on the illustrated page.

The Fly.

What can you say of the fly in regard to filth?

How many stages of development of the fly are there?

Please name them.

Where are the eggs deposited?

Describe the stages of growth and tell how long it takes for the fly to become fully developed.

How many eggs will one fly lay?

Where are the greatest number of flies hatched?

Is there any way of eliminating flies? How?

Name some of the diseases which are carried by flies.

How can footstuffs exposed for sale be protected?

What can you, as an individual, do toward exterminating flies?

May a neighborhood be kept free from flies? How?

How may "bottle babies" be protected from the sickness that is carried by flies?

Would you consider the cost in labor, cleanliness and materials too much if you could get rid of flies?

Exterminating the Flies.

Please name all the methods that can be suggested for exterminating the fly pest in its breeding places.

How may mature flies be destroyed?

Which is the most efficient way of all for destroying flies? How may they be killed after being hatched?

May we not all be justified in assuming that the campaign against the fly will ere long render our cities and our country places entirely free from this dangerous pest?

Typhoid Fever.

What is typhoid fever?

How is the typhoid bacillus, or germ, given off?

How is the fever caused?

How does the disease enter the system?

How may typhoid be transmitted or passed from one person to another?

Water Supply.

When there is no water system to carry the supply from an elevated source, what may happen to the water?

Where there is no sewer system to carry off the waste from homes, tell how the outbuildings become the source of danger.

What is the most usual way of carrying typhoid fever?

Name three ways in which milk may become infested.

Tell three ways in which fresh vegetables may become infected.

Can you give any reason for outbreaks or epidemics of typhoid?

Are there any ways of checking or preventing this dreadful disease?

Where there is no sewer system what should every home have?

Answer: A sanitary privy.

Tell all you can about the following points:

First—Keeping milk supply.

Second—Keeping water supply.

Third—The sanitary privy.

Tell all you can about the sanitary care of a typhoid patient and what should always be done with excreta from the sick room. Also tell what should be done with the washable clothing, the bed linen, and the eating utensils. How dispose of valueless articles from sick room?

How to take care of slops from the sickroom when there is a sewer?

When there is not a sewer?

How should the nurse take care of her hands?

What is used for different per cent solutions?

What can be said of carbolic acid as a disinfectant?

Tell something important to remember about persons apparently recovered from the disease.

Note.—In general discussions exchange views as to sanitary conditions of your own homes and your own town.

It would be interesting and profitable for the sisters to read the inspired sanitary laws taught by Moses to his people as found in Exodus and Leviticus in connection with these modern lessons and suggestions on hygiene.

August—WORK AND BUSINESS—Lesson I.

“Sisters, do not find fault, especially with the Priesthood of God. Be patient, be charitable, and remember, ‘a house divided against itself cannot stand.’” —Zina D. H. Young.

Ten minutes talk on Current Events.

SALT LAKE CITY'S FLY CAMPAIGN.

By W. C. Stark, Secretary Commercial Club.

When the Sanitation Committee of the Commercial Club organized the fly campaign in the spring of this year the members of the committee little dreamed that it would receive such unanimous support, for the first year, at least.

Articles on the subject, which had been carefully studied by the committee, all made plain that the extermination of the fly was a matter of tedious education and that little of no results could be expected during the first year of the work.

Results in Salt Lake City, on the contrary, have been very gratifying and if the accomplishment of the first year may be taken as an indication of what is to follow, we may confidently look for the complete extermination of the housefly here.

Very little general public attention has been given to the subject and it was not intended by those in charge that it should be. An effort was made to actively interest those who were in a position to actually catch flies, and a glance at the 1914 fly statistics in the office of the City Board of Health will prove the wisdom and efficacy of this plan.

The first move was made early in the spring. It consisted of a booklet addressed to adults. The booklet contained a story of the fly, its habits and its ability to carry disease. It told where flies breed and how often. It urged the co-operation of every one in the campaign about to be launched. These booklets were distributed through the public schools.

Much of the success of the campaign is due to the earnest co-operation of all departments of the city, and especial credit is due to the office of the superintendent of schools, the Board of Health and the City Commission.

The City Commission was then petitioned to declare a bounty on flies. Dr. S. G. Paul joined in the petition presented by the Commercial Club with the result that the City Commission declared a bounty of ten cents a hundred until June 15th, and a bounty of fifteen cents a pint after that time and until fall.

A little later another booklet was printed and distributed to school children. It also contained a story of the fly but in simpler form than the one used in the previous book. In addition to the story, practical suggestions were given on how to catch flies. Traps were suggested, baits were discussed and particular mention made of the bounties to be paid. A creditable list of prizes, donated by Salt Lake merchants was appended. The campaign was on.

Slides were placed in all the moving picture houses. The dangers from flies were depicted in cartoon. Special bulletins were distributed, the newspapers responded nobly and flies came into the Board of Health so fast that extra help had to be employed to redeem them.

Every advantage was followed. When an abnormal quantity of flies was brought in from any one district an inspector was despatched on a motorcycle to look up and destroy the breeding places. Many were discovered. Old manure piles, and 95 per cent of all flies are thus bred, were hauled away and obstinate offenders prosecuted. Slaughter house owners were descended upon and made to clean up under threat of fine and imprisonment. Even some private homes were found supporting open garbage piles and made to improve conditions.

Meantime the toll of flies had crept slowly but surely to the million mark. On June 15th, when the bounty of ten cents a hundred expired, well over a million flies had been turned in. In addition it is estimated that at least another million were caught and killed in the large traps placed in market row and in restaurants. This work was directly in charge of Mrs. Cook, an inspector of the Health Department, who did valiant service all during the campaign. Mrs. Cook is authority for the statement that at least a million flies were caught through this source. They were not presented for bounty and credit is due both employers and employees for the broad-mindedness of their attitude.

Some flies are now being turned in for the fifteen cents a pint being paid. There are not many, however, and it was not expected that many would be. The heavy work of this year's campaign is over and the committee feels well repaid for the efforts made.

Later in the year plans will be laid for another campaign in 1915. Lessons learned this year will help its success. Everyone has promised to co-operate and the expert advice of the University of Utah is to be given freely.

There are at least two school teachers who will give it unqualified support. One is Miss Ida Roberts, who won a special prize of a trip to Yellowstone Park, because her pupils caught more flies than any other grade in the city from May 15th to June 15th, and the other is Miss Mary Rose, who won a second prize, a check for \$15 from the Ladies Literary Club, in this same contest.

MONEY FOR BULLETINS AND LESSON BOOKS.

All orders for Bulletins or Lesson Books, all money to be expended in this direction should be sent to the Relief Society Bulletin, Room 28 Bishop's Building.

THOMAS HULL
GEO. W. LARKIN

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Relief Society Bulletin

Volume 1

September, 1914.

Number 9



Issued by the Officers and Directors of the
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1914

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THE GRAIN QUESTION.

Just after the October conference, in 1876, President Young sent for me to come to his office and instructed me to write an editorial urging the sisters to begin laying up grain against a **day** of need. I felt very timid about giving this important advice, and went to Sister Eliza R. Snow, but she said: "You have been called to do this and it is for you to comply." I then went to President Daniel H. Wells, who gave me the same answer that Sister Eliza had given and then I wrote the article and submitted it to President Young for approval. He was satisfied with it, but dictated another paragraph, which contained advice to the brethren to assist the sisters in this new enterprise. This was the first advice ever given to women to commence the storing of grain for a time of need. President Young said: "I have called upon and urged the brethren to lay up grain against a day of want, and they do not follow my advice; they excuse themselves by saying their wives and daughters want the proceeds of the grain to buy hats and bonnets," etc. In fact, he gave me quite a dissertation on the excuses made by the brethren, and then explained that if the sisters were told to save grain they would not sell it. Ever since that time our sisters have continued this work to save grain, and some wonderful experiences have been realized along these lines.

In all these years we have not had much need to use the grain stored away for the purpose it was designed, but with the dark cloud hovering over the world as it now does, we can

see the prophetic wisdom of President Young in calling upon the sisters to save grain against a time of need.

All Europe and practically the eastern continent are involved in this conflict of war, and there seems little prospect of matters being adjusted at present for permanent peace. The efforts made during the last few years to establish peace among nations and peoples seem particularly significant of the disturbances soon to come which would enhance the value of peace. When the world's greatest advocates for the reign of peace met at The Hague we might have understood (if we did not) that war was about to come upon the people, and now—behold, it is almost at our own door, and, significantly enough, is raging with the greatest fury in Belgium itself.

From the first prophetic advice given us by President Brigham Young, we have been doing more or less as the years went by, and have kept on urging the sisters to do what they could in storing grain against a day of need. Heber C. Kimball, who was very prophetic in his preaching and teaching uttered many predictions warning the people against a day of scarcity and famine: at one time he said the day would come when a barrel of flour would be worth a barrel of gold.

Some who are not in hearty sympathy with our wheat-gathering policy are fond of telling us that it is very little we have done thus far compared with what would be needed if famine really came. But who knows how that little might be increased to a great deal should occasion require it! Miracles have been wrought in this Church and may be again, according to our faith. At all events, let us do all that is possible to increase our measures of grain this incoming harvest, and trust the Heavenly Father to aid and assist us in our undertakings in this direction.

This may be the beginning of the very war that the Prophet Joseph Smith prophesied would cover the earth, when there would be no peace found anywhere, and people would flee to Zion in the mountains for safety; there would be such confusion and difficulties that people would be glad to come to escape from the dangers of all kinds that threaten the world. Already there has been war in Mexico that has caused our people to flee to the United States.

We cannot be too prudent in saving grain, and in fact everything that can be kept, that would supply want. Beans, for instance, are capable of being kept an indefinite length of time. It used to be that when men went to sea on long voyages for six or seven years, beans were the staple article they carried with them.

I feel that we as the women of Zion cannot too strongly urge the necessity of being prepared to assist others and take care of those who may come to us for relief and assistance in

the days of trouble that seem now to be drawing near, and are seen through the dark shadows that are threatening famine which nearly always follows when great wars prevail. We must be on the alert to assist in every possible way and by all the means in our power, not only materially, but by our faith and prayers, to give relief in every way possible, as the name of our society implies.

EMMELINE B. WELLS.

EDITORIAL.

WAR! WAR! AND WHY WAR?

The very air about us today is surcharged with war and rumors of war. The writer of this little article was present in Rome three months ago and was appointed by Mrs. Kate Walter Barrett to act as proxy for the United States delegate, Mrs. Lucia Ames Mead, on the powerful and active International Peace Committee.

There sat in the elegant parlor of the leading hotel representatives from twenty nations, women of every civilized speech, and all were inspired only with the one thought—peace! how to bring about peace! how to continue peace, and how to educate children with the ideals of peace, so that war would be impossible on this earth! This was the theme of that long day's meeting. Hours were spent in giving reports of the work already done by this great body of peace women, and other hours were consumed in suggesting and acting upon future plans and activities. This committee proposed to the International Executive Body that a cable should be sent to President Wilson, urging him to consider the claims of peace in dealing with the turbulent nation of Mexico, and it was seconded by the whole council with a rising vote.

Above all topics, the helplessness of the women, who are and who may be concerned in this struggle, was laid before the President of the United States, while the same thought was emphasized in many sessions of the council.

War in the last days was predicted by the Savior, and his words are repeated for us by three of his disciples—Matthew, Mark and Luke. There was to be "wars and rumors of wars." The Prophet Joseph foresaw this condition and portrayed it plainly. But the hearts of women, looking upon their sons and their son's sons, have sunk in their bosoms, and they have sought to avert the dread time when this war should be poured out on every nation.

What is war? General Sherman said, "War is hell." And that brief description fits the condition as no other could do. War is madness.

Have you ever considered the condition of a man, a group of men, or a nation so filled with the spirit of anger and fury that they lose all control of their reason and become actually mad? There is an old Greek saying, that—"Whomsoever the gods would destroy they first make mad." And this terrible condition is as much to be deplored in a man as in a group of men, or in a nation. For men are veritably mad when the spirit of blood-lust is upon them.

We hear occasionally of the "psychology of the mob," and the dread dangers that attend such a body of men. What one man will do when he is so furiously angry that he becomes really "mad" is exactly what the group of men will do, moved by the same spirit, while the effect of that madness is multiplied by the number of madmen who comprise that group. Were it not that some sane person or persons give such a crowd of infuriated human beasts a check, there might be no end to their fierce destruction. Consider the Nephites in their final dissolution around the hill Cumorah. The wife of the man who owned the hill some years ago, a Mrs. Sampson, told the writer that bushel baskets of arrow heads were dug up in and around the hill. A gruesome testimony to the truth of the Book of Mormon, and also to the fierce blood-lust which finally destroyed the Nephite nation.

Men nowadays discuss this quality of the spirit that sometimes takes hold of groups of men, and suggest ways of utilizing it in such places as theatres and other public assemblies to achieve success for their jubilee enterprises. A man may be quite normal and peaceable in his whole habit of life, but put such a man in the midst of a crowd who are wildly clamoring about any one subject that influences and attracts men, and he is almost sure to be caught up by that spirit and at once he becomes a part of "the mob." He may repent of his silliness or his wickedness afterwards, but while he is a part of that seething mass of humanity, called "a mob," when they are vitally moved or excited on any one subject, if his own mind be at all receptive, he is sure to be swept off his feet and become a madman with the rest.

So with nations. What this war in Europe may terminate in is, as the old Greeks said, "on the knees of the gods." Rather, let us say, the results are hidden in the bosom of eternity. And yet, how helpless women feel in the face of such world-harrowing calamities. We may have a child—a son preaching the gospel—or a daughter studying music—out in that vortex of war excitement now in the nations of Europe. Our heart contracts, and we mothers know at once how the

mothers of those Servian, German, French and English soldiers feel at even the suggestion of war. Men may fight and kill, but women must suffer and weep.

What shall we do, we women of the chosen people of God? I know what you will say—pray—pray to the God of battles that he will stay their hands—yet a little while. That our son, our daughter, may reach our home in safety and peace. And what of the Servian's son and daughter? Ah, women of the Church of Jesus Christ, let us pray—for so many men and women in the world have not learned how to pray—that the God of peace will do what he has to do quickly, and bring his stubborn sons to their knees in every nation and amongst every kindred, tongue and people. We can pray—and wait—and trust. That is the mission of woman.

GREAT AMERICAN MARINE PAINTERS.

Winslow Homer and Charles H. Woodbury, both New England artists, are foremost among the few marine painters of note in America. Woodbury is still alive. One of his great marines may be seen in the beautiful art room of the University of Utah. This picture is a part of the Alice Art Collection, and was bought through the efforts of Edwin Evans, a fellow artist with Woodbury in the Julian studio in Paris. Homer died in his seventy-fifth year, in 1910.

Winslow Homer.

“Talent!” said Homer, “there's no such thing as talent. What they call talent is nothing but capacity for doing continuous hard work in the right way.”

Homer detested hypocrisy and pretense, and preferred as associates his own kin, and the simple fishing people of the neighborhood. He was conscious of his own powers, and therefore paid no attention to criticism, ill or good; he had no desire to please the public. He gave his whole life to art.

Homer first saw the light of day in Boston, and entered his long apprenticeship to art there in a lithographing establishment, but at the age of 23 we find him seeking a greater art center, New York, and in April, 1858, Harpers' published his first drawing—a street scene with thirty figures in the composition.

He was immediately offered a position in Harpers' establishment, but says, “from the time I took my nose off that lithographic stone, I have had no one I would call master, and never shall.” He took a private studio in New York, and was

able to support himself with his "black and white" work. He got an appointment from the Harpers as artist-correspondent at the seat of the Civil War, going first to make sketches of Lincoln's inauguration, March, 1859, and then to the front with the first troop of volunteers. He departed from all precedent. Unlike the world-famed pictures at the Palaces of Versailles, and at the galleries in all of Europe, which were painted in the studio and depict the gallant commander, his sword high in air, leading the armed hosts to battle,—an unknown thing in any real battle,—Homer made drawings from actual life and on the spot. "Thanksgiving in Camp of 1862," "Pay Day in the Army of the Potomac of 1863," "Soldiers Playing Football, 1865," "The Newspaper Train," "Wounded," "Home from the War,"—each wrought a personal touch that electrified readers of war news at home.

His first paintings in oil, "The Last Goose at Yorktown," and "Home Sweet Home," were admitted at the National Academy, 1863. "Prisoners from the Front" followed and went over the water to the Paris International Exposition. Homer's candor and truthfulness won friends abroad for the brave young artist. John La Farge, another great American artist, on his deathbed said of "Prisoners at the Front:" "Homer made a marvelous painting, marvelous in every way, especially in the grasp of the moment."

Homer next returned to Old Virginia, where he painted negro subjects, thereby adding to his fame.

In 1880, he began to feel the lure of the sea, and abandoned the illustrated press, believing there was a greater field in oils and water color. Now began a series of paintings in which pattern became a potent influence to guide his brush. These pictures are filled with wonderful designs in line and mass, which carried his work far ahead of what it had been. He crossed and recrossed the ocean, studying the North Sea coast at Tynemouth-on-Tyne, and there painted a wonderful group of sea pictures. Sailors and fishing folk were often painted into these mystic pictures of the sea. His greatest works, however, were painted from American subjects. These he found in the Bahamas, Cuba and at Key West, Florida. But the most wonderful of all are his pictures of the rock-bound sea coast of Maine, painted from the windows of his own studio. In those pictures you are made to feel the power, the weight, and the thrust of the Atlantic billow.

The year following Homer's death, two memorial exhibitions were given for him in America—Boston and New York vieing with each other in doing honor to this great painter.

Charles Woodbury.

Charles H. Woodbury, through his mother, is a relative of the Prophet Joseph Smith, so he told the writer, who visited his studio in the east, and who later received from him a beautiful study of the sea from his own brush.

In his studio were boxes and boxes of small color sketches which were very rapidly painted, and which show the great work and dexterity of the artist. Woodbury spends most of his time at sea. There, strapped to the mast, he paints while the seas run high. As an old salt, he never suffers seasickness.

Alertness and memory are necessary in a powerful degree to a successful marine painter. He must select his pictures as he watches the waves, for it comes and is gone in a moment. His picture he must paint from memory. He must get his tone from the quick study and keep to that, though for details aside from color he may use dozens of other such studies. It takes years of watchful, alert study and work to prepare a painter to portray the sea. This is one of the reasons there are so few marine painters. Landscapists find difficulty in painting because of the changing lights, but when everything is changing the difficulties are tremendous.

Woodbury loves work. He is intensely intellectual, alert, and enthusiastic, high minded, and has a grasp of vision and openness of understanding that act with a velocity akin to lightning. He has a more delicate color-sense than Homer, He is clean in his life, and honest at the foundation, convincing in style. He has won a place among the great American painters, and is always seen in important pictures at the great expositions.

Mr. Woodbury has warm friends among the Utah artists, and is planning to stay over in Utah en route to the 1915 California exposition.

Note: Two excellent marines by Mary Teasdel may be seen in **Devotees and Their Shrines**.

QUESTIONS.

1. Compare the lives of Homer and Woodbury, and M. M. Young and Lee Greene Richards.
2. What is the main difference in their art field?
3. What preparation is necessary for an artist?
4. Tell something of studio work (Mary Teasdel's Story).
5. Give Rose Hartwell's ideas of what preparation an artist student should make before entering an art school abroad.

Reference Book: **Devotees and Their Shrines**.

HEIRSHIP.

Most of the Latter-day Saints feel that they are sufficiently familiar with the subject of heirship. The ancient customs of Israel, which have been incorporated in the laws of all the civilized nations—that of the inheritance of the oldest son—seem very simple and easy for all to understand. But it is a curious fact that amongst all of the patriarchs and prophets spoken of in the Bible, or, so far as we know, in the Book of Mormon, not one was the oldest son of the oldest son. In other words, the heir has seldom or never been the oldest son of the oldest son. Geikie tells us that the mother of Jesus, Mary, was a second wife. Seth, Shem, Abraham, Isaac, Jacob, Joseph, Moses, David, Solomon, and so on down the list, as far as we know, all were younger sons. Nephi was not the oldest son, nor did his sons inherit the leadership of his people; but it was the sons of his younger brother, Jacob, who carried down the history of the plates. This, however, does not prove anything except that it seems to be somewhat difficult for the heir to walk in the godly footsteps of his father.

The principle of heirship is vital, and we suggest that our sisters take time to become interested in it, with the help of the Bible, and Book of Mormon; and, perhaps, they might listen to a lecture from someone qualified to enter more deeply into this subject. Not the Prophet Joseph, nor his successor, Brigham Young, were the eldest sons. Just now, however, we are obliged to confine ourselves to the point of heirship as it affects genealogical work, in connection with temple ordinances.

Heirship in Temple Genealogy has recently become a fixed point. For years the records of families who entered into our temples were constantly subjected to change as to "the heir at whose instance the work was done." Perhaps an example will illustrate this better than any explanation:

When the first temple work was done by the Brigham Young family, it was done in St. George by President Brigham Young, and some female members of his family. His name, therefore, appeared at the top of the sheets, as, "The Heir at Whose Instance the Work Is Done." He died shortly after that—1877—and his brother Lorenzo—the youngest of the five Young brothers, who were John, Joseph, Brigham, Phineas and Lorenzo—took up the temple work. When Lorenzo assumed charge, he called the Young family together, money was subscribed, and Uncle Lorenzo's son, Franklin, went east to secure genealogical information. Therefore, the sheets bore the names of both Lorenzo Young (when he was present in the Manti Temple), and of his son Franklin W., when Franklin did the

work. After some years there was an organization effected by some of the Brigham Young daughters, and Apostle Brigham Young was made President, and the temple work was recorded as being done under his heirship. He died, and then it was deemed right to place President Seymour B. Young's name as the heir, who was the oldest son of Joseph Young—Joseph being the second son of Grandfather John Young. In another few years, the oldest son—John M. Young—of the eldest son, John, came forward to take part in this work. What was to be done now? The heirship of this family had veered around from pillar to post, from Dan to Beersheba. And the really vital point of it all, so far as genealogy was concerned, was not so much who was the patriarchal heir, but to select the heir, and then never change him, making the heir a fixed point. Relationships are counted from the heir, and when these relationships are constantly changing, confusion is bound to follow.

It is not so important to the genealogist of the Young family that John M. Young, or Brigham Young, or Lorenzo Young, or Seymour B. Young, or Franklin W. Young, was the heir, but it is vitally important that whichever shall be named as the Young family heir shall remain unchanged on the temple and family record books forever and a day. Then the Young family genealogist can get the relationships right, and keep them clear, with a straight line running down through centuries of records. This, therefore, is clear: The genealogical heir of the family must not be changed.

Rule: In temple affairs, for the purpose of establishing uniformity in designating relationships, the genealogical heir of the family is the representative of the family who started the work in a temple; this should be the eldest living male of the family line.

Exception: Where a woman has begun the work, having no male members of her family to do this for her, her name should be retained as the heiress.

An invariable question which accompanies this lesson is: What shall be done when the rightful heir refuses to do his part? This can be answered in two ways. First: Consult the president of the temple in your district, as to what may be done. Second: Form a family organization and appoint a temple committee, leaving the work in their hands. This latter procedure is usually the wiser, for many obdurate or indifferent men are won over with a little kindness or attention. And if such a one be made president of the organization, he will probably be glad to leave all temple matters in the hands of a proper committee. Do not take up your work with a spirit of resentment in your heart for any member of the family, no matter how dilatory he or she may be. Seek to win over with love and consideration those who are indifferent and stubborn.

Out of this situation grows another genealogical rule: No man has the right to block the way of his family in temple work. If he will not act, other members of his family may be justified in proceeding without his consent, provided they receive permission from the proper authority to do so.

Women are sometimes justified in going on with temple work, because their male relatives are too busy, or indifferent, or too engrossed in money-getting to take up this necessary and glorious work. But other things being equal, the righteous woman will use her womanly tact to encourage, persuade and lovingly win her menfolk into activity in this work. If she cannot succeed in this, then she may be justified, by and with the consent of the president of the temple in her district, in leading out as the heiress of her family. But this, only under permission of the proper authorities. Women of proper mind will be glad to shift the heaviest burden of responsibility on to the shoulders of those holding the priesthood. And her joy in the world to come will be in the success which she may have achieved in thus winning her loved ones over to the right. What difference whose the honor? What difference will it make to us who may take the credit, if we have the exquisite privilege of doing the work? If the honor or credit will awaken one spark of true spiritual manliness in the breast of our menfolk, then we should relinquish that trifling honor with a smile and a blessing upon them.

Let us close this lesson with the motto of the woman's committee of the Genealogical Society of Utah:

"We will provoke the brethren to good works, but we will not provoke the brethren while we are thus engaged."

September—HOME ETHICS—Lesson VII.

The Complete Home.

The fundamental principle which promotes gentleness, love, and abiding content in the home is consideration for the feelings of others.

That principle and the great love prompting their actions cause parents to make the immense sacrifice which they are sometimes called upon to endure for the sake of their children.

We believe the training of a child begins in the conduct of its ancestors long before its own birth. That is called heredity. But we know that good parents do everything that lies in their power to give their children strong healthy bodies, good mental-

ity, and then to impart and to train the religious feelings.

It is one of the greatest of misfortunes to the child and one of the greatest omissions on the part of parents not to have religious training from infancy. In childhood faith in Deity is naturally strong and belief in the wisdom and knowledge of parents is unbounded. The impressions made in infancy and childhood are apt to remain forever. No home life can be complete or perfect while there are defective members. And toward the wayward ones there should be exercised enduring patience, abiding faith, and endless love. Those qualities exercised in the home promote tranquility and often work wonders with erring ones.

That saying of the Prophet Joseph Smith, "The Glory of God is intelligence," is one of the most frequently quoted of his remarks. That his followers take it literally is evidenced by the church schools which have been established, and also by the great desire to accumulate knowledge which is manifested by Church members generally. To those who have not had the opportunities they desire, it is good to remember that a little knowledge gained every day makes great accumulations in time.

Parents have the advantage over their children in the wisdom that comes with the experience of the years. Children in their turn often enjoy educational advantages in the schools, of which their parents were deprived. Each should remember in his daily life and conduct his own advantages and the lesser advantages of the other. Consideration for the feelings of others begets sympathy which enlarges the understanding.

There is nothing more beautiful than a home where love for each member prevails, and a determination on the part of each individual to do his duty every day and to attain to the highest within him. That is ideal. But there is sorrow, none the less real because it may be concealed, where a member is deficient.

How the instructions of our blessed Savior taught consecration of one's self to the ideal. His golden rule is really the basic idea in ethics. To practice the golden rule and the greatest commandment oftentimes means sacrifice of personal desire, but a spiritual uplift is the result. When we really love, we desire to serve. Our Heavenly Father knew that when he said, "If ye love me, keep my commandments."

A teacher in early Utah days, noted for her good instructions, often repeated the axiom to keep her pupils reminded—"Good manners spring from the heart."

One reason parents so love their children is because of the loving service they give them during the years of helplessness and dependence. Then it is only just to the children themselves

that they be taught to render in turn loving service to their parents. The following quotation seems appropriate here: "It is characteristic of human nature that our love for any object is increased by doing loving service for it. If we do not train our children to the loving service to parents, and to each other, we sadly weaken the bonds of family unity. This is doubtless one reason that we often find these bonds strongest, not among the rich, where plenty of servants take away the necessity and often the opportunity of doing kindly deeds to others, but in the home of moderate competence, where loving hands minister to each other's necessities."

The Bible in the home should be a strong factor in the training of children. Learning Scripture passages and chapters in childhood is sure to be a comfort in the years to come. Everyone should be able to repeat without mental effort, giving chapter and verse, the Ten Commandments, the Lord's Prayer, the Sermon on the Mount, the Twenty-third Psalm, the Golden Rule, and the greatest commandment; also many others, but particularly those six. The study of the Book of Mormon is fascinating to children when led by a good instructor. The Faith Promoting Series inspires a belief in the happenings of our own times, and what might be our own experience. By letting our minds dwell upon higher things we often are lifted out of our own petty difficulties and attain the habit of cheerfulness and composure. Cheerfulness is often a matter of habit and may be attained by faith in the Divine power, and determination to conquer weakness and besetting sins.

"It is easy enough to be cheerful,
 When life goes by like a song,
 But the man worth while is the man who can smile
 When everything goes dead wrong."

QUESTIONS.

1. What great principle promotes the qualities so desirable in a home?
2. When should parents begin the religious training of their children?
3. What is the attitude of young children toward things Divine? Toward their parents?
4. How should we feel towards the weaknesses of relatives or friends?
5. What do you consider the fundamental principle of ethics?
6. What effect is produced by the giving of loving service?

7. Name the parts of the Bible mentioned in the text that everyone should be able to repeat. Where are they found?

8. What did Christ declare to be the greatest commandment? Give chapter and verses.

9. Relate some faith promoting experiences with which you are acquainted.

10. What effect on our own lives has the contemplation of matters spiritual or highly moral?

September—HOME GARDENING FOR WOMEN—Lesson VII.

“For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their due; and I will cause the remnant of this people to possess all these things.”—Zech. :8:12.

May we hope the above quotation has been literally fulfilled, that our yields of both gardens and fields have been most bounteous and fruitful, that in sowing, and with proper cultivation on our own part, that nature has given to us all we could hope to have received? And in this, as in all other gifts from our Creator, we are thankful and appreciative of the same.

It is now time, even in the midst of harvest of this year's yields, to begin the preparation for another year of vegetables, fruits and flowers.

Fall Planting, or early planting of onion and spinach seeds, etc.:

The preparation of soil as given in the March and April numbers of the Bulletin will also apply to the soil conditions for fall planting; only this difference: in planting, it should be remembered that the earth is now warmed to a greater depth, and the digging and plowing must of necessity be much deeper, also the planting of seed should be some deeper than in early spring.

Onions and spinach, planted sufficiently early to get a good start, and then properly protected, in extreme cold climates, will be ready to continue growing as soon as the warm days of spring come, and thus produce a good early harvest for family and market use. We should begin preparation of the soil and planting at once, in order to succeed for next spring's early productions.

Sweet Peas: Select for planting sweet peas seeds that are well ripened; home grown ones are not usually satisfactory, unless great care has been taken to secure them from the best sturdy producers of bloom, and well ripened. By trenching,

filling with sandy soil well fertilized, plant on both side of trench, so that your trellis comes in the middle of the two rows, having plenty of sunlight and water. The seeds will soon germinate and push through the soil. When the cold, fall storms set in, cover them with leaves; by this they are well protected and have an early start for spring, and will give you rich returns, by having peas in bloom very much earlier than by spring planting.

Pansies: Pansies may be treated in like manner as sweet peas, only in beds instead of trenches, and not so deep as pea seeds. Pansies planted in August will be early bloomers. Remember how even they must be covered with leaves, or some other suitable covering, in late fall. If you will refer to March, April and May numbers of the Bulletin you will find tables for planting, also kinds of seeds to plant. The "Little Giant" pansy seed is considered very fine.

Preserving, Pickling and Jelly-making: Preserving, pickling and jelly-making form an important part in the housewife's busy life, and should be done as far as possible by the adoption of scientific methods, in order that less time and fruit be wasted.

Sterilization by heat is the basis of the preservation of food to be bottled or canned. The presence of bacteria is the cause of fermentation and decay. Let us master this by properly cleaning, scalding and sterilizing all utensils, bottles and cans to be used, thus mastering the essential principles.

Fruits that are not quite ripe are better adapted for preserving, and especially for jelly-making, than over-ripe fruit. All fruits should be freshly picked, and that of inferior quality should be discarded and used immediately.

To sterilize jars, have two pans partly filled with cold water, place jars in one, laying them on their sides, place covers or lids in the other pan; now let them heat to boiling point, and let boil five or ten minutes. Having attended strictly to this, we are now prepared to bottle our fruit.

Use only fresh rubbers; it is poor economy to buy cheap rubbers or use them a second time; as a general rule black rubbers are more durable than white ones.

Jellies: Acid fruit is most suitable for jelly-making, though in some of the acid fruits there is but little of the substance called pectin, such as strawberries, which causes the fruit to jell, and the pectin must be in the right condition. Such fruits as red currants, black currants, raspberries, strawberries, crab-apples, quinces, grapes, etc., are most desirable for preserves and jellies.

For further information write U. A. College for Circular No. 25, Vol. II, U. S. Dept. of Agriculture, Farmers Bulletin 359.

September—LITERATURE—Lesson VII.

(Thirty Minutes.)

Ten minute talk on current events.

Autobiography of Benjamin Franklin.

Subject: Franklin's attitude toward religion.

References: Altemus edition, chapters 6, 7, and 8. Crowell edition, pp. 115 to 156.

Sentiment: "God helps them that help themselves."

1. Franklin's account of his religious beliefs and practices (Altemus edition, pp. 144-147; Crowell, pp. 115-117).

2. Sermon of the day too narrow to satisfy Franklin.

3. Scheme of a society for extending the influence of virtue. (Altemus, pp. 164-167; Crowell, pp. 133-136).

(a) Need of such society.

(b) Establishment of society. Name.

4. Religious unrest of the times.

Revivals of Whitefield and others. (Altemus, pp. 185-192; Crowell, pp. 150-156.)

QUESTIONS.

1. In this discussion on religion, Franklin does not mention the name or mission of the Savior, nor does he say anything about revealed religion. While his beliefs are inadequate and incomplete, he still holds to some principles that are fundamental to the truth. Mention some of these.

2. What does Franklin say about public worship?

3. What was his attitude toward prayer?

4. Would you call Franklin a spiritual-minded man, or a practical man? Why?

5. What were the requirements of those who would join Franklin's creed?

6. What objections have you to the proposed method of obtaining members?

7. Compare this method of bringing people together for spiritual uplift with that used by the Savior; with that used by the Latter-day Saints.

8. A spirit of unrest seemed to be hovering over the whole country at this time. It was a period of revolution, both politically and religiously. What connection had the religious revivals of Whitefield and others with the later introduction of the gospel of Jesus Christ?

9. What evidence can you give as proof that the people were anxious to find the truth?

RELIEF SOCIETY NURSE SCHOOL

The Presidency and General Board of the Relief Society announce that the next class in the Relief Society Nurse School will commence Monday, September 21, 1914, and continue eight months, in Salt Lake City. Dr. Margaret C. Roberts will be the instructor.

It is requested that the Stake Presidents will at once consult with their Ward Presidents for the purpose of selecting intelligent and energetic women of suitable age and of good moral character to take this course in nursing.

We sincerely trust that members of the Relief Society realize the value and necessity of this Course of Nursing, as it is a fact that 95 per cent of the inhabitants of our country cannot afford to pay the price of a graduate, hospital nurse, and yet our sick of the masses should receive trained and skilful nursing.

We can also recommend this course in nursing as a much-needed part of every young woman's education.

The tuition for the course will be \$20.00, and it is expected that the Relief Society organization in each ward will pay the tuition fee for their representatives. However, any student who wishes to pay the tuition herself may do so, if she is willing to accept and sign the Relief Society Nurse Contract, as published in the July Bulletin, page 14.

For full particulars write Clarissa S. Williams, 37 North West Temple, or Dr. Margaret C. Roberts, 79 C street, Salt Lake

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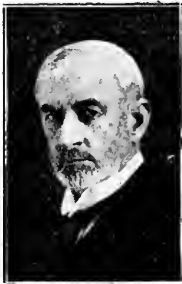
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RICHARD W. YOUNG
Counsel

Relief Society Bulletin

Volume 1

October, 1914.

Number 10



Issued by the Officers and Directors of the
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1914

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EDITORIAL.

Conserving Our Resources.

With all Europe at war, with prices in our country steadily rising to unbelievable heights, with famine and pestilence sure to follow close on the heels of war, the women of the Latter-day Saints have much to do. President Emmeline B. Wells has published a call in the Deseret News for the sisters of the Relief Society to form companies and to gather up the fruit that is wasting in so many places and dry it for the poor in the winter season that will come.

What else may we do? Many women in the East, in fact all over this land, are storing up flour, fruit, beans, dried corn, clothing, in short all that can be conveniently stored, for two or three years ahead. Shall the sisters of our Society be less cautious and fore-handed than the women of the world? Many of the sisters in Salt Lake City have bought one and two thousand pounds of flour, storing in in their small garrets for lack of proper bins, and they are putting up all the fruit that they can secure for a future possible shortage. The spirit of conservation of all our resources, both within and without the home, is abroad. "Men's hearts are failing them for fear."

There is no doubt that this war will bring much suffering all over the earth, but be ye not moved, for "the end is not yet." There may be many more such wars, and many calamities. The Lord has blessed us with most bounteous harvests,

this year, and this people should not waste their means nor their opportunities.

Amusement houses and department stores in this city are alarmed with the falling off of their custom this early in the season. But the people have caught the spirit of rigid economy, and what with unsettled conditions in our own country, and wars abroad in the world, there is need for the most careful summing up of our resources, and of keeping a check on all lines of needless expenditures. There is no occasion for fear or for excitement amongst this people. At one time Apostle Brigham Young was returning from Europe when a great storm arose at sea, which found him whistling and singing in his usual cheerful mood, as he rolled about the upper deck. Approached by one of the elders and asked why he was thus engaged when the rest of the company were on their knees in prayer in the cabins below, Apostle Young replied: "I said my prayers when it was calm. I expect the Lord to take care of me in the storms."

Thus, we should be calm, restrain all excitement and confusion, but we should go steadily forward in our efforts to lay aside all the supplies that are in our possession. Many of our sisters live in country places, and they will feel it something of a hardship to take care of so much fruit and grain, for there is a surplus everywhere. But let them study carefully ways and means to do this; while sisters in the city should husband their pennies to purchase supplies, and thus both in city and country we will be prepared for whatever may come. And if the famine or hard times do not come this winter, these things will eat nor drink nothing, so that we may renew our stores from year to year, and go to bed at night with the comfortable feeling that we have at least done our duty. Sisters, let us prepare for storms in times of calm and comparative peace, for this has been the advice of our leaders from the days of the Prophet Joseph Smith, and it is today the advice of President Joseph F. Smith, and of our own Presidency of this Society.

October—WORK AND BUSINESS—Lesson I.

"Have we brought gladness unto any heart, or cheered with tender words or acts of love, the lowly or sorrowing, or the poor? If so, 'tis well; angels approve such acts."—Emmeline B. Wells.

Ten minutes talk on Current Events.

October—GENEALOGY AND TESTIMONY—Lesson II.

Ten minutes talk on Current Events.

Relationship:

“In thy seed shall all the kindred of the earth be blessed.”
Acts: 3:25.

Following is the prevailing mode of designating relationship:

The parents of your father or mother are your grandfather and grandmother.

The parents of your grandfather or grandmother are your great grandfather and great grandmother.

The parents of your great grandfather or great grandmother are your 2nd great grandfather and 2nd great grandmother.

The parents of your 2nd great grandfather or 2nd great grandmother are your 3rd great grand father and 3rd great great grandmother, etc., etc.

The children of your brother or sister are your nephews and nieces.

The children of your nephews or nieces are your grand nephews or grand nieces.

The children of your grand nephews or grand nieces are your great grand nephews or great grand nieces.

The children of your great grand nephews or great grand nieces are your 2nd great grand nephews or 2nd great grand nieces, etc., etc.

Your father's brother or sister is your uncle or aunt.

Your grandfather's brother or sister is your grand uncle or grand aunt.

Your great grandfather's brother or sister is your great grand uncle or great grand aunt.

Your 2nd great grandfather's brother or sister is your 2nd great grand uncle or 2nd great grand aunt.

Your 3rd great grandfather's brother is your 3rd great grand uncle or 3rd great grand aunt, etc., etc.

The children of your uncle or aunt are your (1st) cousins.

The children of your (1st) cousins are your (2nd) cousins.

The children of your (2nd) cousins are you (3rd) cousins.

The children of your (3rd) cousins are your (4th) cousins, etc., etc.

The children of your grand uncle or grand aunt are your 2nd cousins.

The children of your great grand uncle or great grand aunt are your 3rd cousins.

The children of your 2nd great grand uncle or 2nd great grand aunt are your 4th cousins.

The children of your 3rd great grand uncle or 3rd great grand aunt are your 5th cousins, etc., etc.

Rule:—The relationship is always counted FROM the heir to the dead. As:

John Young (son), b. 6 Mar., 1763, d. 12 Oct., 1839.

That is, Brigham Young, the Heir, is the "son" of John. It is very important to establish a relationship from the heir in the family to the head individual. For it is another clue by which to identify the dead. While it establishes our claim to our friends and relatives. Dates, names and relationship might be compared to the features of a man's face. The more clearly we can discern them the better is the chance for identification. There may be and are thousands of John Youngs, and there were certainly over nineteen John Youngs who fought in the Revolutionary War; but only one of them was the father of Brigham Young; so with all our names and relatives.

In order to avoid confusion and duplication in temple work, it has been decided by the proper authorities that there shall be a limitation in the line which we are at liberty to follow in our ancestry. The four lines are, the father's line, the mother's line, the mother's mother's line, and the father's mother's line. If we desire to take up collateral lines or to follow back our own ancestors' lines beyond this limitation, we may be permitted to do so if we first secure the consent of the President of the Temple in the district in which we reside. Secondly, we should write to the Deseret News Department of Genealogy notifying any one who may be of that lineage, of our desire to take up the line, and send up a similar notice to the Genealogical Society of Utah. This will make everything clear and avoid confusion.

October—ART—Lesson III.

John Singer Sargent.

John S. Sargent has been called the greatest portrait painter since Sir Joshua Reynolds, and many rank him with Van Dyke.

Even the great American (Whistler divided honors in Europe with his countryman, Sargent. These rivals in art, though both were compared with Velasquez, were totally un-

like, both as men and as artists. Whistler, "the observed of all observers," loved company and fenced with words to the humiliation of lawyer, critic and wit. But for his etchings and paintings he hunted out subjects of which laymen never so much as dreamed. Forever divorced from the commonplace, his art was aloof, poetic and filled with mystery. John Sargent, on the other hand, built a wall of reserve about himself and kept the whole world at a distance. When he mingled in society he never became its life, nor even a part of it. Strange then, is it not, that he should choose his sitters from its devotees, the wealthy, the fashionable and the proud? He painted those who could pay the price—which was not small. Five thousand dollars is dear when the artist deliberately paints the worst side of his subject and even keeps true to the model, but ignores beauty. Instead of trying to please his patrons, Sargent often seemed to delight in showing up the shallow, the grasping. And still the crowds came for portraits.

Whistler died in 1903, and the writer saw in all the local and international exhibits of 1904, his last pictures hung with crepe. Sargent still paints; is perhaps even now painting the portrait of Emperor William in Berlin or of Franz Josef in Austria—his whereabouts is unknown since war so suddenly enveloped Europe with her cultured peoples and treasures of art.

Like Whistler and Brush, Sargent sprang from a race of fighters and statesmen, of men of science, whose mothers were artists—painters.

Whistler's life was one continuous battlefield. He forced recognition for his art, after long struggles. His many jeering, taunting enemies, he silenced with his tongue, but his brush and pen, mightier than legions of swords, won him, before he died, the tribute—"As great as Rembrandt." On the other hand, Sargent was recognized from the first. He was born and cradled in Florence,—“name to conjure with.”—where his American parents were resting on their travels. He found painting easy, in fact, he could always paint and draw. This facility enabled him to finish a portrait in one sitting. Lest you should think Sargent one of those “natural born” artists, who thinks he need not study because of his great talent, let me whisper ever so lowly, Sargent thinks it not too much to paint a head and scrape it off thirty or forty times or until it suits him. Then it is very near perfection—perfect in color; fresh, clean, simple, vigorous, strong, and never marred by varying moods. That tells you, I hope, what a Sargent portrait means.

Sargent, while abroad with his parents, learned to speak six languages with ease. but was loyal to his ancestry, and when

offered the privilege of English citizenship by Queen Victoria, declined, claiming to be an American. He learned to paint at his mother's knee, and while a boy met Frederick Leighton, an English painter of note, who gave him encouragement. In 1874 he went to Paris and entered the class of Carolus Duran, who soon discovered his unusual talent. He was accepted at the Salon at the age of 22 and the following year showed a painting of his teacher which appeared to be the work of a mature artist.

Sargent went to Spain to worship at the shrine of Valasquez; then to North Africa, where he painted his famous "El Jaleo," now in the Boston Museum of Art. It is a dancing girl, swaying to the rhythm of stringed instruments. Already famous for his portraits, he returned to Paris to open a studio but it was in London that he made his permanent home. There favors and honors were tendered him. After three years he went to New York, his fame preceding him. The Americans crowded him with orders as they did always at each recurring visit home. In 1880 he was commissioned to decorate a hall in the Boston Public Library.—"The Frieze of the Prophets," and was well received by the Bostonians. The artist went to Egypt to make preparation for this work by studying Egyptian color, symbolism and life. Edwin A. Abbey, another noted American, had also a commission and the two painters worked together for two years in England. The result was the "Sargent Gallery" and Abbey's "Quest of the Holy Grail," now to be seen in the Boston Library.

In 1899 Sargent exhibited, under the Art Students' League, a large collection of his work, mostly portraits. Of his many portraits that of "Marquand" is one of the greatest. In 1907 Sargent was honored by being invited to paint a portrait of himself for the Uffizi of Florence,—this privilege is reserved for those who have conquered for themselves. Sargent would have made a great musician. Often he rests himself by playing Chopin and Beethoven. Could Sargent break through his critical shell of reserve more completely we would know better the real Sargent, the greatest Sargent, which has only been suggested in the Boston Library decorations and in one portrait called "Carnation Lily, Lily, Rose." This was only a picture of a child in a garden of flowers. Whistler, who liked to say clever, witty things almost as well as he loved to paint wonderful pictures, called it "Darnation Silly, Silly Pose."

George De Forest Brush.

George de Forest Brush, the painter of—not Madonnas—but "Mother and Child"—is, in the humble opinion of the writer, the greatest of all Americans in art, save only Whistler.

He lives in Florence surrounded by the environment of the best Italian art.

Brush has created his own style, which is very different from his two contemporaries, Whistler and Sargent. He has chosen to portray the human emotions—love of mother for the child, and teaches us the value of a few models well understood over superficial study of many. For years he has painted his wife and brood of little ones. His wife is a beautiful, refined, sensitive Swede. Is there a sweeter beauty than that of the Americanized Scandinavian? If you have the good fortune to visit the great American cities, look for a "Mother and Child" by Brush. There are famous ones in the Pennsylvania Academy of Fine Arts, Museum of Boston, Corcoran Art Gallery, and at the Metropolitan in New York City. The writer saw his famous group of "Mother and Children." There were seven of the latter at last accounts. The cartoons which follow Brush invariably have a stork landing a new baby. The family group, already referred to, seemed filled with the decorative quality, with sentiment, feeling, purity of tone and color, and the handling so dextrous, so free from the appearance of effort, impressed the writer with much the same power as did the work of Whistler, Puvis de Chavaunes and Botticelli.

Brush is a native of Tennessee. He went to Paris and studied under Jerome, remaining at the Beaux Arts six years. He first painted the Indian and was so interested in this study that he lived among the Western red men a year and a half. He won marked recognition by "The Silence Broken" and "The Sculptor and the King," both Indian subjects. Marriage again opened his field and he now devotes himself, in the city of Florence, to painting his beautiful and artistic family, immortalizing them with his work.

Artistic Europe will probably be destroyed in the great war now raging. The next art center must be America. It is well that our country has now such splendid art collections and so many artists who are entering the higher fields. When Europe emerges from her wounds she must come to our shores to be taught. Shall we be ready to do for her what she has so long and generously done for Americans?

QUESTIONS.

What opinion is expressed in Brush? Tell of his models and life. What do you think of his subjects? What does Hafen say of John Sargent? How did he become the greatest modern portrait painter? What effect has work had on his art? What is his sweetest work? What would you call the true

Sargent? What of Sargent's present whereabouts? If the art of Europe is destroyed in the present and approaching wars where will the new art centers arise? What preparation have American artists made to each - are in America, should the other great art centers be destroyed? What work must be done by the American people before they can sustain at home the many gifted Americans who will be forced to return to their native land for subsistence? Why should every American know who are our best artists and be posted on their art work? What do you think of the destruction of Louvain? Do you think the present wars are directly or indirectly the result of commercialism as against art? Where are Sargent and Whistler placed by Hafen? Read Hafen's letter.

October—LITERATURE—Lesson VI.

(Thirty Minutes.)

Ten Minute Talk on Current Events.

Autobiography of Benjamin Franklin:

Subject: Franklin as a public benefactor.

Sentiment: "A quarrelsome man has no good neighbors."

1. Establishes public library. (First project of a public nature.) Altemus edition, pp. 136-143. Crowell edition, pp. 98-100; 111-113.
2. Establishes police force. Altemus, pp. 182-183. Crowell, pp. 148-149.
3. Establishes fire company known as the Union Fire Company. Altemus, pp. 184-185. Crowell, pp. 149-150.
4. Invents open stove. Altemus, pp. 207-209. Crowell, pp. 168-169.
5. In connection with Dr. Bond, establishes hospital in Philadelphia. Altemus, pp. 216-219. Crowell, pp. 176-79.
6. Suggested plans for cleaning and paving streets. Altemus, pp. 221-223. Crowell, pp. 180-182.

QUESTIONS.

1. How did Franklin begin the first subscription library in America?
2. What name was given to the library?
3. In what year was it established?

4. What are the benefits of a public library?
5. What use did Franklin make of the library?
6. Compare the original fire company in Philadelphia with a modern fire department in a large city.
7. What advantage was the open stove over the old fireplace?
8. Compare Franklin's attitude relative to patents with that of the inventors today.
9. How were the Philadelphians converted to the idea of lighting the streets?
10. How did Franklin secure funds from the Assembly to assist in the establishment of a hospital?
11. Whenever Franklin wished to promote a scheme, what was his first step in the matter?
12. Name the public benefactions of Benjamin Franklin.

October—HOME ETHICS—Lesson VI.

Causes of Infidelity and Indifference to the Gospel of Christ:

1. If parents fail to live up to the principles in which they outwardly profess to believe, the child in the home will detect it. The religion that is but a veneer will destroy confidence in the family circle and will create a weakening of confidence, which will result in indifference to religion.

2. Parents have a first duty to teach their offspring the gospel of Christ which has been given solely for a guide to present action and a goal for future effort. How many children would know how to even try to be Christ-like, without this knowledge was obtained from the father and mother?

We teach our children what their many pioneer ancestors have done in the redemption of a desert. but neglect to tell them why they came.

Are you assisting your sons to get an understanding of the saving power of the Priesthood and to attend their Quorum meetings faithfully?

How to Choose Between Good and Evil.

3. An understanding of art will aid in teaching young people how vulgar and inartistic are rag-time and rag dancing. Take your children to Mutual and Primary, where they will learn the beautiful dances. Help them to distinguish and understand between the vulgar and common and the pure, the beautiful and dignified. Three great principles of art are sim-

plicity, dignity and technical rendition. Learn to dance perfectly, daintily, and yet with dignity.

In topic 4 we refer to learning the principles of the Gospel so that we may know how to be good. A person once said to President John Henry Smith: "So and So is such a good man!" He asked in reply: "What is he good for?" When no answer seemed forthcoming, he said: "Every man and woman must be good for something, if their goodness is to avail!" From this we glean that we have a second duty as parents, to teach our children technically how to take part in the home activities and how to do something perfectly so that they may sustain themselves and not be a burden. Do you desire that your child shall grow up in purity and truth? Then see to it that idleness shall not destroy him. There is no surer way of training a child in the way he should walk than to teach him how to work, how to make something, how to add to the sweetness of home. There is no better way to teach fortitude, honesty, integrity, courage, dignity and self-respect than by making things with the hands, that are perfect in use and beauty. Not trying once, but daily receiving the same training which must go a long way toward strengthening the purpose and power of the child to live up to the principles of the gospel. There couldn't be a better saving machine than the getting of head and hand to work together in making something of use and beauty. How wicked to allow children to grow up without home cares, with no flowers to tend, no trees, no garden, but only a dirty yard, a filthy house.

How dreadfully dulled will be the child who never learns how to play and "play fair." The boy who understands town ball, and plays well, and who "plays fair," will not be the one to raise prices when war gives him such an opportunity.

Discussion.

To what liberties is a child entitled? When should a boy and a girl be at home? When may the child be trusted away from home influence? Is the street a safe place for children? Why not? When is absence from home dangerous and destructive of modesty and virtue? Do you believe in the chaperone and why? What effect has the parents' example upon the religion of the child? What effect has neglect to teach the gospel on a child? What do you think of hypocrisy? Do you think that a person who does right for personal ends is apt to be a rogue and known as such to the child in the home? Why are work and competence saving powers? Why are idleness and incompetence destructive to true religion? In what way do ugliness, filthiness, the low and inartistic tear down true religion?

HOME GARDENING FOR WOMEN.

“Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer or rules, provideth her meat in summer, and gathereth her food in harvest.”—Proverbs 6:6 7, 8.

Most women, and especially the Latter-day Saints women, have developed wonderfully the instinct of providing against a day of need and want. In the early periods of the Church the teachings of the leaders, on this point, was most emphatic and necessary, for being isolated from the other parts of the world, with no means of rapid transportation, people were forced to raise practically everything they consumed, hence they learned the great and valuable lesson of planting, caring for, harvesting and providing for the next season's wants and necessities. There was never a more opportune time than the present to continue the practice of thrift and industry so wonderfully instituted by our pioneer fathers and mothers.

Fall Planting: Do not neglect the golden opportunity now of putting your next year's garden in proper condition. Especially have it well drained and fertilized for bulbs. Rhubarb and asparagus beds should be given proper attention by loosening up the soil around the roots, and giving a good mulching. Great care should be taken in selecting seeds for next season's planting. Only those well matured and from choice plants should be chosen, then dry and sack or place in bottles or tin cans, mark and store them away in a cool, dry place where they will not freeze. Children can be taught to do this work and assist the parents. They will be more anxious next spring to help in the planting if they are taught the value of caring for the supply of seeds this fall.

For lack of space in our last issue, pickle receipts and table of syrups was omitted.

One pint of sugar to one gill of water makes a syrup of 40 degrees density.

One pint of sugar to one-half pint of water makes a syrup of 32 degrees density.

One pint of sugar to one pint of water makes a syrup of 24 degrees density.

One pint of sugar to one and one-half pints of water makes a syrup of 17 degrees density.

One pint of sugar to two pints of water makes a syrup of 14 degrees density.

For preserving cherries, strawberries, etc., a syrup of 40 degrees density is used. For preserving currants, peaches, plums, quinces, etc., a syrup of 24 degrees to 32 degrees density is used.

For canning blackberries, blueberries, cherries, peaches, pears, plums and raspberries, a syrup of 14 degrees to 17 degrees density is used.

Brine.

Ordinary brine is made by dissolving one-half quart of salt in twenty-five quarts of water. By dissolving one quart of salt in twelve and one-half gallons of water the percentage of salt in the brine is 1 per cent in one pound, 2 per cent in two pounds, etc.

Allowing one-half-pint of water to each quart of fruit.

We are indebted to the Utah Agricultural College for the above table.

In pickle-making use but the best brand of vinegar. Cider vinegar is considered less liable to have mould accumulate than malt vinegar. Pickles should be kept in a dark, cool, dry place and examined often for the first few weeks. If soft white spots appear, drain off the vinegar, add one-half cup sugar to each gallon, scald, and pour over pickles again; bits of horseradish and cloves assist in preserving the life of vinegar. Select fresh vegetables or fruits for pickling, using only porcelain kettles, never metal.

When giving pickles their first scalding, add to $\frac{1}{2}$ gallon vinegar pulverized alum size of nutmeg; it will make them crisp. Do not add too much alum, as it is injurious.

A medium spicing for a quart of pickles is a teaspoon of pepper corns (whole black pepper) same of allspice, a tablespoon of broken cinnamon, $\frac{1}{2}$ teaspoon of cloves, mustard seed or horseradish, 1 piece of ginger root an inch long—ginger is the most wholesome of the spices.

Pickles made at home are more desirable than those purchased on the markets, as the latter are usually colored a beautiful green with sulphate of copper, or made in brass kettles, producing same results in an indirect way, and both are deadly poison. Vinegar should be brought to a boiling point only, as too much heat destroys its strength. Nasturtium pods make excellent flavor for mixed pickles.

Oiled Pickles:

- 50 cucumbers (dill pickle size).
- 2 tablespoons celery seed.
- 1/2 pint olive oil.
- 1/2 pint salt, 1/2 lb. brown sugar.
- 2 tablespoons Utah black mustard.
- 2 tablespoons white mustard.
- 1 gallon vinegar.
- 8 good sized onions.

Peel, slice cucumbers and onions, put them in layers with salt over night, drain in cloth bag until dry, place in stone jar with spices and sugar, pour oil over top, then cover with vinegar. They are excellent and easy to make.—J. A. H.

Green Tomato Pickles:

- 8 lbs. green tomatoes.
- 1 qt. vinegar.
- 1 teaspoon cinnamon.
- 4 lbs. brown sugar.
- 1 teaspoon mace.
- 1/2 teaspoon cloves.

Chop tomatoes fine, add sugar and boil one hour, then add the other ingredients and boil about 15 minutes. Try this one, you will not be without it.—J. A. H.

Spiced Pickled Grapes:

Fill jar with alternate layers of sugar and bunches of nice, fresh grapes (either white or black), put in a few whole spices, fill 1-3 full of good, cold vinegar, cover tightly.—J. A. H.

Syrup does not add anything to the keeping qualities of canned fruits and is not necessary. Sterilization, good jars, good rubbers, lids and cleanliness are the essentials to be relied on.

RELIEF SOCIETY MAGAZINE.

We wish to call the attention of the Relief Society officers and members, to the fact that the time is now here to begin active work in the interests of the Relief Society Magazine.

It will be remembered that it was decided in the officers meeting at the last April conference that we would publish a monthly magazine devoted to Relief Society work.

It is earnestly requested that the Stake Presidents take up

this matter at once and canvas their Stakes to secure paid subscriptions by the October Conference.

This is necessary in order to have funds with which to begin work on the publication at once.

Every effort will be made to meet the demands of the organization, in making the magazine a medium of instruction, along Relief Society lines, as well as educational and interesting.

The price of the magazine will be one dollar in advance per annum, and it will be published monthly.

It will require twelve thousand paid subscriptions to make the magazine self-supporting, and we expect each Stake to subscribe for as many as they have had free Bulletins during the present year.

ANNOUNCEMENT.

Three classes in Genealogy will be held during the Relief Society Conference in the Bishop's Building, Friday, Oct. 2nd, at 2 p. m., and at 5:30 p. m., and on Saturday, Oct. 3d, at 5:30 p. m. This allows us to have our Relief Society Conference and our class work in the two days, Friday and Saturday, which will enable all to attend both of these important gatherings. Special delegates are not required, although it would be desirable to send those who attended the spring convention where practicable. These classes are held in response to a wide-spread appeal for more help in this work.

NEW REPORT BLANK.

The committee appointed to prepare a new report blank are at work and will be able to report at the October Conference.

WHERE ANNUAL DUES SHALL BE PAID.

Please do not send money orders or financial affairs of any nature to the President, Secretary or Corresponding Secretary of the organization.

All money for yearly dues or for general Relief Society purposes of any nature should be sent to Mrs. Emma A. Empey, Room 28 Bishop's Building.

RELIEF SOCIETY NURSE SCHOOL

The Presidency and General Board of the Relief Society announce that the next class in the Relief Society Nurse School will commence Monday, September 21, 1914, and continue eight months, in Salt Lake City. Dr. Margaret C. Roberts will be the instructor.

It is requested that the Stake Presidents will at once consult with their Ward Presidents for the purpose of selecting intelligent and energetic women of suitable age and of good moral character to take this course in nursing.

We sincerely trust that members of the Relief Society realize the value and necessity of this Course of Nursing, as it is a fact that 95 per cent of the inhabitants of our country cannot afford to pay the price of a graduate, hospital nurse, and yet our sick of the masses should receive trained and skilful nursing.

We can also recommend this course in nursing as a much-needed part of every young woman's education.

The tuition for the course will be \$20.00, and it is expected that the Relief Society organization in each ward will pay the tuition fee for their representatives. However, any student who wishes to pay the tuition herself may do so, if she is willing to accept and sign the Relief Society Nurse Contract, as published in the July Bulletin. page 14.

For full particulars write Clarissa S. Williams, 37 North West Temple, or Dr. Margaret C. Roberts, 79 C street, Salt Lake

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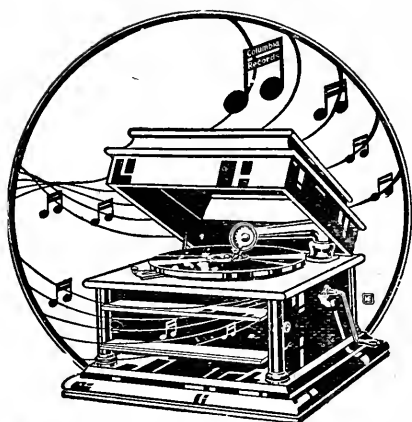
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Relief Society Bulletin

Volume 1

November, 1914.

Number 11



Issued by the Officers and Directors of the
GENERAL BOARD OF THE RELIEF SOCIETY
1914

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ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
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**Entered as second-class matter on February 18, 1914, at the Post Office
at Salt Lake City, Utah, under the Act of March 3, 1879.**

The following beautiful and characteristic remarks were made by our President, Emmeline B. Wells, at the Relief Society conference, Oct. 3, 1914. That portion which dwelt upon the grain question will appear later in our Magazine:

My beloved sisters and brethren, I think we can all say and feel that we have had a great deal of good in this conference, both in the way of speaking and of singing and music, vocal and instrumental. And really it seems to me that we have had what we might call a genuine treat at this conference, because today we have had the President of the Church, the man above all others who stands at the head of this Church and kingdom here upon the earth, and we all, of course, love him, and love to hear him, and we are glad that he approves of some of our work any way, and he really cannot possibly have a conception of all that is done. That is impossible. But some who have visited many of the Stakes of Zion and many of the conferences of the Relief Society, and heard our sisters testify and report in our general conferences from year to year, have a very good idea of the work; and we don't know it all. Those in their own localities who call upon the sick and minister to them and who prepare them for burial, and who do all that beautiful work—and it is the finest work in the world, the very best work, the best charity that can possibly be—because they do both, they administer to their temporal wants, and they help to make them really what they ought to be made after death, personally clean and beautiful, beautiful in the robes

that are given to the saints, and which we all prize so highly, I am quite sure.

* * * *

You remember at our last conference, and also in the conferences that have been visited during the present year, and I think there have been 130 visited, some of them a very long way off, we have said that we wanted to know the number of certain things. I hope you will remember that still. We do want to get the number of quilts that have been made, the number of yards of yarn carded, and a number of other things that I wont mention today, but I think you have all heard it until you are well aware of it,—we want that reported. We have not had an opportunity to do it at this conference, but we will, perhaps, next April. And next April I think that we will be able to report a great deal of work, that has not been done yet, necessary work, essential work, in the several stakes and in the missions as well, because they are included also along with the Stakes of Zion, and we know that a great deal has been done abroad, and especially in Great Britain and in Scandinavian countries, Norway, Sweden and Denmark, a vast amount of work has been done by the organizations of the Relief Society that has never been reported, as well as the work of the Relief Society on the islands of the sea, and at one time we had Relief Society branches, you know, in Africa. I don't know that we have any now. At any rate, we want to keep our organizations as perfect as we can. We want to accomplish all the temporal work that we can, that is necessary; but above all things in the world, we want faith and charity, and especially in the hearts of our children and of our young people and of each other—faith and charity. You remember the words that the Prophet Joseph gave us. You have all read them, I am sure. At any rate, the larger part of you have. The majority of you have read the minutes of the first organization, that have been published seven times in the Woman's Exponent, also distributed in leaflets, etc. The words of the Prophet Joseph, in the Relief Society, in the beginning, that charity was one of the things that we should be full of, full of compassion for each other. The word "compassion" was used. Full of meekness for each other. And you know the scriptures say it. We should forgive each other, and not hold grudges against each other, but forgive even before forgiveness is asked, and then you would be ready when forgiveness is asked. But we can forgive. We are obliged, almost, to forgive our enemies; we have to. It seems necessary because we pray for them, and if we pray for them we must forgive them. Teach these things. faith, charity and mercy. The scriptures say

mercy endureth forever, and you all know the little passages that we apply in our meetings to each other, and I am sure that it is not possible for any president who is here today, or any president of any ward in all the Stakes of Zion, to tell all the beautiful things that have been done and felt and realized. Compassion is well for the sick, because they need it, those that are in want, and those that are weak in the faith, they need it. We need to remember them if they have been agrieved, and if there is anything the matter, and visit them, and make them feel better, in the wards and in all the Stakes of Zion wherever they are, or the missions throughout the church. Let us do all these little things, and while we are doing the great things, let us also remember the little things, and I do hope and pray that we may all be spared to meet again in our conference next April, and we shall know, next April, a great deal more than we know now concerning that which is abroad in the world, because I realize, and you realize, no doubt, that great things are taking place in the world, great changes. There will be greater freedom, at any rate, in some of those countries after these wars; for after the nations have been subdued by war, and they have to pursue peace—and I hope that you will all pray that we may not have war in our own land, not even in Mexico, because that has been a grievous thing.

I pray the Lord will be with us all during the conference that is before us, that commences tomorrow morning, and that as many of us as possible will be present in the tabernacle at the opening of that conference, for that will be, perhaps, something that will give us an idea of what the conference will be throughout—always is. The opening meeting gives the keynote of the conference, generally, and will in all probability be tomorrow morning, and I hope that we will all be able to be there, and that nothing will prevent us, and that we shall all, and many more of us, come together again in our Relief Society conference next April, and have something wonderful, all of us, to tell each other there, and after we have had an opportunity of attending the conference here.

May the Lord be and abide with the Relief Society throughout the world as well as with all those that love the Lord and obey His commandments. Amen.—And the others, too. Amen.

EDITORIAL.

"OUR THANKSGIVING."

It may seem somewhat selfish for the people of the United States to be offering up thanks for peace and plenty, when the whole civilized world is filled with riot, carnage and distress. It may also seem selfish in the individual, who dedicates one day a year to the public giving of thanks for personal peace and prosperity, while his neighbor may be suffering poverty and sickness. Distress, like health, is a relative condition; the poor of any land may well be thankful for such blessings as they possess, while the rich and prosperous may sometimes bear other burdens quite as grievous as poverty or sickness.

Only the Creator of us all may decide fully which are our blessings, and which are our distresses. A trial that may seem most grievous to be borne can easily have a pure and exalting effect upon the individual or the nation. Riches and success too often produce most lamentable effects upon persons as well as upon peoples. All in all, every person on this earth has reason to give thanks to the Creator for life upon the earth. Life is the greatest gift of God to man. How it shall be used and developed to the highest point, is a lesson which has as much to do with sickness, distress and poverty as it has to do with prosperity, health and success.

When the sisters of the Relief Society offer up their thanks, this Thanksgiving month, let us be grateful for some of the large gifts which belong to us all alike. Let us be grateful for life upon the earth; for comparative health, or, for an instructive faith-promoting illness; for the bounteous crops of garden and farm, whether our share thereof be much or little; for liberty of conscience, and for the agency which permits us to travel ever upward, albeit we ever go in a zig-zag and irregular climb; let us be thankful for citizenship in this wonderful country, where the will of the individual is subordinate to the good of the whole people. Above all, let us give thanks for a membership in the Church of Jesus Christ of Latter-day Saints, where liberty, love, and peace are daily possibilities, no matter what circumstances or conditions may surround us. For all these things, then, we offer up our thanks to the Giver of all Good, while we pray for similar blessings to descend upon all God's children everywhere.

November—GENEALOGY AND TESTIMONY—Lesson II.

Ten Minutes Talk on Current Events.

Preparing Sheets for Temple Use:

“Whatsoever you record on earth shall be recorded in heaven. and whatsoever you do not record on earth shall not be recorded in heaven.”—Doc. and Cov., 128: 8.

In preparing this lesson, the class teacher will need to secure blanks from the temple in her district. There are three kinds of blanks issued for recording information to be used in our temple ordinance work. They are: Baptismal sheets, which are used also for endowment purposes; marriage sheets, which are used only for names of the dead who are to be sealed; adoption sheets, which are used only for the purpose of recording the names of the two parents and the family of children who are to be adopted to the parents.

Each member of the class should have a sample sheet of all three of these record sheets, that this lesson might be prepared intelligently and carefully.

Let the class teacher read the instructions on the baptismal sheet first, and then ask the class to prepare the sheet according to those instructions, and the same plan should be followed with all of the other sheets.

You will observe several points; first, that all the men's names are put upon one sheet together for baptism and endowment purposes, and that all of the women's names are arranged in like manner. The marriage sheets have only the names of the couples to be sealed, without adding their children.

The adoption sheets are arranged for recording one family thereon. Where there are but one or two children in a family, more than one family can be written on one sheet.

Another point to be noted is that the numbering of these names is the clue by which the genealogist keeps order in his records. The numbers should be copied from the written family record, and not numbered on the sheet itself. For instance, if John Young is numbered in my temple record as 15, I should copy that number on my temple sheet, no matter whether he were first, last, or in the middle of the sheet. This allows the genealogist to know at a glance where the names belong in his record when he receives the sheet back from the temple.

If the genealogist has several record books at home, and they are lettered a, b, c, etc., he should know exactly where the particular John Young belongs. It sometimes happens that the genealogists carry their numbers only up to 5,000, and then

begin at number 1, so that the number of the book as well as the number of the name should be noted on the temple sheet.

The blank forms are reproduced in miniature in your Genealogical Lesson Book, to which please refer.

November—HOME ETHICS—Lesson III.

Christ, Our Example.

“If a man say, ‘I love God’ and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?”

In the centuries far back, when Britain was unknown, when the Germans were defying Caesar’s staunch legions, Christ lived and was crucified in a small, despised section of the Roman empire. Though Christ never crossed the borders of his native country, save in his infancy, and though few ever beheld him in the flesh, he is today worshipped by millions upon millions of men. He is worshipped for his divinity, and for his atonement. He is known by us through those sacred books, the Bible and the Book of Mormon. Our knowledge of him is illuminated by the witness of the Spirit, to the extent that he appears to us as indeed our Elder Brother, our Teacher, and as the great Exemplar. Through the study of the gospels of Matthew, Mark, Luke and John, it is borne in upon us that living up to the teachings of Christ would, in the ages, cause men to approach the wisdom and power of God. The almost astounding truth is that his teachings, though of the highest ethical form, are not only workable but practical, and we discover that if we will, we each can order the conduct of our daily lives after the manner of the Son of Man. Let us read his life as recorded by the apostles, seeking to fasten into our hearts his every act and teaching, so that we may know how to emulate his example. Was he frank, sincere, just, reasonable, humble, patient, long-suffering, forgiving, generous, kind, thoughtful, courageous, truthful, sympathetic, willing to bless and comfort? Was he serene, calm and unruffled, in trial? Let each member recite at least one of his sayings, that will be a guiding principle in life. Let each member relate an incident in the life of Christ that came as a blessing to some one else, and remains an example to us for better living.

HOME GARDENING FOR WOMEN.

“Every herb in the season thereof, and every fruit in the

season thereof, all these to be used with prudence and thanksgiving Doc. & Cov. 89, 11; also see Job 14:7, 8, 9.

The spirit of thanksgiving is conducive to health and happiness. Appoint one of the sisters to prepare a paper on Thanksgiving. Tell when it was first observed in America, what its prime object was, and if, in her opinion, one still observes Thanksgiving in the same spirit as originally intended.

Native Currant Bushes.—Native currants, otherwise known as black, yellow or wild currants, should always be found in the farm or home garden space. They should be given proper attention by not over-crowding. Keep well preserved and cultivated; do not allow suckers to grow and divide the strength of the main or original plant. In Lovell, Wyoming, the writer saw cultivated native currants, both black and yellow, almost as large as ordinary marbles, and the family producing them said that they were not able to supply the demand. They sold at a very good price, too, thus proving again the assertion, that it pays to produce the best of **anything we raise or make.** Native currants thrive in almost any climate where vegetation will grow. Try planting a few bushes this fall. If you do not like the fruit yourselves, you can dispose of it at a very profitable figure to your neighbor or at the market.

Rose Slips, Geranium Slips, etc., etc.—You may, if you have a fine rose bush, still have another by cutting off slips or the strong undergrowth of the bush. Place it in moist sand, cover with a glass, put in a darkened place, and leave to germinate. Just the tips should be planted; or, take a long limb, bury it in the ground, leaving it attached to the original rose tree, cover all but the tip of the limb deep in the ground. In the spring, cut off and plant. Geraniums that have been growing in the gardens all summer are too large to move into the house. Just take slips, placing in pots or boxes of moist sand and keep in a cool, dark place. They will soon put forth new leaves and bloom in early winter, and supply you with garden geraniums for the next spring and without extra cost. Petunias, and many other varieties of flowers that are propagated by slips may be treated very successfully in the same manner as the rose and geranium.

Bulbs: Hyacinths, Narcissus, Tulips, Snow-Drops, etc.—November is the month in which to plant your bulbs. Convert the children to the idea and have the boys assist you after school hours to spade up the ground. Get old fertilizer from the barn yard, and mix with sand. Use a spade and work over very thoroughly; or, better still, get leaf mold or soil from the mountains, work the soil until it is pulverized and free from lumps. Drainage, too, must be considered in selecting the place for bulb planting, as too much standing water will cause

the bulbs to rot, and disappointment will greet you instead of flowers. Bad drainage may be overcome by placing small cobble rocks about fifteen inches down in the bottom of the flower bed, which allows the water to seep between the rocks and thus prevents the rotting of any of the bulbs, which is so often the case. Select good, solid bulbs free from rot; and avoid dry, inferior looking ones. It is impossible to produce good healthy blooms unless good seed is used. The soil may be properly prepared, and in the most thorough manner, the moisture may be ample, the season perfect, but with poor seed, you have corresponding results.

Osage Orange, or Mock Orange, is very fine for hedges, but does not grow as rapidly as some others. It also has the disadvantage of producing the mock fruit, which, although children love to pluck, sometimes destroys, when they do so, the symmetry and shape of the hedges.

We recommend to our readers Farmers' Bulletin No. 183, U. S. Department of Agriculture.

By sending your name and address to the Department, or to Senator Reed Smoot or Congressman Joseph Howell, you will receive this bulletin, which contains valuable information.

We hope you have received the Pure Fabric Bulletins, sent out by the Utah Agricultural College of Logan, and this, as well as all other literature sent to our presidents, must be preserved for future reference. We are indebted to the A. C. College for this and many other publications.

November—LITERATURE—Lesson IV.

(Thirty Minutes.)

Ten minute talk on Current Events.

Autobiography of Benjamin Franklin.

Subject: Franklin's Interest in Education.

Sentiment: "Experience keeps a dear school but fools will learn in no other and scarce in that."

I. Franklin as a student.

- a. Early struggles for knowledge. Altemus, pp. 35-44, Crowell, pp. 14,23.
- b. Language studies. Altemus, pp. 175-176.
- c. Scientific studies. Altemus, pp. 266-273; Crowell, pp. 223-228.

2. Franklin establishes Academy, which later becomes

the University of Philadelphia. Altemus, pp. 209-213, Crowell, pp. 169-173.

- a. Development of the scheme.
- b. Financial basis of the school.

3. Establishes free charity school. Altemus (see note. p. 213.)

(Reference to this school is found in the Altemus edition only.)

Two years after the academy was established a free school was advertised in "Franklin's Gazette," as follows:

"Notice is hereby given, that on Monday, the 16th of September, a free school will be opened, under the care and direction of the Trustees of the Academy, at the new building, for the instruction of poor children, gratis, in reading, writing, and arithmetic. Those who are desirous of having their children admitted, may apply to any of the Trustees."

A year later the following notice appeared in the same paper:

"The charity school opened by the Trustees in the Academy, now teaches reading, writing, and arithmetic to a hundred poor children, most of whom, though from eight to thirteen years of age, had never been sent to any school before; nor did it seem likely many of them would ever have been sent to any school if it had not been for this institution."

QUESTIONS.

1. Discuss the subject, "Franklin, a Self-Made Man."
2. What is really the important thing in acquiring an education?
3. Compare Franklin with the type of man who is anxious to educate and inform himself only.
4. What do you think of Franklin's "free school?"
5. What great scientific discovery was made by Franklin as a result of his extensive experiments?
6. What honor came to him through this discovery?

ART.

Whistler—Innes:

James A. McNeil Whistler is the greatest modern artist. He discovered to Europe the wonderful Japanese art. He was not appreciated by his countrymen,—Americans, nor yet by the English, among whom he made his home. The French, after long years, gave him his proper place. He was always appreciated by a few who were a source of consolation to the

great artist, whose life is art—and art was his whole life—led through long years of harsh jeering, taunting, acrid criticism, before he converted the world to his greatness. His etchings are marvels of beauty, and he is as wonderful in painting as in etching.

Whistler has had a tremendous influence on the art of today. His art is subtle, delicate, original and spontaneous. To those who can not understand him, it is useless to explain, for art can not be explained—especially the highest art—for that can only be **felt**. (Read the October Bulletin on Whistler, Sargeant and Brush. Read Hafen's letter and Mary Teasdel's story in "Devotees and their Shrines," for references to Whistler; also the introductory and extracts by Whistler, on pages 17, 18, 41, 94, 103, 109.)

George Innes was the greatest American landscapist next to Whistler. He was indeed an artist. His work in studios was very independent. He studied nature closely, sympathetically, and was wonderful in feeling. He was emotional when contemplating nature. In his early life he suffered from epilepsy, but grew stronger through later years. Read Hafen's tribute to George Innes, in his letter. Innes died several years ago, but as he becomes better known, he will be recognized and given his right place among the greatest Americans. George Innes was a dreamer, but his visions were in the highest, loftiest realms of the beautiful.

No American should be ignorant of Whistler, Sargeant, Innes, Winslow, Homer, Brush and Woodbury, and no Utahn should neglect to learn something of John Hafen, John Fairbanks, J. T. Harwood, Edwin Evans, Cyrus Dallin, Mary Teasdel, Rost Hartwell, M. M. Young, Lee Greene Richards, Donald Beauregard, A. B. Wright, Wesley Browning, Myra Sawyer, and those noble pioneers, Weggeland, Ottinger and a score of others whose names could well be added.

OCTOBER CONFERENCE.

The semi-annual conference of the Relief Society was held in the Salt Lake Assembly Hall October 2, 3, 1914, President Emmeline B. Wells presiding.

At the opening session a brief and affectionate address of welcome was made by President Emmeline B. Wells.

The response was given in the same gentle spirit by Elizabeth W. Layton of St. Joseph Stake.

An eloquent address concerning her new duties was made by the new General Board member, Sarah Eddington.

Four Stake reports were made—all very encouraging—as

follows: Shelley Stake, by Mary F. Freeman; Blackfoot, by Juliet Blackburn; Summit, by Sarah Lewis; Hyrum, by Louisa Allen; Malad, by Elizabeth Jones; Morgan, by Nettie Durrant; Nebo, by Eliza Dixon; North San Pete, by Wilhelmina Erickson; Josepa, by Ellen K. Makaiau (interpreted by Ellen F. Genison. This last report, being given in Hawaiian by our native Relief Society President at Josepa, was both striking and interesting.

At the second session, Friday, at 2 p. m., Relief Society Insurance was clearly and simply explained by Elder John D. Giles, who impressed upon the sisters the value and importance of the new movement.

The report of the International Council at Rome was given by Counsellor Clarissa S. Williams. Susa Young Gates spoke on the "Mormon" Women in Europe. It is hoped that we shall have these reports published in full in our magazine in one of the early numbers.

The address by Ida S. Dusenberry on "Simplicity, Sympathy, Charity." was feelingly given, and the beautiful sentiments found an echo in the listeners' hearts.

Officers' meeting at 10 on Saturday, Oct. 3rd, was held in the Assembly Hall of the Bishop's building. Reports of the following missions were given: Northwestern States, by Sister Margaret Sloan. Six branches, Anaconda, Tacoma, Portland, Spokane, Vancouver, Butte. This mission is newer than the others, but is already in a most flourishing and prosperous condition. The Bulletins are freely used, and good results have followed all efforts put forth.

Northern States, by Sister Mary E. Ellsworth. Five branches, Winnipeg, Milwaukee, Rock Island, Bloomington, Chicago.

Central States, by Sister Lottie Bennion. Both of these two last reports were extremely interesting and instructive.

The Bulletins are eagerly sought for in the mission Relief Society work, the lessons on genealogy being the best material ever used in those missions to attract and hold the interest of strangers as well as new converts. The Relief Society branches in the Northwestern mission has twenty-two mothers' classes studying genealogy and ethics. Sewing for the poor as well as mending for the elders is also a feature of their work. In the Central States mission there are ten branches, one in Texas, consisting of 300 members—probably the largest single Relief Society in the world. The average attendance is also large, being 85 per cent of the membership. Many of these sisters travel four and five miles to attend meetings, but few are absent.

Counsellor Clarissa S. Williams spoke of the New Report Blanks. She said: "The blanks have been arranged and would be ready to mail out to the branches of the Society in November. The work has been done on these blanks by a committee from the General Board and it has been tedious. We were assisted by Brother John Wells of the Presiding Bishop's Office." Sister Williams also reported that the Outline Guide Work will be continued along the same lines next year as we followed this season. In regard to the annual dues, she said that in accordance with the decision made in April, 1914, **annual dues are to be paid January 1st, each year.** She spoke of our new magazine. Said the Exponent had ceased publication and the Bulletin was temporary. Now, we are to have a magazine to be known as the Relief Society Magazine. It will consist of forty-eight pages, will be illustrated, and the price will be one dollar a year. It will be issued monthly. It is necessary to get in subscriptions as soon as possible in order to determine the number to be published. We shall expect the stakes to send us as many subscribers as we sent out Bulletins, and as many more as their enterprise and generosity can secure. The circular on the magazine was read. It will be sent to all the stakes.

Remarks were made by President Emmeline B. Wells, who asked the sisters to pray for peace, and for mothers and children who are bereft. She invoked blessings on all present.

Closing session, Saturday afternoon. The first address was "Attitude of Utah Woman to Peace," by Emily S. Richards. The points dwelt upon were: Women as a rule are for peace. They bear the brunt of war. All men and women should unite to prevent war, and to establish an international commission of peace. Sister Richards was listened to with marked attention, and her words were timely and interesting.

The inspiring remarks by President Joseph F. Smith will appear in our January Magazine. President Wells' remarks appear in this Bulletin.

A few timely remarks were made by Sister Emma A. Empey, explanatory of the nurse class work.

President Louisa Benson of Oneida Stake moved a vote of thanks to the musical director, Lizzie Thomas Edward, to the organist, Edna Coray, to the members of the choir and to all soloists, for the beautiful music furnished during the conference. Counsellor Clarissa S. Williams read affectionate sentiments from the members of the Relief Society choir, expressing their pleasure and gratitude for the work done by the choir leader, Sister Lizzie Thomas Edward, from the members of the choir, and the organist, Sister Edna Coray. After which two exquisite bouquets of flowers were presented to these sisters.

The music furnished throughout the whole conference was of a high character and pleased all with the lovely strains and sounds, both of instrument and voice. The following is the program:

Soprano Solo.....	Lizzie T. Edward
Organ Solo.....	Edna Coray
Soprano Solo.....	Pearl Larson
Solo.....	Willard Weihe, accompanied by John J. McClellan
Chorus.....	L. D. S. U. Quartette
Selection.....	Schettler Trio
Baritone Solo.....	Alvin Keddington
Tenor Solo.....	Alfred Best
Contralto Solo.....	Evangeline Thomas

Congregational hymns and special choral numbers, the most beautiful being the "Bridal of the Birds," and the "Pilgrim's Chorus," were interspersed throughout the meetings.

Three genealogical classes were held at 4:30 p. m. Friday and Saturday, and Monday, at which there was a large and appreciative attendance. These classes were taught by Elder Nephi Anderson, assisted by Sisters Susa Young Gates and Lillian Cameron. The subject matter was a Review of Family Group Forms, Numbering, Heirship and Relationship. There was a general feeling that the lessons for the coming year should cover the same ground taken in the past year, in a slower and more detailed manner. A few stakes, notably Ogden and Utah, have completely finished the outline already given, and are ready for new material. But the rest of the stakes desire more time and more careful consideration of the lessons already given.

A meeting of stake officers was held on Tuesday at noon to discuss our new insurance work. It was decided to send out a qualified agent from this board to assist the stakes in getting this work started. It was urged upon all the stakes to appoint insurance agents at once in every town, at least, so that they may be prepared to go to work at once. If our agent is desired Stake Presidents should acquaint the General Secretary with that fact.

The usual noon luncheon was served and the same fellowship, and sweet comradeship that marks all Relief Society work, attended every meeting and parting of this splendid conference of October, 1914. President Emmeline B. Wells was in her happiest mood, and she was ably assisted and sustained by her counsellors and the members of the board. We had the President of the Church with us, and he was filled with the spirit of inspiration and encouragement. All in all, it was a conference long to be remembered.

AMY BROWN LYMAN, General Secretary.

NOTICE.

All Presidents of Stakes are urged to take up the subscriptions to our new magazine at once. We have the full subscriptions of only two states as yet, and it is vitally important that we should have every Stake fully represented and in our office as soon as possible. Please take up this work, dear fellow-workers, in the genuine whole-hearted manner that all our Relief Society work is done.

RELIEF SOCIETY MAGAZINE.

All communications relating to the general business of the Relief Society should be addressed to the General Secretary, Mrs. Amy Brown Lyman, 28 Bishop's Building, Salt Lake City.

All communications containing membership dues or general funds should be sent to the General Treasurer, Mrs. Emma A. Empey, 28 Bishop's Building, Salt Lake City.

All communications containing subscriptions to the Relief Society Magazine or relating in any way to the business of the Magazine should be addressed to Mrs. Janette A. Hyde, Business Manager Relief Society Magazine, 28 Bishop's Building, Salt Lake City.

All literary contributions should be addressed to Mrs. Susa Young Gates, Editor, room 28, Bishop's Building, Salt Lake City, Utah.

RELIEF SOCIETY AND YOUNG LADIES MUTUAL CAFETERIA.

We are pleased to note the fact that the Salt Lake City Stake Relief Society and Young Ladies Mutual Improvement have joined in a commendable effort to provide a quiet cafeteria for busy women at the Old Social Hall on State street, where excellent food, well cooked—the writers bear testimony to the cooking—is served daily. Prices low, five and ten cents only for each article. Rest rooms above in the Art Gallery are also provided. Success to the cafeteria.

OUR ADVERTISERS.

We desire to call the intimate attention of all our readers—and they number tens of thousands—to the business firms which have advertised in these pages. We have sought the patronage of the best firms only, the highest class dealers in this community. Those who have stood loyally by the Relief Society should in turn receive the loyal and hearty support of every member of the Society. We urge this upon one and all.

THE RELIEF SOCIETY BULLETIN COMMITTEE.

RELIEF SOCIETY NURSE SCHOOL

The Presidency and General Board of the Relief Society announce that the next class in the Relief Society Nurse School will commence Monday, September 21; 1914, and continue eight months, in Salt Lake City. Dr. Margaret C. Roberts will be the instructor.

It is requested that the Stake Presidents will at once consult with their Ward Presidents for the purpose of selecting intelligent and energetic women of suitable age and of good moral character to take this course in nursing.

We sincerely trust that members of the Relief Society realize the value and necessity of this Course of Nursing, as it is a fact that 95 per cent of the inhabitants of our country cannot afford to pay the price of a graduate, hospital nurse, and yet our sick of the masses should receive trained and skilful nursing.

We can also recommend this course in nursing as a much-needed part of every young woman's education.

The tuition for the course will be \$20.00, and it is expected that the Relief Society organization in each ward will pay the tuition fee for their representatives. However, any student who wishes to pay the tuition herself may do so, if she is willing to accept and sign the Relief Society Nurse Contract, as published in the July Bulletin, page 14.

For full particulars write Clarissa S. Williams, 37 North West Temple, or Dr. Margaret C. Roberts, 79 C street, Salt Lake

THOMAS HULL
GEO. W. LARKIN

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ALMA J. LARKIN

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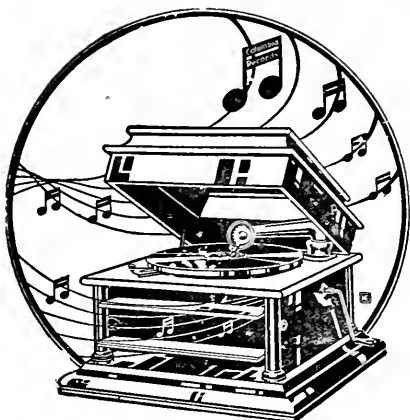
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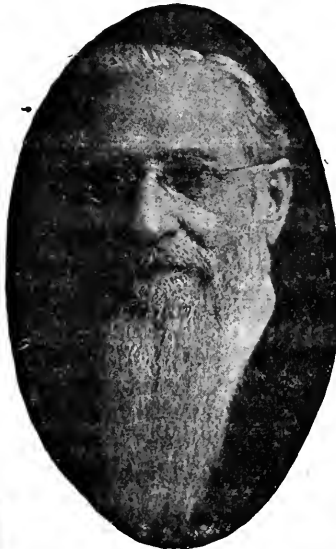
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Relief Society Bulletin

Volume 1

December, 1914.

Number 12



Issued by the Officers and Directors of the
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1914

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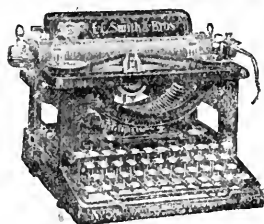
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ORGAN OF THE WOMAN'S RELIEF SOCIETY OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Vol. 1.

December, 1914.

No. 12

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THOUGHTS AND REFLECTIONS.

As the year draws to its close, we naturally turn to contemplate the past and to consider what has been accomplished worthy of merit or to be remembered as contributing to the general good of the world, or the people at large, and whether the year has been one of growth, in the larger sense, for mankind.

In looking back this year we cannot help feeling that every other consideration falls into insignificance in view of the un-called for and totally unnecessary war in which Europe is involved, and which surpasses in cruelty and horror any war since modern civilization began. In this terrible conflict the ambition of kings and rulers has surely reached its climax. Upon the slightest pretext, the horrid enginery and agencies of bloodshed have been set in motion, battle has been forced upon friendly nations, and countries whose dreams and labors were all directed along the lines of universal peace have been compelled, in order to save their honor and their life, to take up the sword.

Who is to answer for the lives lost in the conflict and the widows and orphans, whose sufferings must be beyond description? Who is to still the prayers, tears and entreaties which avail so little against armed hosts, called into battle under orders from their leaders, whom they must obey?

The lines of Kipling's poem continually force themselves into the mind:

"Lord God of Hosts, be with us yet,
Lest we forget, lest we forget!"

Alas, there is no fear now of our forgetting—it would be a relief indeed could we but forget the awful situation across the sea. But this is a relief impossible to those whose hearts are filled with pity and compassion. The dreadful spectre of bloodshed and carnage leaves neither peace nor rest in the minds of those who love their fellow men, and whose aim and struggle has been to bring about an era when war should be known no more.

However, though our hearts bleed because of the desolation and strife, yet we should remember that there is a God in Heaven, who watches over all, and put our trust in Him, knowing of a surety that He doeth all things well. We should not be forgetful of the peace in our own land of promise, for we all know that America is the promised land, choice above all others. It is cause for gratitude that we as a nation are at peace with all the world; for though Mexico, our southern neighbor, has been and continues to be disturbed, there is no need for anxiety on our part except by way of sympathy with those who are being troubled and injured. As a nation we fortunately still seem free from any entanglement or participation in the unhappy conditions existing beyond the Rio Grande.

The Latter-day Saints, as a people, have every reason to rejoice in the prosperity that has been showered upon them this year, especially in vegetation and fruits, the cattle upon a thousand hills, the sheep, and every living thing that adds to the support and sustenance of the people who inhabit these mountain vales. Great things are expected of this peculiar people, and they should keep in mind the counsel given by our leaders in days past and present, concerning the fulfillment of prophecies, when those who are in trouble and in want will flee to Zion for assistance. We who know these things and believe them, should be active and diligent, and on the alert at all times, making preparations for the fulfillment of prophecy, that the people may not be taken unawares, but be ready for emergencies with our lamps trimmed and burning.

In these perilous and distracting times, great wisdom should be exercised by those who teach among the sisters in the Church. They should be careful and wise in giving advice, seeking diligently in prayer for the spirit of the Lord to guide them in all their sayings and doings, and duly recognize those who preside over them in the Relief Society. Our organization is expected to be in perfect harmony with the Priesthood in each

locality; and if this is done, there is safety for all, and no danger of getting wrong ideas on any subject. Pride, says the Scripture, goeth before a fall, and the warning is a true one. Humility is one of the noblest attributes of human character, and it will bring down upon its possessor the blessings of Heaven. Finally, in view of the dire condition of the world today and the events about to transpire in the near future, it behooves us as women of Zion to set an example of excellence to all the world; having that true charity that never faileth, exercising at all times wisdom, in season and out of season; and in all respects ordering our lives and conduct in accordance with our high profession as Latter-day Saints.

EMMELINE B. WELLS.

EDITORIAL.

STAR OF BETHLEHEM.

Into the eastern heavens, there shines today the first faint glimmer of that star or comet which astronomers tell us shone over the cave in Bethlehem.

It has shone once before when great destructions and devastations swept over the earth, in the year 1300; and today men who study the heavens are questioning the portent of that glistening star which may be seen about ten o'clock on clear nights, at a point almost directly below the polar star. As the night wanes, it arises higher in the heavens, and in the early morning, between 2 and 4 o'clock, it reaches its greatest altitude above the horizon. Scholars are asked if this world-war be not the battle of Armageddon, referred to in the 16th chapter of the Book of Revelations. Astronomers have been forecasting for years the coming of this star. One prophesy which was made by a monk named Brother Johannes, in the year 1600, written in Latin, is translated into the French papers of the present day.

Says Prof. Sothnos Latillier:

This is the predestined year in which the Star of Bethlehem reappears in the heavens to herald the battle of Armageddon. Already in the evening skies the star, which is really a comet, is dimly discernible, and as the titanic conflict now raging reaches its climax it will be visible to all eyes.

We know what events happened in the year when the Star of Bethlehem first appeared, and we know what has happened on every appearance of the star since then. Can we doubt that the mighty events of this year are connected with its return?

Will any reasonable man question that this world-war is the battle of Armageddon foretold in the Bible, in the 16th chapter of the Book of Revelation?

Truly, my beloved sisters, we are on the threshold of great events. The Star of Bethlehem shines over every cradle and threshold in this present year.

As it was in the days of Noah, so it is in these days which are so near the coming of Christ. We are busy with the temporal things of the Kingdom; we are giving gifts and making merry, when our thoughts should rather dwell on the solemnities of the eternities which are understood only by the Latter-day Saints.

One year is a very short, or a very long time. It is one year ago since the General Board of the Relief Society prepared outlines of study, and one year ago since they decided to publish a monthly Bulletin which should contain these lessons and some other notes. Those who have received the Bulletin are the best judges as to the success or failure of this experiment.

This is the month in which we celebrate the nativity of Christ, and although we are reasonably certain he was born in April, and not in December, still we join with the Christian world in making the 25th of December a memorial day to our worshipped Savior and Redeemer.

When we go to lay our gifts on the altar of the future, as did the wise men in the cave of Bethlehem, we are minded to question ourselves as to the value and potency of those gifts.

When I see a mother with a babe at her breast, to whom she has given the gift of a body, through her own body; when I see a father's loving arms around the shoulders of his growing sons; when I see a teacher forming character in the little students gathered about her desk, when I see a man cheerfully relinquishing a coveted prize that another may profit thereby; when I see our leaders giving of themselves without stint nor withholding in their labors of guidance and wise direction amongst people; when I see the women of the Relief Society trudging about the snowy streets with their gifts for the poor, and their words of encouragement for all, when I see men and women going down into the waters of baptism to bring their kindred dead out from their prison houses,—when I see all of these things, then I say, these noble men and women all have gifts of inestimable value to lay at the feet of the Babe of Bethlehem, and I ask myself, are any of these gifts mine to give?

What have I done for the sick, the poor, the tempted, the tried, the widow and orphan, the weak and erring, or for the spirits in prison? Have I saved a soul, or have I fed and nourished a starving body, or administered to a hungry spirit? If I have, then these are my gifts of frankincense and myrrh.

I know a good woman who has gathered over \$400 to distribute to the destitute Saints in the European missions through President Hyrum M. Smith. Many of the givers of these gifts were poor widows themselves, struggling and almost destitute, but they have gladly denied themselves, and have appealed to the tender impulses of their friends to use their Christmas money in thus relieving the wants of our own Saints in Europe, whose fathers and husbands have gone out to this dreadful war. This, indeed, is a work of love and charity. Such work and kindred labors will prepare a Christmas atmosphere that will envelope us all in a robe of love and peace.

What are you giving this Christmas to the Master?

December—WORK AND BUSINESS—Lesson I.

“Charity is the pure love of Christ and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with them.”—Book of Moroni, 7:47.

December—GENEALOGY AND TESTIMONY—Lesson II.

Ten minutes talk on Current Events.

How to Secure More Genealogical Data:

“For the children of this world are in their generation wiser than the children of light.”—Luke, 16:8.

“The greatest responsibility in this world, that God has laid upon us, is to seek after our dead.”—Joseph Smith.

The people of the world have done vastly more in securing and preparing their genealogical data than the Latter-day Saints have done in utilizing that information and data in their temple work. The libraries and printing offices of the world are engaged frequently in storing and publishing the family

histories, and parish and church records, which antiquarians in Europe and America have prepared for this purpose. The Prophet Joseph Smith has told us that "The greatest responsibility in this world, that God has laid upon us, is to seek after our dead."

Write to all your relatives at home and abroad for information concerning theirs and your dead relatives. Ask them for names and dates, and all historical facts which they can remember or secure. If they do not answer promptly, write again, and if they still are dilatory, write again. Always enclose a stamped envelope for reply. This is an invariable rule in correspondence. Keep on writing for information. It might be said that one is to write for information as often as one is to forgive one's enemy, and that was seventy times seven.

Write the Genealogical Society, Salt Lake City, Utah; state your facts and difficulties; ask for information. They may not be able to supply it, but you will certainly receive a courteous answer. Join the Genealogical Society of Utah. This will prove of much help spiritually for you in your work for the dead. Truth is truth, whether you believe the truth or not. The gospel is true whether you embrace it or not, but if you are converted to its truth, and go down into the waters of baptism, wonderful powers and gifts and blessings will follow your entrance into the Kingdom of God. In like manner, you may be converted to the necessity of working for your dead, or you may not be. That does not alter the truth or the principle of salvation for the dead, nor lessen the spiritual value of membership in the Genealogical Society of Utah. If you will take out a membership in that society a flood of genealogical light and inspiration and assistance will come to you on all sides, and from many hidden sources. Practically speaking, your membership in that society at \$1 a year entitles you to free study in the library, while you secure the services of the trained genealogist at a reduction of 40 cents an hour. Your subscription to the Genealogical Magazine is, \$1.50 a year, if you are not a member, and it is only \$1 a year, if you are.

Whatever you do or do not do, be sure to prepare the data already in your possession, in the manner indicated in these lessons. Group your families in proper form, giving all the data obtainable, record sources of information and relationship to the heir, number them properly and after having written all your data in your lead pencil note-book, then copy with ink in your record book for temple use.

If all you who have followed these lessons will take the counsel given in this last lesson, we will promise you freely

that the good spirit will constantly lead your mind to those persons and places where you can secure further light and information concerning your dead. You may experience difficulties, you may find obstacles in your path, but if you will persist, the angels will assist you, your dead will pray for you, and finally, you will achieve such a labor as will crown your whole life here and hereafter with perfection and peace.

December—HOME ETHICS AND GARDENING—Lesson III.

Ten minutes talk on Current Events.

Ethics—The Christmas Spirit:

Christmas Greeting to our Relief Society sisters.

Loving thoughts, good will toward all.

After reading of the birth, life, suffering and death of Christ, one cannot fail to appreciate more fully the causes for celebrating his birthday. His biography from the night the Star appeared in the heavens, when the Shepherds of Judea were tending their herds in the vicinity of Bthlehem, down to that period of time when he was betrayed and crucified, is one of the saddest, as also, the most interesting stories of which poet or historian ever gave us record. It touches the heart and awakens the deepest sympathy that frail mortal is capable of experiencing.

Following him through vicissitudes or childhood, we have but the meagre accounts of his home life and associations, yet we have the rich influences of his association with the poor unfortunates, his never failing humility and charity, and one is lost in reflection. These, together with his humble parentage, the want, privation and frugal habits of his life present themselves; and then we see later how he was besieged by enemies and seeming friends, persecuted and scoffed at; yet, how patiently he bore the sneers, sarcasms, and unjust taunts of all. Grandly living by precept and example, he gloriously died on the Cross to save the sinners of the world; meanwhile pleading with his Father for their forgiveness, when he was suffering the most excruciating pain at their hands that a human being could be called upon to experience. And while the Romans would have set him free, and spared his life, and their governor, Pontius Pilate, would have honorably and justly exonerated him, yet his own people, the sons of Judea, cried out, "Let his blood be upon us, he must surely die!"

When we contemplate these facts, and compare his life

with our own selfish, careless, and indifferent way of laboring and living, we cannot help wishing that we had better improved our time, and had shown ourselves more worthy; for Christ's life was a good, grand, noble, unselfish and magnanimous one! His character was without a blemish; not one single wrong act, deed, wish, or even thought, marred the purity of its whiteness.

Therefore, let us never fail to commemorate and celebrate his birthday; let us teach our children to honor and revere his name, while we constantly cherish and make indelible the remembrance of his mission here on earth.

What an extensive and elaborate definition has this day of all other days, to the juvenile mind. It is the one great event of the year, and includes untold wonders and unexplained pleasures. The brightest dreams of childhood, the most innocent anticipations of babyhood concentrate upon the coming holiday. The Christmas trees and dear old Santa Claus' visit to the chimney corner, where hangs the varied-colored and many-sized stockings of the anxious little ones, show that these feelings are shared by babies all, whether the occupants dwell in palace or dreary hovel.

Then comes the dainty, blushing maiden in her teens, along with the comely gallant near her own age, their thoughts are all in a flutter, for 'tis not toys and sweetmeats they are looking for, but their tastes turn to books, music, painting, poetry, etc., aside from the opera, theatre, and ball which they anticipate attending at Christmas time during vacation.

Papa and mama have also their hopes, loves and fond expectations. Perhaps there is a neglected or long-forgotten life-dream to be again awakened, a chord in the heart once more to vibrate in that inner harmony. Christmas is ever an appropriate period to reunite the members of the home circle; to strengthen the weak, and to banish any little unpleasantness that may have disturbed our intercourse in the past. It will make us better men and women to extend charity and sympathy to one another.

Even on this day, grandpa and grandma come in for their full share of consideration. They have their joyous thoughts of past happy periods, when their own genial, glowing fireside sheltered a host of bright-faced sons and daughters, and who now look with pleasure to the coming Merry Christmas, surrounded by generous, loving, healthy grandchildren who, to be sure, never forget to pray and send word to Santa Claus to fill to the brim their grandparents' stocking with pretty, also useful presents.

HOME ETHICS.

I. Christmas greetings to our Relief Society sisters.

II. One should read, study and give sincere attention to the birth, life, and mission of our Savior.

III. Follow him through all the different vicissitudes from birth until his crucifixion.

IV. After doing this, one can more fully appreciate the greatness, beauty, and magnificence of Christ's character.

V. Why we celebrate this day.

VI. How the children, old and young, papas and mamas, and grandparents, join in its observance.

HOME GARDENING FOR WOMEN.

“I am the true vine, and my Father is the Husbandman.”
—John, 15:1.

House Plants: Geraniums are the most popular and easiest grown of all house plants. They require less attention, a moderate heat, and but little moisture, compared with many other varieties. This is a very good time of year for starting new plants, taking slips from those which have been growing in summer gardens. For this, provide a shallow box of sand, and place in a dark closet or room, planting the slips in the box, keeping it rather cool and moist. They will soon show signs of germination, and be ready to transplant into pots. Then bring into the warm room and give sunlight. They will soon put forth blooms. Have good, thick mountain loam, or sandy soil, with good stable manure mixed thoroughly, before placing in pots or boxes for use. Always put a few small pebbles in the bottom of the pot, then put in the soil, thus assuring proper drainage.

Mignonette: Can be planted anew by planting fresh seeds as you did in the spring, or by taking up the plants from the garden, with plenty of dirt around the roots, so they do not feel too much disturbed. Place the plants in a cool place for a few days. They will soon begin a new life, and continue to bloom, giving a dainty fragrance to the whole house. There are many who prefer the perfume of mignonette to the fragrance of any other house plant.

Begonias: There are many varieties and kinds. All are beautiful, whether of the blossoming variety or the wonderfully

ornamental begonias with their variegated leaves. Begonias are also easily propagated from slips. They, however, require a great deal of moisture and indirect sunlight; they are like the geranium in that they are almost perpetual bloomers, if they are of the flowery varieties.

Fuschias: Once you get a good fuschia plant and give it the proper care, study its wants as to light and heat, spraying its leaves, etc., you can keep it easily for three or four years, or until it grows into a large tree-shaped plant. Fuschias like a south window in winter, plenty of moisture and a good tub bath once a week. Try the purple Storm King if you are fond of fuschias. Give it the treatment and care mentioned above, and you will be rewarded with a plant filled with blossoms the year round. Treat the slips from fuschias as you would geraniums, begonias and other plants. They will bring like results. Placing glass over the slips assists their growth and helps to retain the moisture in the sand.

Bulbs: Try the following method of planting bulbs. It will be interesting to the children, as they can watch the development of the roots, and better understand how things mature: Take an ordinary drinking glass or old-fashioned spoon-holder or sugar bowl. Place in the glass a piece of cotton batting about three inches deep, then set in a hyacinth or tulip, crocus, or snow-drop bulb. Keep the glass filled with sufficient water to cover the cotton. Place in a cool, dark closet for ten days; then bring it out, place in a north or east window where there is but little heat or sun, as too much of either will cause too rapid a growth. In a few days the roots begin to push through the cotton, green leaves shoot up from the top, and soon it blossoms. Through the glass the children watch the growth of the plants. Let the mother talk to the children about plant life. Teach them how to plant and care for flowers. This will be both instructive and interesting to the whole family, more especially to the children.

Christmas Trees: There is no other people in all the world that makes such extensive preparations for Christmas as do the German-speaking people. The poorest of the poor have the Christmas tree, with its glittering decorations. Its message of good will and friendly wishes for all mankind are better understood and more deeply felt by them than by any other people. The trees most extensively used are red pine, black balsam, red cedar and fir, the red and white pine being generally preferred for Christmas trees, on account of the symmetry and exquisite beauty of this tree.

Holly: This is a plant used extensively in America for decorative purposes during the Christmas holiday seasons.

There are several varieties of the shrub, and it is found mostly in temperate climates. The leaves are glossy, blossoms white, and the fruit mostly a bright scarlet. Holly bears cutting extensively and this makes it excellent for hedge fences. Its wood is white and hard, and it is useful in making knife-handles and wood instruments. It grows very extensively in the United States and Africa. The state of Oregon produces a most beautiful variety, which is shipped by tons into our own western cities and states. It is made into wreaths and ornamental designs and sold at Christmas time on our market.

Mistletoe: This is a parasitic plant growing on many varieties of plants, especially oak, poplar, ash, apple and other fruit trees. There are about 30 varieties. It grows in length from two to five feet. Its leaves are oblong, and are of a green yellowish tint. It is found extensively in the United States and Eurasia. The ancient Celtic peoples of Europe and the Druids regarded the mistletoe with much veneration. It was thought to be very effective in curing diseases, and in preventing sickness. There are still many old superstitions in Germany and Europe regarding the mistletoe, such as kissing under the mistletoe at Christmas, which is a proof that it is an emblem of love. In Europe it is used very extensively for decorative purposes during the Yuletide season.

Potted Plants and Bulbs as Christmas Gifts: While the suggestion may be somewhat late for this year's gifts, especially if we are depending on giving gifts from our own slips and planting, they can be purchased cheaply at florists. We should begin early in September and October to have bulbs and plants, named and marked for our friends whom we love and admire, for Christmas remembrance. A spirit of moderate and sensible giving and receiving may be encouraged in this way. Chinese lily bulbs planted in small pebbles in an earthen or china bowl makes an appropriate gift, and are not expensive, and are more lasting than cut flowers. Any kind of bulbs may be planted in the same way as the Chinese lilies. Of course, they require plenty of water and but little heat, especially at the first stages of germination.

December—LITERATURE—Lesson X.

(Thirty Minutes.)

Ten minutes talk on Current Events.

Autobiography of Benjamin Franklin:

Subject: Franklin as a Patriot and Statesman.

Sentiment: "He is a lucky fellow who is made prudent by other men's perils."

1. Franklin represents Pennsylvania in a General Convention at Albany. (Altemus, pp. 230-233; Crowell, pp. 188-191.)

a. Proposes a plan of union for colonies.

b. Conventions adopt plan which is later rejected by Colonial Assemblies.

2. Franklin assists Braddock in preparing for his expedition against the French and Indians. (Altemus, pp. 238-252; Crowell, pp. 195-210.)

3. Franklin takes charge of frontier, builds line of forts. (Altemus, pp. 254-260; Crowell, pp. 212-217.)

4. Franklin sent to England to insist upon the rights of the province to tax the proprietors of land, still held under the Pennsylvania Charter, for their share of expense in the Indian war. (Altemus, pp. 235-236; pp. 252-253; p. 264, Chap. 12; Crowell, pp. 193-194; pp. 210-211; pp. 221-222; pp. 228 to end.) See introductions to Altemus and Crowell.

Explanatory: Pennsylvania was founded by Wm. Penn. King Charles of England owed Penn's father 16,000 pounds on a debt, and settled this account by a grant of wild land in America (40,000 square miles), afterwards known as Pennsylvania. The proprietorship of Pennsylvania was hereditary in the Penn family. There were other proprietors of land in America, and they all objected to paying taxes on their vast estates for the defense of the colonies. Franklin was completely successful in his mission. (See introductions.)

5. Positions of trust held by Benjamin Franklin.

1. Member of City Council.

2. Alderman.

3. Justice of Peace.

4. Clerk of Assembly.

5. Member of Assembly (elected to this position every year for ten years).

6. Delegate to Convention at Albany.

7. Postmaster General of America.

8. Agent to carry petition to King of England, insisting on the rights of the province to tax the proprietary estates to help defray expense of de-

fence against Indians. Acts as agent for Massachusetts, Maryland and Georgia.

9. Sent on second mission to England by colonies to protest against taxation without representation.
10. Delegate to second Continental Congress.
11. Member of committee appointed to draw up Declaration of Independence.
12. Special envoy to France to negotiate a treaty of alliance. Franklin signed treaty of peace between America and England.
13. Minister to France for nine years.
14. Elected President of the State of Pennsylvania. Twice unanimously re-elected to this office.
15. Delegate for Pennsylvania to the convention which framed the Constitution of the United States. (See any American History, and introductions to Altemus and Crowell.)

6. Description of Franklin's reception in France, when he went to form a French alliance.

On his first arrival in Paris, he is thus described:

"Doctor Franklin, who lately arrived... is very much run after, and feted... by all people who can get hold of him... this Quaker wears the full costume of his sect. He has an agreeable physiognomy, spectacles always on his eyes, but little hair,—a fur cap is always on his head. He wears no powder, ... linen very white, a brown coat make his dress."

One of the most famous French women of that time thus describes his reception, after he became our full minister to France:

"Elegant fetes were given to Dr. Franklin, who united the renown of one of the most skilful naturalists, with the patriotic virtues which had made him embrace the noble role of Apostle of Liberty. I was present at one of these fetes, where the most beautiful of three hundred women was designated to go and place on the philosopher's white locks a crown of laurel, and to give the old man two kisses on his cheeks."

QUESTIONS.

1. What was the object of the Congress at Albany?
2. Why were the Assemblies opposed to Franklin's plan of union?
3. Why was England opposed to the plan?
4. If this plan had been universally adopted, what might have been the result?
5. Read and discuss the paragraph on work. (Altemus, p. 258; Crowell, pp. 215-216.)

6. What was Franklin's scheme to get the soldiers to prayers. (Altemus, pp. 259-260; Crowell, p. 217.)

7. Franklin is known as one of the notable figures of the world. Why?

8. Mention his chief characteristics.

9. Prove that he was highly intellectual; that he was industrious; that he was shrewd; that he was practical; that he was versatile beyond almost any other man.

10. Enumerate the public benefactions of Franklin. (See Lessons VIII and IX.)

11. What can you say of Franklin's style?

12. In looking back over Franklin's life, which act of his, or which quality of his, do you admire most?

ART AND ARCHITECTURE.

Our Own John Hafen.

"And all mine are thine, and thine are mine; and I am glorified in them."—Words of Christ.

Native Country. Conversion to Mormonism. Acceptance of the Word of Wisdom in youth. Trials of poverty and hunger. Ideal of himself and wife. Devotion to his "calling." Sudden death on the threshold of success and recognition.

Reference: Young Woman's Journal, February, 1910. John Hafen, by Alice Herrill Horne; also Devotees and Their Shrines, 41-49.

Not all individuals meet fame quickly, but Time will immortalize the truly great, eventually. The constructive type (such as Hafen) will be remembered. The scale of greatness depends upon the measure of soul-sympathy. When you study Hafen's art for sympathy you learn where to place him. "Home in Springville" and "Corn Fields," pages 41-45, offer two paintings in which even the layman may discover the quality of sympathy—artists call it **feeling**. Here everything is built around the thought of home, and the feeling of home permeates the whole scheme. The home essence that Hafen idealized is lofty, dignified, simple, humble. Now these beautiful pictures did not just happen, but they sprung from Hafen's heart, experience, thought, study, and they have **feeling** because they reflect the inner life of a great soul. They could not have feeling if they were photographs from even a beautiful scene. Open your books, compare these pictures with a photograph until you discover for yourself the difference between art and commercial pictures. Feeling is the greatest quality a picture can have. It can not be **made**, but it comes without effort from the gifted. There are other Utah artists who paint

with feeling, but our dear Hafen can never paint for us again, so it is well for us now to understand what he has done. I hope his lessons are not in vain, nor his heroism and fidelity forgotten by us. We are glad Hafen has sons. Speed them on their toilsome pathway of art. They are doubly blest, for theirs also is the gift of a sympathetic mother. The State Fair shows canvases by one of Hafen's sons—but if he would achieve, he, too, must begin humbly and keep his humility.

- (a) Tell of John Hafen's life.
 - (b) Describe his qualities of heart.
 - (c) What can you say of his devotion to art?
 - (d) What influence did Brigham Young exert on him?
 - (e) How did Hafen find his gift?
 - (f) Have you found yours?
 - (g) Why was he true to his gift?
 - (h) Why are you seeking to be loyal to yourself and what God hath given you?
 - (i) If you are not making the most of yourself, why are you not?
 - (j) What could you do to better realize yourself?
 - (k) What could you do for another to foster his or her talents?
 - (l) Name some of the talented people in your neighborhood.
 - (m) What is a talent or gift, and whence came that gift?
- (Foot note: As this is John Hafen's day, endeavor to have as many pictures by that artist as you can hang in the Relief Society hall during the lesson.)

NOTE ON GENEALOGICAL LESSON.

The blanks provided by the temple are intended to be used only by persons coming to the temple to perform ordinances. They should not be used as practice sheets in genealogical class work.

The note books, that can be obtained at the office of the Genealogical Society, 60 E. So. Temple St., furnish sufficient opportunity for the practice that may be needed to become familiar with preparation of forms for temple work.

Yours very truly,
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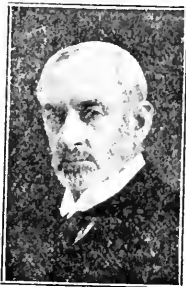


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